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GREEK READER.

CAREER READER

FOR THE USE OF SCHOOLS

REVISED

SELECTED IN PROSE AND POETRY

WITH

ENGLISH NOTES AND A GLOSSARY

BY HENRY R. HARRIS

WITH ILLUSTRATIONS BY J. H. HARRIS

NEW YORK: GINN & COMPANY

1911

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1911

A
GREEK READER,
FOR THE USE OF SCHOOLS;
CONTAINING
SELECTIONS IN PROSE AND POETRY,
WITH
ENGLISH NOTES AND A LEXICON.

ADAPTED PARTICULARLY TO THE
GREEK GRAMMAR OF E. A. SOPHOCLES, A. M.

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PREFACE.

THE following pages have been compiled on a plan somewhat different from those of the Greek elementary books now used. The Editor has aimed to select such passages from the Greek classic writers, as should be at once easy, elegant, and interesting. He has endeavoured to make his selections such, that each should have a certain completeness and interest by itself; the method of putting together a great number of small scraps from thirty or forty authors of every degree of merit, not being, in his opinion, well adapted to promote the study of ancient literature, or to excite a lively interest in those great masterpieces of composition, which are the best teachers of simple and refined literary taste. He has therefore confined himself to a few authors. The *Æsopic* fables have been printed from Coray's excellent edition, and the best of them are here presented. Various reasons have induced the Editor to take more copiously from the *Dialogues* of Lucian, than has been usual heretofore. Lucian's style of humor and his turn of thought approach nearer to the spirit of modern wit, than those of any other ancient writer; and on this account he is more generally understood and more keenly relished by young students of the Greek language. It has been found by experience, that the passages chosen from this author are studied with more pleasure than any other portions of the common class books. His language is generally excellent, though he did not live until long after the best days of Attic litera-

a*

ture were gone by. The Editor has therefore carefully selected from the whole range of Lucian's Dialogues as large a number as his limits would permit, confident that by so doing he has contributed something to the entertainment of his young friends who are still toiling in the elementary stages of their classical education.

The extracts from Xenophon are copious. They are taken from his three principal works, and will give the student a very complete idea of the manifold excellences of that author's style. In the judgment of the Editor, the works of Xenophon, whether considered in relation to their moral tone, or to their literary elegance and transparent simplicity, ought to be studied at an early period by all classical scholars much more than they are. Xenophon is an author peculiarly adapted to interest the young, by the graces of narrative, and the easy and natural flow of language, for which he is so greatly distinguished. Several of his entire works, such as the *Anabasis* and *Cyropædia*, would be admirable school-books ; and it is hoped the time is coming when the standard of classical scholarship in the United States will require some such addition to the Greek preparatory course. But, as these books are not much studied in the schools at present, no doubt at all has been felt as to the expediency of inserting large extracts from them in the present work.

The paragraphs given from Thucydides's account of the Sicilian Expedition are taken directly from the second volume of Jacobs's *Elementarbuch der Griechischen Sprache*. It was impossible of course to give the whole narrative, speeches and all, which fill two books of Thucydides ; in fact, it was impossible to find a long continuous passage that did not involve difficulties of style and construction, which would transcend the powers of the young stu-

dents, for whom the present work is designed ; and the Editor was therefore glad to find, upon looking into the *Elementarbuch*, that the most interesting narrative portions of the Sicilian Expedition had been selected and combined by so able a scholar as Jacobs. He has not hesitated to avail himself of this circumstance, and to insert those selections entire.

A single extract, of some length, is given from Herodotus, for the purpose of imparting to the scholar an idea of the beautiful Ionic dialect and the narrative powers of the Father of History.

The eloquence of the ancient Greeks has been too much neglected in American classical education. While an ample selection of the Orations of Cicero has been required for admission into our Colleges, Cicero's masters, the orators of Greece, have been entirely neglected. It may be doubted whether it would be well to put persons of immature minds, and imperfect knowledge of the elements of the Greek language, upon the study of so high and difficult and national an author as Demosthenes. His oratory is so intimately connected with the politics of his age, and requires so much knowledge of the party divisions of Greece to understand it fully, that it would be unreasonable to expect a schoolboy to study his great works with success. The Editor has therefore selected a piece from Lysias, belonging to a different branch of Greek eloquence, — the Funeral Oration, — to which these objections do not apply.

In making the poetical selections, it has been the Editor's aim to present an adequate specimen of each important branch of that department of Greek literature. He has therefore extended his plan to the dramatic, as well as the epic, lyric, and bucolic poetry ; and has taken passages,

which include both chorus and dialogue, and which, it is hoped, do not present difficulties incapable of being solved by the intelligent and studious scholar.

The editor has generally referred, in his Notes, to the Greek Grammar of Mr. Sophocles, because he is satisfied, that it is the Grammar best adapted to the wants of American classical schools. The clearness and precision of the rules, the excellence of the arrangement, and the felicitous selection of examples, place that work at the head of the numerous elementary Grammars of the Greek language that are at present used in the United States. Mr. Sophocles has that accurate knowledge of all the niceties of the Greek language, which can hardly be expected of any other than a native Greek ; and, without disparagement to the valuable labors of other able scholars in this department, the preference is justly to be awarded to him.

It will be perceived, that one object of the Notes has been to give, in a few words, an account of each of the authors, from whose works selections have been made ; a statement of the circumstances under which those works were produced ; and a brief sketch of their character, and of their relations to the branch of literature to which they belong, and to Greek literature in general. It is hoped that these few outlines will not be found useless or uninteresting ; that they will present some points from which the scholar may survey the whole range of Greek literature ; and that they will excite in him a desire to study the entire works of those great masters, who will be objects of admiration so long as genius and taste shall be found among men, — so long as civilization itself shall endure.

C. C. F.

Cambridge, July, 1840.

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FABLES OF ÆSOP.

1. THE FOX AND THE LION.

Ἀλώπηξ, μήπω θεασαμένη λέοντα, ἐπειδὴ κατὰ τινὰ τύχην αὐτῷ συνήντησε, τὸ μὲν πρῶτον οὕτως ἐφοβήθη, ὥς μικροῦ καὶ ἀποθανεῖν. Ἐπειτα τὸ δεύτερον θεασαμένη, ἐφοβήθη μὲν, οὐ μὴν ὥς τὸ πρότερον. Ἐκ τρίτου δὲ τοῦτον θεασαμένη, οὕτως
5 αὐτοῦ κατεθάρσυνεν, ὥς καὶ προσελθοῦσα διαλεχθῆναι.

2. THE FOXES.

Ἀλώπηξ, ἐν παγίδι ληφθεῖσα, καὶ ἀποκοπείσης τῆς οὐρᾶς διαδραῖσα, ἀβίωτον ὑπ' αἰσχύνης ἤγειτο τὸν βίον. Ἐγὼ οὖν καὶ τὰς ἄλλας ἀλώπεκας τοῦτ' αὐτὸ νουθετῆσαι, ὥς ἂν τῷ κοινῷ πάθει τὸ ἴδιον συγκαλύψειεν αἰσχος. Καὶ δὴ πάσας ἀθροίσασα
10 παρήγει τὰς οὐρὰς ἀποκόπτειν, ὥς οὐκ ἀπρεπὲς μόνον τοῦτο τὸ μέλος ὄν, ἀλλὰ καὶ περιττὸν βάρος προσηρητημένον. Ἐπολαβοῦσα δὲ τις αὐτῶν εἶπεν· ὦ αὐτή, ἀλλ' εἰ οὐ σοὶ τοῦτο συνέφερον, οὐκ ἂν ἡμῖν αὐτὸ συνεβούλευες.

3. THE FOX AND THE CROCODILE.

Ἀλώπηξ καὶ κροκόδειλος ἡμφισβήτητον περὶ εὐγενείας. Πολ-
15 λὰ δὲ τοῦ κροκοδείλου ὑπερήφανα περὶ τῆς τῶν προγόνων διεξιόντος λαμπρότητος, ὥς γεγυμνασιαρχηκότων, ἥ· Ἀλώπηξ ὑπολαβοῦσα, ὦ τὰν, εἶπεν, ἀλλὰ καὶ μὴ σὺ λέγῃς, ἀλλ' ἀπὸ τοῦ δέρματός γε φαίνῃ, ὥς ἐκ παλαιῶν ἐτῶν εἶ γεγυμνασμένος.

4. THE COCKS AND THE PARTRIDGE.

Ἀλεκτρυόνας τις ἔχων ἐπὶ τῆς οἰκίας, πριάμενος καὶ πέρι-
δικα, σὺν ἐκείνοις ἀφῆκε νέμεσθαι. Τῶν δὲ τυπτόντων καὶ
ἀπελαυνόντων, ἐκεῖνος ἡθύμει σφόδρα, νομίζων ὡς ἀλλόφυλος
ταῦτα πάσχειν ὑπὸ τῶν ἀλεκτρυόνων. Ὡς δὲ μετὰ μικρὸν κα-
κείνους ἐώρακε μαχομένους, καὶ ἀλλήλους κόπτοντας, τῆς λύπης 5
ἀπολυθεὶς, εἶπεν· Ἀλλ' ἔγωγε ἀπὸ τοῦ νῦν οὐ λυπήσομαι, ὁρῶν
καὶ αὐτοὺς μαχομένους ἀλλήλοις.

5. THE FARMER AND HIS SONS.

Γεωργός τις, μέλλων καταλύειν τὸν βίον, καὶ βουλόμενος
τοὺς ἑαυτοῦ παῖδας πείραν λαβεῖν τῆς γεωργίας, προσκαλεσά-
μενος αὐτοὺς, ἔφη· Παῖδες ἐμοὶ, ἐγὼ μὲν ἤδη τοῦ βίου ὑ- 10
πέξειμι, ὑμεῖς δ', ἅπερ ἐν τῇ ἀμπελῷ μοι κέκρυπται, ζητήσαντες,
ἐνρήσετε πάντα. Οἱ μὲν οὖν, οἰηθέντες θησαυρὸν ἐκεῖ που
κατορυγύχθαι, πᾶσαν τὴν τῆς ἀμπελου γῆν μετὰ τὴν ἀποβίωσιν
τοῦ πατρὸς κατέσκαψαν· καὶ θησαυρῷ μὲν οὐ περιέτυχον, ἡ δὲ
ἄμπελος, καλῶς σκαφεῖσα, πολλαπλασίονα τὸν καρπὸν ἀνέδωκεν. 15

6. THE PHYSICIAN AND HIS PATIENT.

Ἰατρός νοσοῦντα ἐθεράπευε. Τοῦ δὲ νοσοῦντος ἀποθα-
νότος, ἐκεῖνος πρὸς τοὺς ἐκκομίζοντας ἔλεγεν· Οὗτος ὁ ἄνθρω-
πος, εἰ οἶνου ἀπείχετο, καὶ κλυστῆρσιν ἐχρῆτο, οὐκ ἂν ἐτεθνήκει.
Τῶν δὲ παρόντων ὑπολαβὼν τις ἔφη· Ὡ βέλτιστε, οὐκ ἔδει σε
ταῦτα νῦν λέγειν, ὅτε μηδὲν ὄφελός ἐστιν, ἀλλὰ τότε παραινεῖν ὅτε 20
τούτοις χρῆσθαι ἡδύνατο.

7. THE DOG AND THE WOLF.

Κύνων πρὸ ἐπαύλεώς τινος ἐκάθευδε. Λύκου δ' ἐπιδραμόν-
τος, καὶ βρωῖμα μέλλοντος θύσειν αὐτὸν, ἐδεῖτο, μὴ νῦν αὐτὸν
καταθύσαι. Νῦν μὲν γάρ, φησὶ, λεπτὸς εἰμι, καὶ ἰσχνός· ἂν δὲ
μικρὸν ἀναμείνῃς, μέλλουσιν οἱ ἐμοὶ δεσπότῃ ποιήσειν γάμους,

καὶ τῆνικαῦτα, πολλὰ φαγὼν, πιμελέστερος ἔσομαι, καὶ σοὶ
 ἡδύτερον βρῶμα γενήσομαι. Ὁ μὲν οὖν λύκος πεισθεὶς ἀπῆλθε
 μεθ' ἡμέρας δ' ἐπανελθὼν εὔρει ἄνω ἐπὶ τοῦ δώματος τὸν κύνα
 5 καθεύδοντα, καὶ στὰς κάτωθεν πρὸς ἑαυτὸν ἐκάλει, ὑπομιμνήσκων
 αὐτὸν τῶν συνθηκῶν. Καὶ ὁ κύων· Ἄλλ', ὦ λύκε, εἰ τὸ ἀπὸ
 τοῦδε πρὸ τῆς ἐπαύλεώς με ἴδοις καθεύδοντα, μηκέτι γάμους
 ἀναμείνης.

8. THE LION AND THE FROG.

Λέων, ἀκούσας ποτὲ βατράχου μέγα βοῶντος, ἐπεστράφη πρὸς
 τὴν φωνήν, οἰόμενος μέγα τι ζῶον εἶναι. Προσμείνας δὲ μικρὸν,
 10 ὡς εἶδεν αὐτὸν προσελθόντα τῆς λίμνης, προσελθὼν αὐτὸν κατα-
 πάτησεν.

9. THE DIVINER.

Μάντις, ἐπ' ἀγορᾶς καθήμενος, διελέγεται. Ἐπιστάντος δὲ
 τινος αἰφνης, καὶ ἀπαγγέλλαντος, ὡς αἱ τῆς οἰκίας αὐτοῦ θυρίδες
 ἀναπεπταμέναι τε πᾶσαι εἶεν, καὶ πάντα τὰ ἔνδον ἀφηρημένα,
 15 ἀνεπῆδησέ τε στενάζας, καὶ δρομαῖος ἦεν. Τρέχοντα δὲ τις αὐτὸν
 θεασάμενος, Ἦ οὗτος, εἶπεν, ὁ τᾶλλότρια πράγματα προειδέναι
 ἐπαγγελλόμενος, τὰ σαυτοῦ οὐ προεμαντεύου;

10. THE ASS AND THE GARDENER.

Ὄνος, ὑπηρετούμενος κηπωρῷ, ἐπειδὴ ὀλίγα μὲν ἤσθιε,
 πλεῖστα δ' ἐμόχθει, ἠϋξάτο τῷ Διδί, ὥστε τοῦ κηπωροῦ ἀπαλλαγεῖς
 20 ἑτέρῳ ἀπεμπωληθῆναι δεσπότῃ. Τοῦ δὲ Διδὸς ἐπακούσαντος, καὶ
 κειλεύσαντος αὐτὸν κεραμεῖ πραθῆναι, πάλιν ἐδυσφόρει, πλέον
 ἢ πρότερον, ἀχθοφορῶν, καὶ τόν τε πηλὸν καὶ τοὺς κεράμους
 κομίζων. Πάλιν οὖν ἀμεῖψαι τὸν δεσπότην ἰκέτευσεν, καὶ βυρσο-
 δέψῃ ἀπεμπωλεῖται. Εἰς χείρονα τοίνυν τῶν προτέρων δεσπότην
 25 ἐμπεσὼν, καὶ ὄρων τὰ παρ' αὐτοῦ πρατιόμενα, μετὰ στεναγμῶν
 ἔφη· Οἴμοι τῷ ταλαιπώρῳ· βέλτιον ἦν μοι, παρὰ τοῖς προτέροις
 δεσπόταις μένειν· οὗτος γὰρ, ὡς ὄρῳ, καὶ τὸ δέρμα μου κατεφ-
 γάζεται.

11. THE MOLE.

‘Ο ἀσπάλαξ τυφλὸν ζῶόν ἐστι. Φησὶν οὖν ποτε τῇ μητρὶ·
 Σκαμινεάν, μήτερ, ὄρω. Εἴτα αὐθίς φησι· Λιβάνου ὀσμῆς πε-
 πλήρωμαι. Καὶ τρίτου πάλιν, Χαλκῆς, φησὶ, ψηφίδος κτύπον
 ἀκούω. Ἡ δὲ μήτηρ ὑπολαβοῦσα εἶπεν· Ἵν τέκνον, ὡς ἤδη κατα-
 मानθάνω, οὐ μόνον ὄψεως ἐστέρησαι, ἀλλὰ καὶ ἀκοῆς, καὶ 5
 ὁσφρήσεως.

12. THE FAWN.

Νεβρός ποτε πρὸς τὸν ἐλαφον εἶπε· Πάτερ, σὺ καὶ μείζων,
 καὶ ταχύτερος κυνῶν πέφυκας, καὶ κέρατα πρὸς τούτοις ὑπερ-
 φυᾷ φέρεις πρὸς ἄμυναν· τί δὴ ποί’ οὖν οὕτω τούτους φοβῇ;
 Κάκεϊνος γελῶν εἶπεν· Ἀληθῆ μὲν ταῦτα φῆς, τέκνον· ἐν δ’ οἶδα, 10
 ὡς, ἐπειδὰν κυνὸς ὑλακὴν ἀκούσω, αὐτίκα πρὸς φυγὴν, οὐκ οἷδ’
 ὅπως, ἐκφέρομαι.

13. THE HARES AND THE FROGS.

Οἱ λαγωοὶ ποτε συνελθόντες τὸν ἑαυτῶν πρὸς ἀλλήλους ἀπε-
 κλαίοντο βίον, ὡς ἐπισφαλὲς εἶη, καὶ δειλίας πλέως· καὶ γὰρ
 καὶ ὑπ’ ἀνθρώπων, καὶ κυνῶν, καὶ ἀετῶν, καὶ ἄλλων πολλῶν 15
 ἀναλίσκονται. Βέλτιον οὖν εἶναι, θανεῖν ἅπαξ, ἢ διὰ βίου τρέ-
 μειν. Τοῦτο τοίνυν κυρώσαντες, ὥρμησαν κατὰ ταῦτόν εἰς τὴν
 λίμνην, ὡς εἰς αὐτὴν ἐμπεσοῦμενοι καὶ ἀποπνιγησόμενοι. Τῶν
 δὲ καθημένων κύκλῳ τῆς λίμνης βατράχων, ὡς τὸν τοῦ δρόμου
 κτύπον ἤσθοντο, εὐθύς εἰς ταύτην εἰσπηδησάντων, τῶν λαγῶν 20
 τις, ἀγχινούστερος εἶναι δοκῶν τῶν ἄλλων, ἔφη· Σιγῆτε, ἑταῖροι,
 μηδὲν δεινὸν ὑμᾶς αὐτοὺς διαπραΰνησθε· ἤδη ὡς ὄρατε, καὶ ἡμῶν
 ἕτερ’ ἐστὶ ζῶα δειλότερα.

14. THE TORTOISE AND THE EAGLE.

Χελώνη ἀετοῦ εἰδεῖτο, ἵπτασθαι αὐτὴν διδάξαι. Τοῦ δὲ
 παραινούντος, πόρρω τοῦτο τῆς φύσεως αὐτῆς εἶναι, ἐκείνη 25
 μᾶλλον τῇ δεήσει προσέκειτο. Λαβὼν οὖν αὐτὴν τοῖς ὄνυξι, καὶ

εἰς ὕψος ἀνεγκὼν, εἰτ' ἀφῆκεν. Ἡ δὲ, κατὰ πετρῶν πεσοῦσα, συνετρίβη.

15. THE WOMAN AND HER HUSBAND.

Γυνή τις ἄνδρα μέθυσον εἶχε· τοῦ δὲ πάθους αὐτὸν ἀπαλλάξαι θέλουσα, τοιόνδε τι σοφίζεται. Κεκαρωμένον γὰρ αὐτὸν
 5 ὑπὸ τῆς μέθης παρατηρήσασα, καὶ νεκροῦ δίκην ἀναισθητοῦντα, ἐπ' ὤμων ἄρασα, ἐπὶ τὸ πολυνάνδιον ἀπενεγκοῦσα κατέθετο, καὶ ἀπῆλθεν. Ἡνίκα δ' αὐτὸν ἤδη ἀνανήφειν ἐστοχάσατο, προσελθοῦσα, τὴν θύραν ἔκοπτε τοῦ πολυνανδρίου· ἐκείνου δὲ φήσαντος, Τίς ὁ τὴν θύραν κόπτων; ἡ γυνὴ ἀπεκρίνατο, Ὅ τοῖς
 10 νεκροῖς τὰ σιτία κομίζων, ἐγὼ πάρειμι. Κἀκεῖνος, Μὴ μοι φάγεῖν, ἀλλὰ πιεῖν, ὧ βέλτιστε, μᾶλλον προσένεγκε· λυπεῖς γὰρ με βρώσεως, ἀλλὰ μὴ πόσεως, μνημονέυων. Ἢ δὲ, τὸ σιτῆθας πατάξασα, Οἷμοι τῇ δυστήνῳ, φησὶν· οὐδὲν γὰρ, οὐδὲ σοφισαμένη, ὦνησα· σὺ γὰρ, ἄνερ, οὐ μόνον οὐκ ἐπαιδεύθης, ἀλλὰ
 15 καὶ χείρων σαυτοῦ γέγονας, εἰς ἕξιν σοι καταστάντος τοῦ πάθους.

16. THE TRAVELLERS.

Δύο τινές κατὰ ταῦτὸν ὁδοιπόρουν, καὶ θατέρου πέλεκυν εὐρόντος, ἄτερος, ὁ μὴ εὐρών, παρήνει αὐτῷ, μὴ λέγειν, Εὐρηκα, ἀλλ', Εὐρήκαμεν. Μετὰ μικρὸν δὲ ἐπελθόντων αὐτοῖς τῶν τὸν πέλεκυν ἀποβεβληκότων, ὁ ἔχων αὐτὸν, διωκόμενος, πρὸς
 20 τὸν μὴ εὐρόντα συνοδοιπόρον ἔλεγεν, Ἀπολώλαμεν. Ὁ δ' εἶπεν· Ἀπόλωλα, λέγε, οὐκ Ἀπολώλαμεν· καὶ γὰρ, ὅτε τὸν πέλεκυν εἴρες, Εὐρηκα, ἔλεγες, οὐχ Εὐρήκαμεν.

17. THE JACKDAW AND THE PIGEONS.

Κολοῖός, ἔν τινι περιστερεῶνι περιστερὰς ἰδὼν καλῶς τροφόμενας, λευκάνας δαυτὸν, ἤλθεν, ὡς καὶ αὐτὸς τῆς αὐτῆς
 25 διαίτης μεταληψόμενος. Αἱ δὲ, μέχρι μὲν ἡσύχαζεν, οἰόμεναι περιστερὰν αὐτὸν εἶναι, προσίεντο. Ἐπεὶ δὲ ποτε ἐκλαθόμενος ἐφθίγεσθαι, τηνικαῦτα τὴν αὐτοῦ γροῦσαι φύσιν, ἐξήλασαν παῖδουςαι. Καὶ ὅς, ἀποτυχὼν τῆς ἐνταῦθα τροφῆς, ἐπανῆκε πρὸς τοὺς

κολοιούς πάλιν. Κακῆνοι, διὰ τὸ χρώμα αὐτὸν οὐκ ἐπιγνόντες, τῆς μεθ' αὐτῶν διαίτης ἀπεῖρξαν, ὥστε δυοῖν ἐπιθυμήσαντε μηδετέρας τυχεῖν.

18. THE HARES.

Λαγωοὶ ποτε, πολεμοῦντες ἄετοῖς, παρεκάλουν εἰς συμμαχίαν ἀλώπεκας. Αἱ δ' ἔφασαν· Ἐβουθήσαμεν ἂν ὑμῖν, εἰ μὴ ὅδεῖμεν, τίνες ἐστέ, καὶ τίσι πολεμεῖτε.

19. THE ASS AND THE FOX.

Ὄνος καὶ ἀλώπηξ, κοινωνίαν συνθέμενοι πρὸς ἀλλήλους, ἐξῆλθον εἰς ἄγραν. Λέοντος δ' αὐταῖς περιτυχόντος, ἡ ἀλώπηξ τὸν ἐπηρτημένον ὁρῶσα κίνδυνον, προσελθοῦσα τῷ λέοντι, παραδῶσειν αὐτῷ τὸν ὄνον ὑπέσχετο, ἐὰν αὐτῇ τὸ ἀκίνδυνον ἐπαγγέλλεται. Τοῦ δὲ, ἀπολύσειν αὐτὴν φήσαντος, ἐκείνη, παραγαγοῦσα τὸν ὄνον, εἷς τινα πάγην ἐμπεσεῖν παρεσκεύασε. Καὶ ὁ λέων, ὁρῶν ἐκεῖνον φεύγειν μὴ δυνάμενον, πρώτην τὴν ἀλώπεκα συνέσχεν, εἰθ' οὕτως ἐπὶ τὸν ὄνον ἐτράπη.

20. THE HERDSMAN.

Βουκόλος, ἀγέλην ταύρων βόσκων, ἀπώλεσε μόσχον. Περι- 15
ελθὼν δὲ πᾶσαν τὴν ἔρημον, διέτριβεν ἐρευνητῶν. Ὡς δὲ οὐδὲν εὑρεῖν ἠδυνήθη, ἠῤῥατο τῷ Διὶ, ἂν τὸν λαβόντα τὸν μόσχον κλέπτην ὑποδείξῃ, ἔριφον εἰς θυσίαν προσάξῃ. Καὶ δὴ ἐρχόμενος εἷς τινα δρυμῶνα, εὐρίσκει λέοντα κατεσθίοντα τὸν μόσχον. Ἐμφοβος οὖν γενόμενος, καὶ μέγα δειλιάσας, ἐπάρας τὰς χεῖρας αὐ- 20
τοῦ εἰς τὸν οὐρανὸν, εἶπεν· ὦ Δεσποτα Ζεῦ, ἐπηγγειλάμην σοι ἔριφον θύσειν, ἐὰν τὸν κλέπτην εὐρῶ· νῦν ταῦτόν σοι θύσειν ὑπισχροῦμαι, ἐὰν τούτου τὰς χεῖρας ἐκφύγω.

21. THE HEN THAT LAID THE GOLDEN EGG.

Ὅρνιθὰ τις εἶχεν ὥα χρυσᾶ τίκτουσαν· καὶ νομίσας, ἔνδον αὐτῆς ὄγκον χρυσοῦ εἶναι, κτείνας εὗρηκεν ὁμοίαν τῶν λοιπῶν 25
ὀρνίθων. Ὁ δὲ, ἀθρόον πλούτον ἐλπίσας εὐρήσειν, καὶ τοῦ μικροῦ ἐστέρηται ἐκείνου.

22. THE WOLF AND THE CRANE.

Λύκου λαιμῷ ὀστέον ἐπεπήγει· ὁ δὲ γεράνῳ μισθὸν παρίξειν ἔλεπεν, εἰ τὴν κεφαλὴν αὐτῆς ἐπιβαλοῦσα, τὸ ὀστοῦν ἐκ τοῦ λαιμοῦ αὐτοῦ ἐκβάλει. Ἡ δὲ, τοῦτ' ἐκβαλοῦσα, δολιχόδειρος οὖσα, τὸν μισθὸν ἐπεζήτει. Ὅστις γελάσας, καὶ τοὺς ὀδόντας θήξας,
 5 Ἀρκεῖ σοι μισθός, ἔφη, τοῦτο καὶ μόνον, ὅτι ἐκ λύκου στόματος καὶ ὀδόντων ἐξεῖλες κάραν σώαν, καὶ μηδὲν παθοῦσαν.

23. THE FROGS.

Βάτραχοι, λυπούμενοι περὶ τῆς ἑαυτῶν ἀναρχίας, πρέσβεις ἔπεμψαν πρὸς τὸν Δία, βασιλέα αὐτοῖς παραχαεῖν. Ὁ δὲ, συνιδὼν αὐτῶν τὴν εὐήθειαν, ξύλον εἰς τὴν λίμνην καθῆκεν. Καὶ οἱ
 10 βάτραχοι, τὸ μὲν πρῶτον καταπλαγέντες τὸν ψόφον, εἰς τὰ βάθη τῆς λίμνης ἔδυσαν· ὕστερον δὲ, ὡς ἀκίνητον ἦν τὸ ξύλον, ἀναδύντες εἰς τοσοῦτον καταφρονήσεως ἦλθον, ὡς καὶ ἐπιβαίνοντες αὐτῷ ἐπικαθίσεσθαι. Ἀναξιοπαθοῦντες δὲ τοιοῦτον ἔχειν βασιλέα, ἦκον ἐκ δευτέρου πρὸς τὸν Δία, καὶ τοῦτον παρεκάλουν
 15 ἀλλάξαι αὐτοῖς τὸν ἀρχηγόν· τὸν γὰρ πρῶτον λαν εἶναι ρωχελῇ καὶ ἀδόκιμον. Ὁ δὲ Ζεὺς, ἀγανακτήσας κατ' αὐτῶν, ὕδρον αὐτοῖς ἔπεμψεν, ὃν οὐ συλλαμβανόμενοι κατησθίοντο.

24. THE DOG AND HIS MASTER.

Ἐχων τις κύνα Μελιταῖον καὶ ὄνον, διετέλει τῷ κυνὶ προσπαίζων. Καὶ εἴποτε ἔξω δεῖπνον εἶχεν, ἐκόμιξέ τι αὐτῷ, καὶ
 20 προσιόντι παρέβαλλεν. Ὁ δὲ ὄνος, ζηλώσας, προέδραμεν αὐτὸς, καὶ σκιρτῶν ἐλάκτισε τὸν δεσπότην. Καὶ οὗτος, ἀγανακτήσας, ἐκέλευσε παίοντας αὐτὸν ἀγαγεῖν πρὸς τὸν μυλῶνα, καὶ τούτῳ προσδεῖν.

25. THE LION AND THE ASS.

Λέων καὶ ὄνος, κοινωνίαν θάμενοι, ἐξῆλθον ἐπὶ θήραν. Γε-
 25 νομένων δὲ αὐτῶν κατὰ τι σπήλαιον, ἐν ᾧ αἶγες ἄγριαι, ὁ μὲν

λέων, πρὸ τοῦ στομίου στάς, ἐξιούσας τὰς αἴγας συνελάμβανεν· ὁ δὲ ὄνος, ἔνδον εἰσελθὼν, ἐνήλλετο αὐταῖς, καὶ ὠγκᾶτο, ἐκφοβεῖν βουλόμενος. Τοῦ δὲ λέοντος τὰς πλείστας συλλαβόντος, ἐξελη-
θὼν ἐκεῖνος ἐπυνθάνετο αὐτοῦ, εἰ γενναίως ἠγωνίσαστο, καὶ τὰς
αἴγας ἐξεδίωξεν. Ὁ δὲ εἶπεν, Ἄλλ' εὖ ἔσθι, ὅτι καγὼ ἂν σε ἐφο- 5
βήθην, εἰ μὴ ᾗδειν σε ὄνον ὄντα.

26. THE LION AND THE BULL.

Λέων, ταύρῳ παμμεγέθει ἐπιβουλεύων, ἡβουλήθη αὐτοῦ πε-
ριγενέσθαι. Διόπερ, πρόβατον τεθυκέναι φήσας, πρὸς ἐστίασιν
αὐτὸν ἐκάλεσε, βουλόμενος κατακλιθέντα καταγωνίσαι. Ὁ δὲ,
ἐλθὼν, ὡς ἐθεάσαστο λέβητας καὶ ὀβελίσκους μεγάλους, τὸ δὲ 10
πρόβατον οὐδαμῶς, μηδὲν εἰπὼν ἀπηλλάττετο. Τοῦ δὲ λέοντος
αἰτιωμένου αὐτὸν, καὶ τὴν αἰτίαν πυνθανομένου, διὰ τί δεινο-
παθῶν ἀλόγως ἀπῆει, ἔφη, Ἄλλ' ἔγωγε οὐ μάλιστα ποιῶ· ὁρῶ
γὰρ κατασκευὴν οὐχ ὡς εἰς πρόβατον, ἀλλ' ὡς εἰς ταύρον
ἡτοιμασμένην.

15

27. THE YOUTH AND THE SWALLOW.

Νέος ἄσωτος, καταφαγὼν τὰ πατρῷα, ἱματίου δὲ μόνου περι-
λειφθέντος, ὡς ἐθεάσαστο χελιδόνα παρὰ καιρὸν ὀφθεῖσαν, οἰόμε-
νος ἤδη θέρους εἶναι, ὡς μηκέτι δεόμενος ἱματίου, καὶ τοῦτο
ἐπώλησεν. Ὑστερον δὲ, χειμῶνος ἐπιλυβομένου, καὶ σφοδροῦ
γενομένου τοῦ ἄερος, ἐπειδὴ ἔδε τὴν χελιδόνα νεκρὰν κειμένην, 20
ἔφη πρὸς αὐτήν, ὦ αὖτις, σὺ καμὲ ἀπώλεσας.

28. THE TRAVELLERS AND THE BEAR.

Δύο φίλοι τὴν αὐτὴν ὁδὸν ἐβάδιζον. Ἄρκιου δὲ αὐτοῖς ἐπι-
φανείσης, ὁ μὲν εἰς φθάσας ἀνέβη ἐπὶ τι δένδρον, καὶ ἐνταῦθα
ἐκρύπτετο· ὁ δὲ ἕτερος, μέλλων περικατάληπτος γίνεσθαι, πεσὼν
ἐπὶ τοῦ ~~τοῦ~~ ἰδάφους, ἑαυτὸν νεκρὸν προσεποιεῖτο. Τῆς δὲ ἄρκτου 25
προσενεγκούσης αὐτῷ τὸ ῥέγχος, καὶ περισσφραϊνόμενης, τὰς
ἀναπνοὰς συνέειχε. Φασι γὰρ νεκροῦ μὴ ἄπτεσθαι τὸ ζῶον.

Ἀπαλλαγείσης δὲ, ὃ ἀπὸ τοῦ δένδρου καταβὰς ἐπυνθάνετο τοῦ ἐτέρου, τί ἢ ἄρκτος πρὸς τὸ οὗς εἰρήκει. Ὁ δὲ εἶπε, Τοῦ λοιποῦ τοιούτοις μὴ συνοδοιπορεῖν φίλοις, οἳ ἐν κινδύνοις οὐ παραμένουσιν.

DIALOGUES OF LUCIAN.

1. PROMETHEUS, JUPITER.

5 ΠΡΟΜ. Αὐσὸν με, ὦ Ζεῦ· δεινὰ γὰρ ἤδη πέπονθα.

ΖΕΥΣ. Λύσω σε φῆς, ὃν ἐχρῆν βαρυντέρας πέδας ἔχοντα, καὶ τὸν Καύκασον ὅλον ὑπὲρ κεφαλῆς ἐπικείμενον, ὑπὸ ἐκκαίδεκα γυπῶν μὴ μόνον κείρεσθαι τὸ ἦπαρ, ἀλλὰ καὶ τοὺς ὀφθαλμοὺς ἐξορύττεσθαι, ἀνθ' ὧν ἡμῖν τοιαῦτα ζῶα, τοὺς ἀνθρώπους, ἔπλα-
10 σαι, καὶ τὸ πῦρ ἔκλεψας, καὶ τὰς γυναικας ἐδημιούργησας; Ἄ μὲν γὰρ ἐμὲ ἐξηπάτησας ἐν τῇ διανομῇ τῶν κρεῶν, ὅστ' αὖ πιμελῇ κεκαλυμμένα μοι παραθείς, καὶ τὴν ἀμείνω τῶν μοιρῶν σεαυτῷ φυλάττων, τί χρὴ λέγειν;

ΠΡΟΜ. Οὐκοῦν ἱκανὴν ἤδη τὴν δίκην ἐκτέτικα τοσοῦτον
15 χρόνον τῷ Καυκάσῳ προσηλωμένος, τὸν κάκιστα ὀρνέων ἀπολούμενον αἰετὸν τρέφων τῷ ἥπατι;

ΖΕΥΣ. Οὐδὲ πολλοστημόριον τοῦτο ὧν σε δεῖ παθεῖν.

ΠΡΟΜ. Καὶ μὴν οὐκ ἀμισθί με λύσεις, ὦ Ζεῦ· ἀλλὰ σοι μηνύσω τι πάνυ ἀναγκαῖον.

20 ΖΕΥΣ. Κατασοφίξῃ με, ὦ Προμηθεῦ.

ΠΡΟΜ. Καὶ τί πλέον ἔξω; οὐ γὰρ ἀγνοήσεις αὐθις ἔνθα ὁ Καυκάσος ἐστίν, οὐδ' ἀπορήσεις δεσμῶν ἧν τι τεχνάζων ἀλίσκωμαι.

ΖΕΥΣ. Εἰπέ πρότερον ὅν τινα μισθὸν ἀποτίσεις ἀναγκαῖον
25 ἡμῖν ὄντα.

ΠΡΟΜ. Ἦν εἶπω ἐφ' ὃ, τι βαδίζεις νῦν ἀξιόπιστος ἔσομαί σοι καὶ περὶ τῶν ὑπολοίπων μαντευόμενος;

ZETΣ. Πῶς γὰρ οὐ;

ΠΡΟΜ. Παρὰ τὴν Θέτιν συνεσόμενος αὐτῇ.

ZETΣ. Τουτὶ μὲν ἔγνωσ' τί δ' οὖν τὸ ἐπὶ τούτῳ; δοκεῖς γάρ τι ἀληθές ἐρεῖν.

ΠΡΟΜ. Μηδὲν, ὦ Ζεῦ, κοινωνήσης τῇ Νηρηίδι· ἦν γὰρ αὐτὴ 5
κνοφορήσῃ ἐκ σοῦ, τὸ τεχθὲν ἴσα ἐργάσεται σε, οἷα καὶ σὺ ἔδρασας
τὸν Κρόνον.

ZETΣ. Τοῦτο φῆς, ἐκπεσεῖσθαι με τῆς ἀρχῆς;

ΠΡΟΜ. Μὴ γένοιτο, ὦ Ζεῦ· πλήν τοιοῦτό τι ἡ μίξις αὐτῆς
ἀπειλεῖ. 10

ZETΣ. Χαιρέτω τοιγαροῦν ἡ Θέτις· σέ δὲ ὁ Ἥφαιστος ἐπὶ
τούτοις λυσάτω.

2. JUPITER, MERCURY.

ZETΣ. Τὴν τοῦ Ἰνάχου παῖδα τὴν καλὴν οἶσθα, ὦ Ἑρμῇ;

ΕΡΜ. Ναί· τὴν Ἰὼ λέγεις.

ZETΣ. Οὐκ ἔτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις. 15

ΕΡΜ. Τεράστιον τοῦτο· τῷ τρόπῳ δ' ἐνηλλάγη;

ZETΣ. Ζηλοτυπήσασα ἡ Ἥρα, μετέβαλεν αὐτήν. Ἀλλὰ καὶ
καινὸν ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι· βουκόλον
τινὰ πολυόμματον, Ἄργον τοῦνομα, ἐπέστησεν, ὃς νέμει τὴν δάμα-
λιν, αὔπνος ὢν. 20

ΕΡΜ. Τί οὖν ἡμᾶς χρὴ ποιεῖν;

ZETΣ. Καταπτάμενος ἐς τὴν Νέμεαν (ἐκεῖ δέ που ὁ Ἄργος
βουκολεῖ) ἐκείνον μὲν ἀπόκτεινον, τὴν δὲ Ἰὼ, διὰ τοῦ πελάγους ἐς
τὴν Αἴγυπτον ἀπαγαγὼν, Ἴσιν ποιήσον. Καὶ τολοιπὸν ἔστω θεὸς
τοῖς ἐκεῖ· καὶ τὸν Νεῖλον ἀναγέτω, καὶ τοὺς ἀνέμους ἐπιπεμπέτω, 25
καὶ σωζέτω τοὺς πλείοντας.

3. APOLLO, VULCAN.

ΗΦΑΙ. Ἐώρακας, ὦ Ἀπολλων, τὸ τῆς Μαίας βρέφος τὸ
ἄρτι τεχθὲν, ὡς καλὸν τέ ἐστι, καὶ προσγελᾷ πᾶσι, καὶ δηλοῖ τι
ἤδη ὡς μέγα ἀγαθὸν ἀποβησόμενον;

ΑΠΟΛ. Ἐκεῖνό γε φῶ βρέφος, ὃ Ἥφαιστε, ἡ μέγα ἀγαθόν, δ τοῦ Ἰαπετοῦ πρεσβύτερόν ἐστιν, ὅσον ἐπὶ τῇ πανουργίᾳ;

ΗΦΑΙ. Καὶ τίνα ἂν ἀδικῆσαι δύναίτο ἀρτίτοκον ὄν;

ΑΠΟΛ. Ἐρώτα τὸν Ποσειδῶνα, οὗ τὴν τρίαιναν ἔκλεψεν· ἡ
5 τὸν Ἄρη· καὶ τούτου γὰρ ἐξείλκυσε λαθὼν τοῦ κοίλεοῦ τὸ ξίφος, ἵνα μὴ ἑμαυτὸν λέγω, ὃν ἀφώπλισε τοῦ τόξου, καὶ τῶν βελῶν.

ΗΦΑΙ. Τὸ νεογνὸν ταῦτα, ὃ μόγις ἐκινεῖτο ἐν τοῖς σπαργάνοις;

ΑΠΟΛ. Ἐἴση, ὃ Ἥφαιστε, ἣν σοι προσέλθῃ μόνον.

ΗΦΑΙ. Καὶ μὴν προσῆλθεν ἤδη.

10 **ΑΠΟΛ.** Τί οὖν, πάντα ἔχεις τὰ ἐργαλεῖα, καὶ οὐδὲν ἀπόλωλεν αὐτῶν;

ΗΦΑΙ. Πάντα, ὃ Ἄπολλον.

ΑΠΟΛ. Ὅμως ἐπίσκεψαι ἀκριβῶς.

ΗΦΑΙ. Νῆ Δία, τὴν πυράγραν οὐχ ὀρῶ.

15 **ΑΠΟΛ.** Ἄλλ' ὅψει αὐτήν που ἐν σπαργάνοις τοῦ βρέφους.

ΗΦΑΙ. Οὕτως ὀξύχειρ ἐστὶ, καθάπερ ἐν τῇ γαστρὶ ἐκμελετή-
σας τὴν κλεπτικὴν;

ΑΠΟΛ. Οὐ γὰρ ἤκουσας αὐτοῦ καὶ λαλοῦντος ἤδη στωμύλα,
καὶ ἐπίτροχα. Ὁ δὲ καὶ διακονεῖσθαι ἡμῖν ἐθέλει. Χθές δὲ
20 προκαλεσάμενος τὸν Ἐρώτα κατεπάλαισεν εὐθύς, οὐκ οἶδ' ὅπως
ὑφέλκων τῷ πόδε· εἶτα μετὰ ἐπαινούμενος, τῆς Ἀφροδίτης μὲν
τὸν κεστὸν ἔκλεψε, προσπτυξαμένης αὐτὸν ἐπὶ τῇ νίκῃ· τοῦ Διὸς
δὲ γελῶντος, τὸ σκῆπτρον· εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἦν, καὶ
πολὺ τὸ πῦρ εἶχε, κακεῖνον ἂν ὑφείλετο.

25 **ΗΦΑΙ.** Γοργόν τινα τὸν παῖδα φῆς.

ΑΠΟΛ. Οὐ μόνον, ἀλλ' ἤδη καὶ μουσικόν.

ΗΦΑΙ. Τῷ τοῦτο τεκμαίρεσθαι ἔχεις;

ΑΠΟΛ. Χελώνην που νεκρὰν εὐρών, ὄργανον ἀπ' αὐτῆς
συνεπῆξατο· πήχεις γὰρ ἐναρμόσας, καὶ ζυγώσας, ἔπειτα κολ-
30 λάβους ἐμπήξας, καὶ μαγάδα ὑποθείς, καὶ ἐντεινάμενος ἐπὶ
χορδὰς, ἐμελώδει πᾶν γλαφυρὸν, ὃ Ἥφαιστε, καὶ ἐναρμόνιον, ὡς
καὶ αὐτῷ φθονεῖν τὸν πάλαι κιθαρίζειν ἀσκούντα. Ἐλεγε δὲ ἡ
Μαῖα, ὡς μηδὲ μένοι τὰς νύκτας ἐν τῷ οὐρανῷ, ἀλλ' ὑπὸ περι-
εργίας ἄχρι τοῦ ἄδου κατίοι, κλέψων τι κακεῖσθαι δηλαδὴ. Ἐπό-
35 πτερος δ' ἐστὶ· καὶ ῥάβδον τινὰ πεποιήται θαυμασίαν τὴν δύνα-
μιν, ἣ ψυχαγωγεῖ, καὶ κατὰγει τοὺς νεκρούς.

ΗΦΑΙ. Ἐγὼ ἐκείνην ἔδωκα αὐτῷ παίγνιον εἶναι.

ΑΠΟΛ. Τοιγαροῦν ἀπέδωκέ σοι τὸν μισθὸν τὴν πυράγραν.

ΗΦΑΙ. Εὖγε ὑπέμνησας· ὥστε βαδιοῦμαι ἀποληψόμενος αὐτὴν, εἴ που, ὡς φῆς, εὔρεθείη ἐν τοῖς σπαργάνοις.

4. VULCAN, JUPITER.

ΗΦΑΙ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἦκω γάρ, ὡς ἐκέλευσας, ἔχων 5 τὸν πέλεκυν δξύτατον, εἰ καὶ λίθον δέοι μιᾷ πληγῇ διακόψαι.

ΖΕΥΣ. Εὖγε, ὦ Ἥφαιστε· ἀλλὰ διέλέ μου τὴν κεφαλὴν ἐς δῦα κατενεγκών.

ΗΦΑΙ. Πειρᾷ μου; ἦ μέμνηας; πρόσταττε δ' οὖν τὰληθές, 10 ὅπερ θέλεις σοι γενέσθαι.

ΖΕΥΣ. Τοῦτ' αὐτὸ, διαιρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ μου· ἀλλὰ χρὴ καθικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπὸ τῶν ὠδίνων, αἱ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

ΗΦΑΙ. Ὅρα, ὦ Ζεῦ, μὴ κακὸν τι ποιήσωμεν· ὅς τις γὰρ ὁ 15 πέλεκυς ἐστί, καὶ οὐκ ἀναιμωτὶ, οὐδὲ κατὰ τὴν Εἰλείθυιαν μαιώσεται σε.

ΖΕΥΣ. Κατένεγκε μόνον, ὦ Ἥφαιστε, θαρρόων· οἶδα γὰρ ἐγὼ τὸ συμφέρον.

ΗΦΑΙ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, σοῦ κλεῦ- 20 οντος; . . . Τί τοῦτο; κόρη ἔνοπλος; μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος ἦσθα, τηλικαύτην ὑπὸ τῇ μήνιγγι παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον· ἦπου στρατόπεδον, οὐ κεφαλὴν ἐλελήθεις ἔχων· ἡ δὲ πηδᾷ, καὶ πυρῶνιχίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ 25 μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς· ὥστε, ὦ Ζεῦ, μαιώ- τρα μοι ἀπόδος ἐγγνήσας ἤδη αὐτήν.

ΖΕΥΣ. Ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε· παρθένος γὰρ αἰεὶ θίλει 30 μένειν· ἐγὼ γοῦν τό γε ἐπ' ἐμοὶ οὐδὲν ἀντιλέγω.

ΗΦΑΙ. Τοῦτ' ἐβουλόμην· ἐμοὶ μελήσει τὰ λοιπά· καὶ ἤδη συναρπάσω αὐτήν.

ΖΕΥΣ. Εἴ σοι ῥάδιον, οὕτω ποιεῖ· πλὴν οἶδα ὅτι ἀδυνάτων ἐρᾷς.

5. JUPITER, ÆSCULAPIUS, HERCULES.

ΖΕΥΣ. Παύσασθε, ὦ Ἀσκληπιεὶ καὶ Ἡράκλεις, ἐρχόμενοι πρὸς ἀλλήλους ὥσπερ ἄνθρωποι· ἀπρεπὴ γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακία προκατα-
5 κλίνεσθαί μου.

ΑΣΚ. Νὴ Δία, καὶ ἀμείνων γάρ εἰμι.

ΗΡΑ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκεραύνω-
σεν, ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐτίς ἀθανασίας
μετείληφας;

10 **ΑΣΚ.** Ἐπιέλησαι γὰρ καὶ σὺ, ὦ Ἡρακλῆς, ἐν τῇ Οἰτῇ κατα-
φλεγείς, ὅτι μοι ὄνειδίζεις τὸ πῦρ;

ΗΡΑ. Οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν· ὅς Διὸς μὲν υἱός
εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία κατα-
γωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος· σὺ δὲ
15 ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος
ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκλήματα ἰασάμην, ὅτε
πρώην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τῷ σώματι,
τοῦ χιτῶνός, καὶ μετὰ τοῦτο, τοῦ πυρός. Ἐγὼ δὲ εἰ καὶ μηδὲν
20 ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον ἔρια ἐν Λυδίᾳ, πορ-
φυρίδα ἐνδεδυκώς, καὶ παιόμενος ὑπὸ τῆς Ὀμφάλης χρυσῷ σαν-
δαλῷ, ἀλλ' οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν
γυναῖκα.

ΗΡΑ. Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἴσῃ, ὥς
25 οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε, ῥίψω ἐπὶ κεφα-
λὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιήονα ἰάσασθαι σε, τὸ
κρανίον συντριβέντα.

ΖΕΥΣ. Παύσασθέ, φημι, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυνο-
σίαν, ἣ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ ξυμποσίου· καίτοι
30 εὐγνώμον, ὦ Ἡρακλῆς, προκατακλίνεσθαί σου τὸν Ἀσκληπιόν, ὅτε
καὶ πρότερον ἀποθανόντα.

6. MARS, MERCURY.

AP. Ἦκουσας, ὦ Ἑρμῆ, οἷα ἠπέλιχεν ἡμῖν ὁ Ζεὺς, ὡς ὑπεροπτικά καὶ ἀπίθανα; Ἦν ἐθελήσω, φησὶν, ἐγὼ μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δ' ἦν ἀποκρεμασθέντες κατασπᾶν βιάζεσθαι με, μάτην πονήσετε· οὐ γὰρ δὴ καθελκύετε. Εἰ δὲ ἐγὼ θελήσαιμι ἀνελκύσαι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα, 5 καὶ τὴν θάλατταν συναρτήσας μετεωριῶ. Καὶ τᾶλλα ὅσα καὶ σὺ ἀκήκοας. Ἐγὼ δὲ, ὅτι μὲν καθ' ἐν' ἀπάντων ἀμείνων καὶ ἰσχυρότερός ἐστιν, οὐκ ἂν ἀρνηθείην· ὁμοῦ δὲ τῶν τοσοῦτων ὑπερφέρειν ὥς μὴ καταβαρῆσειν αὐτόν, καὶ τὴν γῆν καὶ τὴν θάλασσαν προσλάβωμεν, οὐκ ἂν πεισθείην. 10

ERM. Εὐφήμει, ὦ Ἄρες· οὐ γὰρ ἀσφαλές λέγειν τὰ τοιαῦτα, μὴ καὶ τι κακὸν ἀπολαύσωμεν τῆς φλυαρίας.

AP. Οἶε γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, οὐχὶ δὲ πρὸς μόνον σέ, ὃν ἐχεμυθεῖν ἠπιστάμην; Ὁ γοῦν μάλιστα γελοῖον ἔδοξε μοι ἀκούοντι μεταξὺ τῆς ἀπειλῆς, οὐκ ἂν δυναίμην σιωπῆσαι πρὸς 15 σέ· μέμνημαι γὰρ οὐ πρὸ πολλοῦ, ὅποτε ὁ Ποσειδῶν, καὶ ἡ Ἥρα, καὶ ἡ Ἀθηνᾶ ἐπαναστάντες, ἐπεβούλευσαν ξυνδῆσαι αὐτόν λαβόντες, ὡς παντοῖος ἦν δεδιώς, καὶ ταῦτα τρεῖς ὄντας· καὶ εἰ μὴ γε ἡ Θέτις κατελήσασα ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων ἐκατόγχευρα ὄντα, καὶν ἐδέδετο αὐτῷ κεραυνῷ, καὶ βροντῇ. Ταῦτα λογιζομένῳ 20 ἐπῆει μοι γελᾶν ἐπὶ τῇ καλλιρημοσύνῃ αὐτοῦ.

ERM. Σιώπα· εὐφήμει· οὐ γὰρ ἀσφαλές οὔτε σοὶ λέγειν, οὔτε ἐμοὶ ἀκούειν τὰ τοιαῦτα.

7. MERCURY, MAIA.

ERM. Ἔστι γάρ τις, ὦ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ; 25

MAI. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.

ERM. Τί μὴ λέγω, ὅς τοσαῦτα πράγματα ἔχω, μόνος κάμων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; Ἐωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ· καὶ διαστρώσαντα τὴν κλισίαν, εἰτα εὐθειτήσαντα ἕκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν 30 τὰς ἀγγελίας τὰς παρ' αὐτοῦ, ἄνω καὶ κάτω ἡμεροδρομοῦντα· καὶ

- ἐπανελθόντα ἔτι κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν· πρὶν δὲ τὸν νεώνητον τοῦτον οὐνοχόον ἤκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. Τὸ δὲ πάντων δεινότατον, ὅτι μὴδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκρο-
- 5 πομπὸν εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ· οὐ γὰρ ἱκανὰ μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαίστραις εἶναι, καὶ ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. Καίτοι τὰ μὲν τῆς Αἴδας τέκνα παρ' ἡμέραν ἐκάτερος ἐν οὐρανῷ ἢ ἐν ἄδου εἰσὶν· ἐμοὶ δὲ καθ' ἐκά-
- 10 στήν ἡμέραν καὶ ταῦτα κάκεῖνα ποιεῖν ἀναγκαῖον· καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης υἱοὶ, ἐκ γυναικῶν δυστήνων γενόμενοι, εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαίης τῆς Ἀτλαντος διακονοῦμαι αὐτοῖς. Καὶ νῦν ἄρτι ἤκοντά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου θυγατρὸς, ἐφ' ἣν πέπομφέ με ὀφόμενον ὅ, τι πράττει ἢ παῖς,
- 15 μὴδὲ ἀναπνεύσαντα, πέπομφεν αὐθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην· Εἴτ' ἐκείθεν ἐς Βοιωτίαν, φησὶν, ἐλθὼν, ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ. Καὶ ὅλως ἀπηγόρευκα ἥδη. Εἰ γοῦν μοι δυνατόν ἦν, ἡδέως ἂν ἠξίωσα πεπραῦσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.
- 20 ΜΑΙ. Ἐὰ ταῦτα, ὦ τέκνον· χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ, νεανίαν ὄντα. Καὶ νῦν ὥσπερ ἐπέμφθης, σόβει ἐς Ἄργος, εἰτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβῃς· ὀξύχολοι γὰρ οἱ ἐρῶντες.

8. JUPITER, THE SUN.

- ΖΕΥΣ. Οἷα πεποίηκας, ὦ Τιτάνων κάκιστε; ἀπολώλεκας τὰ
- 25 ἐν τῇ γῇ ἅπαντα, μετράκιῳ ἀνοήτῳ πιστεύσας τὸ ἄρμα, ὃς τὰ μὲν κατέφλεξε, πρόσγειος ἐνεχθεὶς, τὰ δὲ ὑπὸ κρούους διαφθαρῆναι ἐποίησε, πολὺ αὐτῶν ἀποσπάσας τὸ πῦρ· καὶ ὅλως οὐδὲν ὅ, τι οὐ ξυνετάραξε, καὶ ξυνέχεε. Καὶ εἰ μὴ ἐγὼ ξυνεὶς τὸ γιγνόμενον, κατέβαλον αὐτὸν τῷ κεραυνῷ, οὐδὲ λείπανον ἀνθρώπων ἐπέμεινεν
- 30 αὖ· τοιοῦτον ἡμῖν τὸν καλὸν ἠνίοχον καὶ διφρηλάτην ἐκπέπομφας.
- ΗΛ. Ἡμαρτον, ὦ Ζεῦ· ἀλλὰ μὴ χαλέπαινε, εἰ ἐπέισθην νύϊ πολλὰ ἱκετεύοντι· πόθεν γὰρ ἂν καὶ ἤλπισα τηλικούτον γενήσεσθαι κακόν;

ΖΕΥΣ. Οὐκ ἦδεις, ὅσης ἐδεῖτο ἀκριβείας τὸ πρᾶγμα, καὶ ὥς, εἰ βραχύ τις ἐκβαίη τῆς ὁδοῦ, οἴχεται πάντα; Ἱγνόνεις δὲ καὶ τῶν ἵππων τὸν θυμὸν, ὥς δεῖ ξυνέχειν ἀνάγκη τὸν χαλινόν· εἰ γὰρ ἐνδοίῃ τις, ἀφηνιάζουσιν εὐθύς· ὥσπερ ἀμέλει καὶ τοῦτον ἐξήνεγκαν, ἄρτι μὲν ἐπὶ τὰ λαιὰ, μετ' ὀλίγον δὲ ἐπὶ τὰ δεξιὰ, καὶ ἐς τὸ 5 ἐναντίον τοῦ δρόμου ἐνίοτε, καὶ ἄνω καὶ κάτω ὅλως ἔνθα ἐβούλοντο αὐτοί· ὁ δὲ οὐκ εἶχεν ὅ, τι χρήσαιτο αὐτοῖς.

ΗΛ. Ταῦτα μὲν πάντα ἡπιστάμεν, καὶ διὰ τοῦτο ἀντεῖχον ἐπιπολὺ, καὶ οὐκ ἐπίστευον αὐτῷ τὴν ἔλασιν· ἐπεὶ δὲ κατελιπάρησε δακρύων, καὶ ἡ μήτηρ Κλυμένη μετ' αὐτοῦ, ἀναβιβάσάμενος 10 ἐπὶ τὸ ἄρμα ὑπεθέμεν, ὅπως μὲν χρή βεβηκέναι αὐτὸν, ἐφ' ὁπόσον δὲ ἐς τὸ ἄνω ἀφέντα ὑπερενεχθῆναι, εἴτα ἐς τὸ κάταντες αὐθις ἐπινεύειν, καὶ ὥς ἐγκρατῇ εἶναι τῶν ἡνίων, καὶ μὴ ἐφίεναι τῷ θυμῷ τῶν ἵππων· εἶπον δὲ καὶ ἡλίκος ὁ κίνδυνος, εἰ μὴ ὀρθὴν ἐλαύνει· ὁ δὲ (παῖς γὰρ ἦν) ἐπιβῆς τοσοῦτου πυρὸς, καὶ ἐπικύψας ἐς βά- 15 θος ἀχανές, ἐξεπλόγη, ὥς τὸ εἰκός· οἱ δὲ ἵπποι, ὥς ἥσυχοντο οὐκ ὄντα ἐμὲ τὸν ἐπιβεβηκότα, καταφρονήσαντες τοῦ μειρακίου, ἐξετράποντο τῆς ὁδοῦ, καὶ τὰ δεινὰ ταῦτα ἐποίησαν. Ὁ δὲ τὰς ἡνίας ἀφείς, οἶμαι, δεδιώς, μὴ ἐκπέσῃ αὐτός, εἶχετο τῆς ἄντυγος. Ἀλλὰ ἐκεῖνός τε ἦδη ἔχει τὴν δίκην, καὶ μοι, ὦ Ζεῦ, ἱκανὸν τὸ πένθος. 20

ΖΕΥΣ. Ἰκανὸν λέγεις, τοιαῦτα τολμήσας; νῦν μὲν οὖν συγγνώμην ἀπονέμω σοι· ἐς δὲ τὸ λοιπὸν, ἦν τι ὅμοιον παρανομήσης, ἢ τινὰ τοιοῦτον σεαυτοῦ διάδοχον ἐκπέμψης, ἀντίκα εἶση, ὁπόσον τοῦ σοῦ πυρὸς ὁ κεραυνὸς πυρωδέστερος. Ὡστ' ἐκείνον μὲν αἱ ἀδελφαὶ θαπτεύωσαν ἐπὶ τῷ Ἡριδανῷ, ἵνα περ ἔπεσεν ἐκδι- 25 φρευθεῖς, ἤλεκτρον ἐπ' αὐτῷ δακρύουσαι, καὶ αἰγυριοὶ γενέσθωσαν ἐπὶ τῷ πάθει· σὺ δὲ συμπηξάμενος τὸ ἄρμα (κατέαγε γὰρ καὶ ὁ θυμὸς αὐτοῦ, καὶ ἄτερος τῶν τροχῶν συντέτριπται) ἔλαυνε, ὑπαγαγὼν τοὺς ἵππους· ἀλλὰ μέμνησο τούτων ἀπάντων.

9. APOLLO, MERCURY.

ΑΠΟΛ. Ἐχεις μοι εἰπεῖν, ὦ Ἑρμῇ, πότερος ὁ Κύστιωρ ἐστὶ 30 τούτων, ἢ πότερος ὁ Πολυδεύκης; ἐγὼ γὰρ οὐκ ἂν διακρίναιμι αὐτούς.

ΕΡΜ. Ὁ μὲν χθρὲς ἡμῖν ξυγγενόμενος, ἐκεῖτος Κάστωρ ἦν, οὗτος δὲ Πολυδεύκης.

ΑΠΟΛ. Πῶς διαγιγνώσκεις; ὅμοιοι γάρ.

ΕΡΜ. "Οτι οὗτος μὲν, ὃς Ἄπολλον, ἔχει ἐπὶ τοῦ προσώπου τὰ 5 ἔχνη τῶν τρουμάτων, ἃ ἔλαβε παρὰ τῶν ἀνταγωνιστῶν πυκτεύων, καὶ μάλιστα, ὅποσα ὑπὸ τοῦ Βέβρυκος Ἀμύκου ἐτρώθη, τῷ Ἰάσωνι συμπλέων· ἄτερος δὲ οὐδὲν τοιοῦτον ἐμφαίνει, ἀλλὰ καθαρὸς ἐστι, καὶ ἀπαθὴς τὸ πρόσωπον.

ΑΠΟΛ. Ὦνησας, δείξας τὰ γνωρίσματα· ἐπεὶ τάγε ἄλλα πάντα 10 ἴσα, τοῦ ὡοῦ τὸ ἡμίτομον, καὶ ἀστὴρ ὑπεράνω, καὶ ἀκόντιον ἐν τῇ χειρὶ, καὶ ἵππος ἐκατέρῳ λευκός· ὥστε πολλάκις ἐγὼ τὸν μὲν προσεῖπον Κάστωρα, Πολυδεύκην ὄντα· τὸν δὲ τῷ τοῦ Πολυδεύ-
κους ὀνόματι. Ἀτὰρ εἶπέ μοι καὶ τόδε, τί δήποτε οὐκ ἄμφω ζύνει-
σιν ἡμῖν, ἀλλ' ἐξ ἡμισείας ἄρτι μὲν νεκρός, ἄρτι δὲ θεός ἐστιν 15 ἄτερος αὐτῶν.

ΕΡΜ. Ἐπὸ φιλαδελφίας τοῦτο ποιοῦσιν· ἐπεὶ γὰρ ἴδει ἓνα μὲν τεθνάναι τῶν Ἀήδας υἱέων, ἓνα δὲ ἀθάνατον εἶναι, ἐνείμαντο οὕτως αὐτοὶ τὴν ἀθανασίαν.

ΑΠΟΛ. Οὐ ξυνετήν, ὃς Ἑρμῇ, τὴν νομὴν· οἶγε οὐδ' ὄφονται οὐ- 20 τως ἀλλήλους, ὅπερ ἐπόθουν, οἶμαι, μάλιστα· πῶς γὰρ ὁ μὲν παρὰ θεοῖς, ὁ δὲ παρὰ τοῖς φθιτοῖς ὢν; Πλὴν ἄλλα, ὥσπερ ἐγὼ μαν-
τεύομαι, ὁ δὲ Ἀσκληπιὸς ἰᾶται, σὺ δὲ πυλαίειν διδάσκεις, παιδο-
τρίβης ἄριστος ὢν, ἡ δὲ Ἄρτεμις μαιεύεται, καὶ τῶν ἄλλων ἕκαστος
ἔχει τινὰ τέχνην, ἡ θεοῖς ἢ ἀνθρώποις χρησίμην, οὗτοι δὲ τί 25 ποιήσουσιν ἡμῖν; ἡ ἄργοι εὐωχῆσονται, τηλικούτοι ὄντες;

ΕΡΜ. Οὐδαμῶς, ἀλλὰ προστέτακται αὐτοῖν ὑπηρετεῖν τῷ Πο-
σειδῶνι, καὶ καθιππεύειν δὴ τὸ πῆλαγος, καὶ ἐάν που ναύτας
χειμαζομένους ἴδωσιν, ἐπικαθίσαντας ἐπὶ τὸ πλοῖον, σώζειν τοὺς
ἐμπλείοντας.

30 ΑΠΟΛ. Ἀγαθὴν, ὃς Ἑρμῇ, καὶ σωτήριον λέγεις τὴν τέχνην.

10. CYCLOPS, NEPTUNE.

ΚΥΚ. ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς
μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας.

ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὃς Πολύφημε;

ΚΤΚ. Τὸ μὲν πρῶτον Οὔτιν ἑαυτὸν ἀπεκάλει· ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη.

ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλλίου δ' ἀνέπλει. Ἀλλὰ πῶς ταυτ' ἐπραξεν, οὐδὲ πάνυ εὐθαρσῆς ὢν;

ΚΤΚ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀναστρέψας, 5 πολλοὺς τινας, ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα (πέτρα δὲ ἔστι μοι παμμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα, ἐναυσάμενος ὃ ἔφερεν δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον ληστὰς ὄντας. Ἐνταῦθα 10 ὃ πανουργότατος ἐκείνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν φάρμακόν τι ἐγχέας, ἥδ' ὃ μὲν, καὶ εὖοσμον, ἐπιβουλότατον δὲ καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθύς ἐδόκει μοι περιφέρεισθαι πιόντι, καὶ τὸ σπῆλαιον αὐτὸ ἀνестρέφετο, καὶ οὐκ ἔτι ὅλως ἐν ἔμαντ' ἤμην· τέλος δὲ ἐς ὕπνον κατεσπάσθην. Ὁ δὲ, ἀποσύσας 15 τὸν μοχλόν, καὶ πυρώσας προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυφλὸς εἰμί σοι, ὦ Πόσειδον.

ΠΟΣ. Ὡς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὅς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. Ὁ δὲ οὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ γὰρ 20 ἂν εὖ οἶδ' ὅτι ἐδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

ΚΤΚ. Ἄλλ' ἐγὼ ἀφείλον, ὥς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων, τὰς χεῖρας ἐκπετάσας, μόνα παρεῖς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῷ, ὅποσα 25 ἐχοῖν πράττειν αὐτὸν ὑπὲρ ἐμοῦ.

ΠΟΣ. Μανθάνω, ὦ πατήρ, ἐκείνοις ὅτι γε ἔλαθεν ὑπεξελθὼν σε· 26 ἀλλὰ τοὺς ἄλλους γε Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν.

ΚΤΚ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦχον· ἐπεὶ δὲ ἤροντο τοῦ ἐπιβουλεύσαντος τοῦνομα, καὶ γὰρ ἔφη ὅτι Οὔτις ἐστὶ, μελαγχολῶν οἰηθέντες με, ὥχοντο ἀπιόντες. Οὕτω κατεσοφίσάτό με ὃ κατάρα- 30 τος τῷ ὀνόματι· καὶ ὃ μάλιστα ἠγίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ 30 τὴν συμφορὰν, Οὐδὲ ὁ πατήρ, φησιν, ὃ Ποσειδῶν ἰάσεται σε.

ΠΟΣ. Θάρρει, ὦ τέκνον, ἀμνησῆναι γὰρ αὐτόν, ὥς μάθη, ὅτι, εἰ καὶ πῆρυσί μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γοῦν τῶν πλεόντων, τὸ σῶζειν αὐτοὺς καὶ ἀπολλύναι, ἐπ' ἐμοὶ πρόσεστι· 35 πλεῖ δὲ ἔτι.

11. MENELAUS, PROTEUS.

MEN. Ἄλλὰ ὕδωρ μὲν σε γίγνεσθαι, ὦ Πρωτεῦ, οὐκ ἀπίθανον, ἐνάλιόν γε ὄντα· καὶ δένδρον, ἔτι φορητόν· καὶ ἐς λέοντα εἴπως ἀλλαγείης, ὅμως οὐδὲ τοῦτο ἔξω πίστεως. Εἰ δὲ καὶ πῦρ γίνεσθαι δυνατόν ἐν τῇ θαλάττῃ οἰκοῦντά σε, τοῦτο πάνυ θαυ-

5 μάζω, καὶ ἀπιστῶ.

ΠΡΩΤ. Μὴ θαυμάσης, ὦ Μενέλαε· γίγνομαι γάρ.

MEN. Εἶδον καὶ αὐτός· ἀλλὰ μοι δοκεῖς, (εἰρήσεται γὰρ πρὸς σέ,) γοητείαν τινὰ προσάγειν τῷ πράγματι, καὶ τοὺς ὀφθαλμοὺς ἐξαπατᾶν τῶν ὁρώντων, αὐτὸς οὐδὲν τοιοῦτόν τι γιγνώμενος.

10 ΠΡΩΤ. Καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν οὕτως ἐναργῶν γένοιτο; οὐκ ἀνεωγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα μετεποίησα ἐμavτόν; Εἰ δὲ ἀπιστεῖς, καὶ τὸ πρᾶγμα σοι ψευδὲς εἶναι δοκεῖ, καὶ φαντασία τις πρὸ τῶν ὀφθαλμῶν ἵσταμένη, ἐπειδὰν πῦρ γένωμαι, προσένεγκάι μοι, ὦ γενναιότατε, τὴν χεῖρα· εἴη γὰρ, εἰ

15 ὁρῶμαι μόνον, ἢ καὶ τὸ κάειν τότε μοι πρoύσεστιν.

MEN. Οὐκ ἀσφαλὴς ἡ πείρα, ὦ Πρωτεῦ.

ΠΡΩΤ. Σὺ δὲ μοι, ὦ Μενέλαε, δοκεῖς οὐδὲ πολὺπουν ἑωρακέναι πώποτε, οὐδὲ, ἃ πάσχει ὁ ἰχθὺς οὗτος εἰδέναι.

MEN. Ἄλλὰ τὸν μὲν πολὺπουν εἶδον· ἃ δὲ πάσχει, ἡδέως ἂν

20 μάθοιμι παρὰ σοῦ.

ΠΡΩΤ. Ὅποια ἂν πέτρα προσελθὼν ἀρμόσῃ τὰς κοτύλας, καὶ προσφὺς ἔχεται κατὰ τὰς πλεκιάνας, ἐκείνη ὅμοιον ἀπεργάζεται ἑαυτόν, καὶ μεταβάλλει τὴν χροῶν, μιμούμενος τὴν πέτραν, ὥς ἂν λάθῃ τοὺς ἀλίεας, μὴ διαλλάττων, μηδὲ φανερός ὢν διὰ

25 τοῦτο, ἀλλ' εἰκῶς τῷ λίθῳ.

MEN. Φασὶ ταῦτα· τὸ δὲ σὸν πολλῷ παραδοξότερον, ὦ Πρωτεῦ.

ΠΡΩΤ. Οὐκ οἶδα, ὦ Μενέλαε, τίς ἂν ἄλλῳ πιστεύσειας, τοῖς σεαυτοῦ ὀφθαλμοῖς ἀπιστῶν;

30 MEN. Ἰδὼν εἶδον· ἀλλὰ τὸ πρᾶγμα τεράστιον, τὸν αὐτὸν πῦρ καὶ ὕδωρ γίγνεσθαι.

12. NEPTUNE, THE DOLPHINS.

ΠΟΣ. Εὖγε, ὦ Δελφῖνες, ὅτι αἰεὶ φιλόανθρωποι ἔστε· καὶ πάλαι μὲν τὸ τῆς Ἰνοῦς παιδίον ἐπὶ τὸν Ἰσθμὸν ἐκομίσατε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρωνίδων μετὰ τῆς μητρὸς ἐμπεσόν· καὶ νῦν σὺν τὸν κιθαρωδὸν τουτονὶ τὸν ἐκ Μηθύμνης ἀναλαβὼν, ἐξηγήσω ἐς Ταίναρον αὐτῇ σκευῇ καὶ κιθάρα· οὐδὲ περιεΐδες κακῶς ὑπὸ 5 τῶν ναυτῶν ἀπολλύμενον.

ΔΕΛΦ. Μὴ θαυμάσης, ὦ Πόσειδον, εἰ τοὺς ἀνθρώπους εὖ ποιοῦμεν, ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γενόμενοι.

ΠΟΣ. Καὶ μέφομαι γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχίας μετέβριλε, δέον χειρώσασθαι μόνον, ὥσπερ τοὺς ἄλλους ὑπηγά- 10 γετο. Πῶς δ' οὖν τὰ κατὰ τὸν Ἀρίονα τοῦτον ἐγένετο, ὦ Δελφίν;

ΔΕΛΦ. Ὁ Περίανδρος, οἶμαι, ἔχαιρεν αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ, καὶ πολλὰ ἐδωρήσατο. Ὁ δὲ πλουτήσας παρὰ τοῦ τυράννου ἐπεθύμησε, πλεύσας οἴκαδε ἐς τὴν 15 Μήθυμναν, ἐπιδείξασθαι τὸν πλοῦτον· καὶ ἐπιβὰς πορθμείου τινὸς κακούργων ἀνδρῶν, ὡς ἔδειξε πολὺν ἄγων χρυσὸν καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένοντο, ἐπιβουλεύουσιν αὐτῷ οἱ ναῦται· ὁ δὲ, (ἡκρωμένη γὰρ ἅπαντα παρανέων τῷ σκάφει,) Ἐπεὶ ταῦτα ὑμῖν δεδοκται, ἔφη, ἀλλὰ τὴν σκευὴν ἀναλαβόντα με, 20 καὶ ἄσαντα θρήνόν τινα ἐπ' ἑμαυτῷ, ἐκόντα ἑάσατε ῥίψαι ἑμαυτόν. Ἐπέτρεψαν οἱ ναῦται, καὶ ἀνέλαβε τὴν σκευὴν, καὶ ᾗσε πάνυ λιγυρόν· καὶ ἔπεσεν ἐς τὴν θάλατταν, ὡς αὐτίκα πάντως ἀποθανούμενος. Ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναθήμενος αὐτόν, ἐξηγηξάμην ἔχων εἰς Ταίναρον. 25

ΠΟΣ. Ἐπαινῶ σε τῆς φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν ἀποδέδωκας αὐτῷ ἀκροάσεως.

13. XANTHUS, THE SEA.

ΞΑΝΘ. Δίξαι με, ὦ θάλαττα, δεινὰ πεπονθότα, καὶ κατὰσβεσόν μου τὰ τραύματα.

ΘΑΛ. Τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκλυσε;

30

ΞΑΝΘ. Ὁ Ἥφαιστος. Ἀλλ' ἀπηνθράκωμαι ὅλως ὁ κακοδαίμων, καὶ ζέω.

ΘΑΛ. Διατί δέ σοι ἐνέβαλε τὸ πῦρ;

ΞΑΝΘ. Διὰ τὸν υἱὸν τῆς Θετίδος· ἐπεὶ γὰρ φονεύοντα τοὺς
 5 Φρύγας ἐκέτευσα, ὃδ' οὐκ ἐπαύσατο τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νε-
 κρῶν ἀπέφραττε μοι τὸν θοῦν, ἐλέησας τοὺς ἀθλίους ἐπῆλθον,
 ἐπικλύσαι θέλων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. Ἐνταῦθα
 ὁ Ἥφαιστος, (ἔτυχε γάρ που πλησίον,) πᾶν, οἶμαι, ὅσον ἐν τῇ
 καμίνῳ πῦρ εἶχε, καὶ ὅσον ἐν τῇ Αἴτνῃ, καὶ εἶποθι ἄλλοθι, φέρον
 10 ἐπῆλθέ μοι· καὶ κατέκανυσε μὲν τὰς πτελέας, καὶ μυρϊκας· ὥπτη-
 σε δὲ καὶ τοὺς κακοδαίμονας ἰχθυῖς, καὶ τὰς ἐγγέλεις· αὐτὸν δὲ
 ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἰργασται.
 Ὅρῳ δ' οὖν, ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων.

ΘΑΛ. Θολερὸς, ὦ Ξάνθε, καὶ θερμὸς, ὡς εἰκός· τὸ αἷμα μὲν
 15 ἀπὸ τῶν νεκρῶν· ἡ θέρμη δὲ, ὡς φῆς, ἀπὸ τοῦ πυρός. Καὶ
 εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν ὤρμησας, οὐκ αἰδισθεὶς
 ὅτι Νηρηΐδος υἱὸς ἦν.

ΞΑΝΘ. Οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

ΘΑΛ. Τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θετίδος υἱὸν ὄντα
 20 τὸν Ἀχιλλεῖα.

14. ZEPHYRUS, NOTUS.

ΖΕΦ. Οὐ πάποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν
 τῇ θαλάττῃ, ἀφ' οὗ γέ εἰμι καὶ πνέω. Σὺ δὲ οὐκ εἶδες, ὦ
 Νότις;

NOT. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ
 25 πέμποντες ἦσαν;

ΖΕΦ. Ἡδίστου θεάματος ἀπελείφθης, οἷον οὐκ ἂν ἄλλο ἴδοις
 ἔτι.

NOT. Παρὰ τὴν Ἐρυθρὰν γὰρ θάλατταν εἰργαζόμεν· ἐπέ-
 πνευσα δὲ καὶ μέρος τι τῆς Ἰνδικῆς, ὅσα παράλια τῆς χώρας· οὐ-
 30 δὲν οὖν οἶδα, ὧν λέγεις.

ΖΕΦ. Ἀλλὰ τὸν Σιδώνιον Ἀγήμερον οἶδας;

NOT. Ναί· τὸν τῆς Εὐρώπης πατέρα. Τί μήν;

ΖΕΦ. Περὶ αὐτῆς ἐκείνης διηγήσομαί σοι.

NOT. Μῶν ὅτι ὁ Ζεὺς ἐραστὴς ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάσαι ἠπιστάμην.

ΖΕΦ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα· ὁ Ζεὺς δὲ, ταύρω εἰκάσας ἑαυτὸν, 5 συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπής, καὶ τὸ βλέμμα ἡμερος. Ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόνος, καὶ ἐμυκάτο ἡδιστον, ὥστε τὴν Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. Ὡς δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλατταν φέρων αὐτήν, καὶ 10 ἐνήχeto ἐμπεσών· ἡ δὲ πάνυ ἐκπλαγεῖσα τῷ πράγματι, τῇ λαίᾳ μὲν εἶχeto τοῦ κέρατος, ὡς μὴ ἀπολίυσθαι· τῇ ἐτέρᾳ δὲ ἠνεμωμένον τὸν πέπλον ξυνεῖχε.

NOT. Ἡδὺν τοῦτο θεάμα εἶδες, ὦ Ζέφυρε, καὶ ἐρωτικόν, νηχόμενον τὸν Δία, φέροντα τὴν ἀγαπωμένην. 15

ΖΕΦ. Καὶ μὴν τὰ μετὰ ταῦτα ἡδῶ παραπολὺ, ὦ Νότε· ἡ τε γὰρ θάλαττα εὐθύς ἀκύμων ἐγένετο, καὶ τὴν γαλήνην ἐπισπασαμένη λείαν παρεῖχεν ἑαυτήν. Ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες, οὐδὲν ἄλλο ἢ θεαται μόνον τῶν γιγνομένων, παρηκολουθοῦμεν· ἔρωτες δὲ παραπετώμενοι μικρὸν ὑπὲρ τὴν θάλατταν, ὡς ἐνίοτε 20 ἄκροις τοῖς ποσὶν ἐπιψαύειν τοῦ ὕδατος, ἡμένας τὰς δᾶδας φέροντες, ἦδον ἅμα τὸν ὑμέναιον. Αἱ Νηρηίδες δὲ ἀναδύσαι παρίππευον ἐπὶ τῶν δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλαί. Τό, τε τῶν Τριτώνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερὸν ἰδεῖν τῶν θαλατιῶν, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ μὲν γὰρ Ποσειδῶν 25 ἐπιβεβηκὼς ἄρματος, παροχουμένην τε καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγεθώς, προοδοιπορῶν νηχομένη τῷ ἀδελφῷ. Ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτῳνες ἔφερον, ἐπὶ κόγχης κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινίκης ἄχρη τῆς Κρήτης ἐγένετο. Ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος οὐκ 30 ἔτι ἐφαίνετο· Ἡμεῖς δ' ἐμπεσόντες, ἄλλος ἄλλο τοῦ πελάγους μέρος διεκνυαίνομεν.

NOT. Ὡ μακάριε Ζέφυρε τῆς θεας. Ἐγὼ δὲ γρύπας, καὶ ἐλέφαντας, καὶ μέλανας ἀνθρώπους ξέρων.

15. DIOGENES, POLLUX.

ΔΙΟΓ. ὦ Πολύδευκες, ἐντέλλομαι σοι, ἐπειδὴν τόχιστα ἀνέλ-
 Θης (σὸν γὰρ ἔστιν, οἶμαι, τὸ ἀναβιβῶναι αὖριον), ἦν που ἰδῆς
 Μένιππον τὸν κύνα (εὐροις δ' ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ
 Κράνειον, ἢ ἐν Λυκείῳ, τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων
 5 καταγελῶντα), εἰπεῖν πρὸς αὐτὸν, ὅτι σοι, ὦ Μένιππε, κелеύει ὁ
 Διογένης, εἰ σοι ἱκανῶς τὰ ὑπὲρ γῆς καταγεγέλασται, ἥκειν ἐν-
 Θάδες πολλῶ πλείω ἐπιγελασόμενον· ἐκεῖ μὲν γὰρ ἐν ἀμφιβόλῳ σοι
 ἔτι ὁ γέλως ἦν, καὶ πολὺ τὸ, Τίς γὰρ ὅλως οἶδε τὰ μετὰ τὸν βίον,
 ἐνταῦθα δὲ οὐ παύσῃ βεβαίως γελῶν, καθάπερ ἐγὼ νῦν· καὶ
 10 μάλιστα ἐπειδὴν ὀρᾷς τοὺς πλουσίους, καὶ σατράπας, καὶ τυράν-
 νους οὕτω τἀπεινούς καὶ ἀσήμους, ἐκ μόνης οἰμωγῆς διαγινωσκο-
 μένους· καὶ ὅτι μαλθακοὶ καὶ ἄγεννεῖς εἰσι, μεμνημένοι τῶν ἄνω.
 Ταῦτα λέγε αὐτῷ· καὶ προσέτι, ἐμπλησάμενον τὴν πῆραν ἥκειν
 Θέρμων τε πολλῶν, καὶ εἰ που εὔροι ἐν τῇ τριόδῳ Ἑκάτης δεῖπνον
 15 κείμενον, ἢ ὡν ἐκ καθαυτοῦ, ἢ τι τοιοῦτον.

ΠΟΛ. Ἄλλ' ἀπαγγεῶ ταῦτα, ὦ Διόγενης· ὅπως δὲ εἰδῶ μά-
 λιστα, ὁποῖός τις ἔστι τὴν ὕψιν;

ΔΙΟΓ. Γέρον, φαλακρὸς, τριβώνιον ἔχων πολὺθυρον, ἅπαντι
 ἀνέμῳ ἀναπεπταμένον, καὶ ταῖς ἐπιπυχαῖς τῶν θ ακίων ποικίλον·
 20 γελᾷ δ' ἅει, καὶ ταπολλὰ τοὺς ἀλαζόνας τούτους φιλοσόφους
 ἐπισκώπτει.

ΠΟΛ. Ῥᾶδιον εὐρεῖν ἀπὸ γε τούτων.

ΔΙΟΓ. Βούλει καὶ πρὸς αὐτοὺς ἐκείνους ἐντέλλωμαι τι τοὺς
 φιλοσόφους;

25 **ΠΟΛ.** Λέγε· οὐ βαρὺ γὰρ οὐδὲ τοῦτο.

ΔΙΟΓ. Τὸ μὲν ὄλον, παύσασθαι αὐτοῖς παρεγγύα ληροῦσι, καὶ
 περὶ τῶν ὄλων ἐρίζουσι, καὶ κέρατα φύουσιν ἀλλήλοις, καὶ κροκο-
 δεῖλους ποιοῦσι, καὶ τοιαῦτα ἄπορα ἐρωτᾷν διδάσκουσι τὸν
 νῦν.

30 **ΠΟΛ.** Ἄλλ' ἐμὲ ἀμαθῇ καὶ ἀπαιδευτον εἶναι φήσουσι, κατη-
 γοροῦντα τῆς σοφίας αὐτῶν.

ΔΙΟΓ. Σὺν δὲ οἰμώζειν αὐτοῖς παρ' ἐμοῦ λέγε.

ΠΟΛ. Καὶ ταῦτα, ὦ Διόγενης, ἀπαγγεῶ.

ΔΙΟΓ. Τοῖς πλουσίοις δέ, ὧ φίλτατον Πολυδεύκιον, ἀπάγγελα ταῦτα παρ' ἡμῶν· Τί, ὧ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε ἑαυτοὺς λογιζόμενοι τοὺς τόκους, καὶ τάλαντα ἐπὶ τάλαντοις συντιθέντες, οὓς χρεὶ ἓνα ὀβολὸν ἔχοντας ἤκειν μετ' ὀλίγον;

5

ΠΟΛ. Εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους.

ΔΙΟΓ. Ἀλλὰ καὶ τοῖς καλοῖς γε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ, καὶ Λαμοξένῳ τῷ παλαισιτῇ, ὅτι παρ' ἡμῖν οὔτε ἡ ξανθὴ κόμη, οὔτε τὰ χαροπὰ, ἢ μέλανα ὄμματα, ἢ ἐρύθημα ἐπὶ τοῦ προσώπου ἐτι ἐστίν, ἢ νεῦρα εὐτονα, ἢ ὧμοι καρτεροί· ἀλλὰ 10 πάντα μία ἡμῖν κόνις, φασὶ, κρανία γυμνὰ τοῦ κάλλους.

ΠΟΛ. Οὐ χαλεπὸν οὐδὲ ταῦτα εἰπεῖν πρὸς τοὺς καλοὺς καὶ ἰσχυροὺς.

ΔΙΟΓ. Καὶ τοῖς πένησιν, ὧ Λάκων, (πολλοὶ δ' εἰσὶ, καὶ ἄχθόμενοι τῷ πράγματι, καὶ οἰκτεῖροντες τὴν ἀπορίαν,) λέγε μήτε 15 δακρύειν, μήτ' οἰμῶζειν, διηγησάμενος τὴν ἐνταῦθα ἰστομίαν· καὶ ὅτι ὄφονται τοὺς ἐκεῖ πλουσίους οὐδὲν ἀμείνους αὐτῶν. Καὶ Λακεδαιμονίοις δὲ τοῖς σοῖς ταῦτα, εἰ δοκεῖ, παρ' ἐμοῦ ἐπιτίμησον, λέγων ἐκλελύσθαι αὐτούς.

ΠΟΛ. Μηδὲν, ὧ Διόγετες, περὶ Λακεδαιμονίων λέγε· οὐ γάρ 20 ἀγέξομαί γε· ἃ δὲ πρὸς τοὺς ἄλλους ἔφησθα, ἀπαγγελῶ.

ΔΙΟΓ. Ἐάσωμεν τούτους, ἐπεὶ σοι δοκεῖ· σὺ δὲ οἷς προῖπον ἀπένεγκαι παρ' ἐμοῦ τοὺς λόγους.

16. PLUTO, MENIPPUS, MIDAS, SARDANAPALUS, CRÆSUS.

ΚΡΟΙΣ. Οὐ φέρομεν, ὧ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικούντα· ὥστε ἡ ἐκείνόν ποι κατάστησον, ἢ ἡμεῖς μετοική- 25 σομεν εἰς ἕτερον τόπον.

ΠΛΟΤΤ. Τίδ' ὑμᾶς δεινὸν ἐργάζεται ὁμόνεκρος ὢν;

ΚΡΟΙΣ. Ἐπειδὴν ἡμεῖς οἰμῶζομεν, καὶ στένομεν, ἐκείνων μεμνημένοι τῶν ἄνω, Μίδας μὲν οὐτοσί, τοῦ χρυσίου, Σαρδανάπα- 30 λος δὲ, τῆς πολλῆς τρυφῆς, ἐγὼ δὲ, Κροῖσος, τῶν θησαυρῶν, ἐπιγελᾷ; καὶ ἐξονειδίζει, ἀνδράποδα καὶ καθάρματα ἡμᾶς ἀποκαλῶν· ἐνίοτε δὲ καὶ ἄδων ἐπιταράττει ἡμῶν τὰς οἰμωγὰς· καὶ ὄλως, λυπηρὸς ἐστι.

ΠΛΟΤΤ. Τί ταῦτα φασίν, ὦ Μένιππε;

ΜΕΝ. Ἀληθῆ, ὦ Πλούτων. Μισῶ γὰρ αὐτοὺς ἀγενεῖς καὶ ὀλεθρίους ὄντας· οἷς οὐκ ἀπέχρησε βιῶναι κακῶς, ἀλλὰ καὶ ἀποθανόντες ἔτι μέμνηνται, καὶ περιέχονται τῶν ἄνω. Χαίρω τοιγαρὶ 5 οὖν ἀνιῶν αὐτούς.

ΠΛΟΤΤ. Ἀλλ' οὐ χρή· λυποῦνται γὰρ οὐ μικρῶν στερούμενοι.

ΜΕΝ. Καὶ σὺ μωραίνεις, ὦ Πλούτων, ὁμόψηφος ὢν τοῖς τούτων στεναγμοῖς;

10 ΠΛΟΤΤ. Οὐδαμῶς. Ἀλλ' οὐκ ἂν ἐθελήσαιμι στασιάζειν ὑμᾶς.

ΜΕΝ. Καὶ μὴν, ὦ κάκιστοι Λιδῶν, καὶ Φρυγῶν, καὶ Ἀσσυρίων, οὕτω γινώσκετε, ὥς οὐδὲ πανσομένου μου· ἔνθα γὰρ ἂν ἔητε, ἀκολουθήσω ἀνιῶν, καὶ κατὰδων, καὶ καταγελῶν.

15 ΚΡΟΙΣ. Ταῦτα οὐχ ὕβρις;

ΜΕΝ. Οὐκ· ἀλλ' ἐκείνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι ἀξιοῦντες, καὶ ἐλευθέροις ἀνδράσιν ἐντροφῶντες, καὶ τοῦ θανάτου τὸ παράπαν οὐ μνημονεύοντες. Τοιγαροῦν οἰμώ- 20 ζετε, πάντων ἐκείνων ἀφηρημένοι.

20 ΚΡΟΙΣ. Πολλῶν γε, ὦ Θεοῖ, καὶ μεγάλων κτημάτων.

ΜΙΔ. Ὅσον μὲν ἐγὼ χρυσοῦ.

ΣΑΡΔ. Ὅσης δ' ἐγὼ τροφῆς.

ΜΕΝ. Εὖγε οὕτω ποιεῖτε· ὀδύρεσθε μὲν ὑμεῖς. Ἐγὼ δὲ, τὸ ΓΥΝΩΘΙ ΣΑΤΤΟΝ πολλάκις συνείρων, ἐπάσσομαι ὑμῖν. Πρέπει 25 γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς ἐπαδόμενον.

17. MERCURY, CHARON.

ΕΡΜ. Λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὅποσα μοι ὀφείλεις ἤδη, ὅπως μὴ αὐθις ἐρίζωμέν τι περὶ αὐτῶν.

ΧΑΡ. Λογισώμεθα, ὦ Ἐρμῆ· ἄμεινον γὰρ ὠρίσθαι περὶ αὐτῶν, καὶ ἀπραγμονέστερον.

30 ΕΡΜ. Ἀγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν.

ΧΑΡ. Πολλοῦ λέγεις.

ΕΡΜ. Νῆ τὸν Ἀἰδωνέα, τῶν πέντε ὠνῆσάμην, καὶ τροπωτῆρα δύο ὀβολῶν.

ΧΑΡ. Τίθεται πέντε δραχμας, καὶ ὀβολοὺς δύο.

ΕΡΜ. Καὶ ἀκέστραν ὑπὲρ τοῦ ἰστίου· πέντε ὀβολοὺς ἐγὼ κατέβαλον.

ΧΑΡ. Καὶ τούτους προστίθει.

ΕΡΜ. Καὶ κηρὸν ὡς ἐπιπλάσαι τοῦ σκαφιδίου τὰ ἀνεωγότα, 5 καὶ ἥλους δέ, καὶ καλώδιον, ἅφ' οὗ τὴν ὑπέραν ἐποίησας, δύο δραχμῶν ἅπαντα.

ΧΑΡ. Εὖγε, καὶ ἄξια ταῦτα ὠνήσω.

ΕΡΜ. Ταῦτά ἐστιν, εἰ μὴ τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. Πότε δ' οὖν ταῦτ' ἀποδώσειν φῆς; 10

ΧΑΡ. Νῦν μὲν, ὧ Ἑρμῇ, ἀδύνατον. Ἦν δέ λοιμός τις, ἡ πόλεμος καταπέμψη ἀθρόους τινάς, ἐνέσται τότε ἀποκερδάναι ἐν τῷ πλήθει παραλογιζόμενον τὰ πορθμία.

ΕΡΜ. Νῦν οὖν ἐγὼ καθεδοῦμαι τὰ κάκιστα εὐχόμενος γενέσθαι, ὡς ἂν ἀπὸ τούτων ἀπολαύοιμι. 15

ΧΑΡ. Οὐκ ἔστιν ἄλλως, ὧ Ἑρμῇ. Νῦν δ' ὄλλγοι, ὡς ὄρεας, ἀφικνοῦνται ἡμῖν· εἰρήνη γάρ.

ΕΡΜ. Ἀμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ τὸ ὄφλημα. Πλὴν ἄλλ' οἱ μὲν παλαιοὶ, ὧ Χάρων, οἶσθα οἷοι παρ- γίγνοντο, ἀνδρεῖοι ἅπαντες, αἵματος ἀνάπλεω, καὶ τραυματῖαι 20 οἱ πολλοί· νῦν δέ ἡ φαρμάκῃ τις ὑπὸ τοῦ παιδὸς ἀποθανῶν, ἡ ὑπὸ τῆς γυναικὸς, ἡ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γαστέρα, καὶ τὰ σκέλη· ὥχροι γάρ ἅπαντες, καὶ ἀγενεῖς, οὐδὲ ὅμοιοι ἐκείνοις. Οἱ δὲ πλείστοι αὐτῶν διὰ χρήματα ἤκουσιν ἐπιβουλεύοντες ἀλλή- 25 τοις, ὡς εἰκάσι.

ΧΑΡ. Πάνυ γὰρ περιπόθητά ἐστι ταῦτα.

ΕΡΜ. Οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἀμαρτάνειν, πικρῶς ἀπαι- τῶν τὰ ἀφειλόμενα παρὰ σοῦ.

18. PLUTO, MERCURY.

ΠΛΟΥΤ. Τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλούσιον Εὐκράτην, ᾧ παῖδες μὲν οὐκ εἰσὶν, οἱ τὸν κληρὸν δὲ θη- 30 ρῶντες, πεντακισμύριοι;

ΕΡΜ. Ναί, τὸν Σικυώνιον φῆς. Τί οὖν;

ΠΛΟΥΤ. Ἐκεῖνον μὲν, ὧ Ἑρμῇ, ζῆν ἕασον ἐπὶ τοῖς ἐννενήκοντα

ἔτεσιν, ἃ βεβίωκεν, ἐπιμετρήσας ἄλλα τοσαῦτα, εἶγε οἷόν τε ἦν, καὶ ἐτι πλείω. Τοὺς δὲ γε κόλακας αὐτοῦ, Χαρίνον τὸν νέον, καὶ Δάμωνα, καὶ τοὺς ἄλλους, κατάσπασον ἐφεξῆς ἅπαντας.

ΕΡΜ. Ἄτοπον ἂν δόξειε τὸ τοιοῦτον.

5 ΠΛΟΤΤ. Οὐ μένον, ἀλλὰ δικαιοτάτον. Τί γὰρ ἐκεῖνοι πα-
θόντες εὐχονται ἀποθανεῖν ἐκεῖνον; ἢ τῶν χρημάτων ἀντιποιούν-
ται οὐδὲν προσήκοντες; Ὁ δὲ πάντων ἐστὶ μιαιώτατον, ὅτι καὶ
τοιαῦτα εὐχόμενοι ὁμως θεραπεύουσιν, ἔν γε τῷ φανερώ· καὶ
νοσοῦντος, ἃ μὲν βουλευόνται, ἅπασι πρόδηλα· θύσειν δὲ ὁμως
10 ὑπισχνούνται, ἣν ῥαῖση· καὶ ὅλως, ποικίλη τις ἢ κολακεία τῶν
ἀνδρῶν. Διὰ ταῦτα ὁ μὲν ἔστω ἀθάνατος· οἱ δὲ προαπίπτωσαν
αὐτοῦ μάτην ἐπιχανόντες.

ΕΡΜ. Ἰελοῖα πείσονται, πανοῦργοι ὄντες· πολλὰ καὶ ἐκεῖνος εὖ
μάλα διαβουκολεῖ αὐτούς, καὶ ἐπελπίζει· καὶ ὅλως, αἰεὶ θανόντι
15 ἰοικῶς ἔρρωται πολὺ μᾶλλον τῶν νέων. Οἱ δὲ ἤδη τὸν κλῆρον ἐν
σφίσι διηρημένοι βόσκονται, ζωὴν μακαρίαν πρὸς ἑαυτοὺς τι-
θέντες.

ΠΛΟΤΤ. Οὐκοῦν ὁ μὲν ἀποδυσάμενος τὸ γῆρας, ὥσπερ Ἰόλε-
ως, ἀνηβησάτω· οἱ δ' ἀπὸ μέσων τῶν ἐλπίδων, τὸν ὄνειροπολη-
20 θέντα πλοῦτον ἀπολιπόντες, ἡκέτωσαν ἤδη κακοὶ κακῶς ἀποθα-
ρόντες.

ΕΡΜ. Ἀμίλησον, ὦ Πλούτων· μετελεύσομαι γὰρ σοι ἤδη
αὐτοὺς καθ' ἓνα ἐξῆς· ἐπὶ δὲ, οἶμαι, εἰσι.

ΠΛΟΤΤ. Κατάσπα· ὁ δὲ παραπέμψει ἕκαστον, ἀντὶ γέροντος
25 αὐθις πρωθήβης γενόμενος.

19. ALEXANDER, HANNIBAL, MINOS, SCIPIO.

ΑΛΕΞ. Ἐμὲ δεῖ προκεκρῖσθαι σου, ὦ Αἰβυ· ἀμείνων γάρ
εἰμι.

ΑΝ. Οὐ μένον, ἀλλ' ἐμέ.

ΑΛΕΞ. Οὐκοῦν ὁ Μίνως δικασάτω.

30 ΜΙΝ. Τίνες δ' ἐστέ;

ΑΛΕΞ. Οὗτος μὲν Ἀντίβας ὁ Καρχηδόσιος· ἐγὼ δὲ Ἀλέξαν-
δρος ὁ Φιλίππου.

MIN. *Νῆ Δία ἔνδοξοί γε ἀμφοτέροι· ἀλλὰ περὶ τίνος ὑμῖν ἡ ἔρις;*

ΑΛΕΞ. *Περὶ προεδρίας· φησὶ γὰρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ. Ἐγὼ δὲ, ὥσπερ ἅπαντες ἴσασιν, οὐχὶ τούτου μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημί διενεγκεῖν τὰ πολέμια.* 5

MIN. *Οὐκοῦν ἐν μέρει ἐκάτερος εἰπάτω. Σὺ δὲ πρῶτος ὁ Αἰβυς λέγε.*

AN. *Ἐν μὲν τούτῳ, ὃ Μίνως, ἀνάμην, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον· ὥστε οὐδὲ ταύτῃ πλέον οὗτος ἐνέγκαιτό μου. Φημί δὲ τούτους μάλιστα ἐπαίνου ἀξίους εἶναι· ὅσοι τὸ 10 μὴδὲν ἐξ ἀρχῆς ὄντες ὁμῶς ἐπὶ μέγα προεχώρησαν, δι' αὐτῶν δύναιμι τε περιβαλλόμενοι, καὶ ἄξιοι δόξαντες ἀρχῆς· ἐγὼ γοῦν μετ' ὀλίγων ἐσορμήσας ἐς τὴν Ἰβηρίαν, τὸ πρῶτον ὑπαρχὸς ὢν τῷ ἀδελφῷ, μεγίστων ἠξιώθην, ἄριστος κριθεὶς· καὶ τοὺς γε Κελτίβηρας εἶλον, καὶ Γαλατῶν ἐκράτησα τῶν Ἑσπερίων, καὶ τὰ μεγάλα ὄρη 15 ὑπερβὰς, τὰ περὶ τὸν Ἡριδανὸν ἅπαντα κατέδραμον, καὶ ἀναστάτους ἐποίησα τοσαύτας πόλεις, καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην, καὶ μέχρι τῶν προαστείων τῆς προῦχούσης πόλεως ἦλθον· καὶ τοσοῦτους ἀπέκτεινα μιᾷς ἡμέρας, ὥστε τοὺς δακτυλίους αὐτῶν μεδίμνοις ἀπομετρεῖσαι, καὶ τοὺς ποταμοὺς γεφυρῶσαι νε- 20 κροῖς. Καὶ ταῦτα πάντα ἔπραξα, οὔτε Ἀμμωνος υἱὸς ὀνομαζόμενος, οὔτε θεὸς εἶναι προσποιούμενος, ἢ ἐνύπνια τῆς μητρὸς διεξιὼν, ἀλλ' ἄνθρωπος εἶναι ὁμολογῶν, στρατηγοῖς τε τοῖς συνεπιτάτοις ἀντεξεταζόμενος, καὶ στρατιώταις τοῖς μαχιμωτάτοις συμπλεκόμενος· οὐ Μῆδους καὶ Ἀρμενίου καταγωνιζόμενος ὑπο- 25 φεύγοντας πρὶν διώκειν τινὰ, καὶ τῷ τολμήσαντι παραδιδόντας εὐθὺς τὴν νίκην. Ἀλέξανδρος δὲ πατρώαν ἀρχὴν παραλαβὼν ἠϋξησε, καὶ παραπολὺ ἐξέτεινε, χρησάμενος τῇ τῆς τύχης ὁρμῇ. Ἐπεὶ δ' οὖν ἐνίκησέ τε, καὶ τὸν ὀλεθρον ἐκείνον, Δαρεῖον, ἐν Ἰσῶν τε καὶ Ἀρβήλοις ἐκράτησεν, ἀποστὰς τῶν πατρῶων προσ- 30 κυνεῖσθαι ἤξλου, καὶ ἐς δίαιταν τὴν Μηδικὴν μετεδιήτησεν ἑαυτὸν, καὶ ἐμιαίφονει ἐν τοῖς συμποσίοις τοὺς φίλους, καὶ συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἤρξα ἐπίσης τῆς πατρίδος, καὶ ἐπειδὴ μετεπέμπετο, τῶν πολέμιων μεγάλῳ στόλῳ ἐπιπλευσάντων τῇ Διβύῃ, ταχέως ὑπήκουσα, καὶ ἰδιώτην ἑμαυτὸν παρέσχον, καὶ 35 καταδικασθεὶς ἤνεγκα εὐγνωμόνως τὸ πρᾶγμα. Καὶ ταῦτ'*

ἔπραξα βάρβαρος ὢν, καὶ ἀπαιδευτος παιδείας τῆς Ἑλληνικῆς· καὶ οὔτε Ὅμηρον, ὡς περ οὗτος, ῥαψωδῶν, οὔτε ὑπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθεὶς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησάμενος. Ταῦτά ἐστιν, ἃ ἐγὼ Ἀλεξάνδρου ἀμείνων φημί εἶναι. Εἰ δ' ἴσται
5 καλλίων οὗτοσὶ, διότι διαδήματι τὴν κεφαλὴν διεδίδετο, Μακεδόσι μὲν ἴσως καὶ ταῦτα σεμνά· οὐ μὴν διὰ τοῦτ' ἀμείνων δόξειεν ἂν γενναίου καὶ στρατηγικοῦ ἀνδρός, τῇ γνώμῃ πλέον ἤπερ τῇ τύχῃ κεχρημένον.

MIN. Ὁ μὲν εἶρηκεν οὐκ ἀγεννῇ τὸν λόγον, οὐδὲ ὡς Αἰθίων
10 εἰκὸς ἦν, ὑπὲρ αὐτοῦ. Σὺ δὲ, ὦ Ἀλέξανδρε, τί πρὸς ταῦτα φῆς;

AAEE. Ἐχρῆν μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα οὕτω θρασύν· ἱκανὴ γὰρ ἡ φήμῃ διδάσαι σε, οἷός μὲν ἐγὼ βασιλεὺς, οἷός δὲ οὗτος ληστής ἐγένετο· ὅμως δὲ ὅρα, εἰ κατ' ὀλίγον αὐτοῦ διήνεγκα· ὅς, νέος ὢν ἔτι, παρελθὼν ἐπὶ τὰ πράγματα, καὶ τὴν
15 ἀρχὴν τεταραγμένην κατέσχον, καὶ τοὺς φορέας τοῦ πατρὸς μετήλθον, καταφοβήσας τὴν Ἑλλάδα τῇ Θηβαίων ἀπωλείᾳ, στρατηγὸς ὑπ' αὐτῶν χειροτονηθεὶς, οὐκ ἠξίωσα τὴν Μακεδόνων ἀρχὴν περιέπων ἀγαπᾶν ἄρχειν ὀπόσων ὁ πατήρ κατέλιπε, ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ δεινὰν ἡγησάμενος, εἰ μὴ ἀπάντων κρατή-
20 σαιμι, ὀλίγους ἄγων ἐσέβαλον ἐς τὴν Ἀσίαν· καὶ ἐπὶ τε Γρανικῷ ἐκράτησα μεγάλην μάχην· καὶ τὴν Λυδίαν λαβὼν, καὶ Ἰωνίαν καὶ Φρυγίαν, καὶ ὅλως τὰ ἐν ποσὶν αἰεὶ χειρούμενος ἦλθον ἐπὶ Ἰσσοῦν, ἔνθα Δαρεῖος ὑπέμεινε μυριάδας πολλὰς στρατοῦ ἄγων. Καὶ τὸ ἀπὸ τούτου, ὦ Μίνως, ὑμεῖς ἴσται ὅσους ὑμῖν νεκροὺς ἐπὶ μιᾷς
25 ἡμέρας κατέπεμψα. Φησὶ γοῦν ὁ πορθεμεὺς μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος, ἀλλὰ σχεδὶας διαπηξαμένους τοὺς πολλοὺς αὐτῶν διαπλεῦσαι. Καὶ ταῦτα δὲ ἔπραττον αὐτὸς προκινδυνεύων, καὶ τιτρώσκεσθαι ἄξιόν. Καὶ ἵνα σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβήλοις διηγῆσωμαι, ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον,
30 καὶ τὸν Ὠκεανὸν ὄρον ἐποιησάμην τῆς ἀρχῆς, καὶ τοὺς ἐλέφαντας αὐτῶν εἶλον, καὶ Πῶρον ἐχειρωσάμην· καὶ Σκύθας δὲ, οὐκ εὐκαταφρονήτους ἀνδρας, ὑπερβὰς τὸν Τάναϊν, ἐνίκησα μεγάλην ἱππομαχίαν· καὶ τοὺς φίλους εὖ ἐποίησα, καὶ τοὺς ἐχθροὺς ἡμυνάμην. Εἰ δὲ καὶ θεὸς ἐδόκουν ταῖς ἀνθρώποις, συγγνωστοὶ
35 ἐκείνοι, παρὰ τὸ μέγεθος τῶν πραγμάτων καὶ τοιοῦτόν τι πιστεύσαντες περὶ ἐμοῦ. Τὸ δ' οὖν τελευταῖον, ἐγὼ μὲν βασιλεύων

ἀπέθανον, οὗτος δὲ ἐν φυγῇ ὢν παρὰ Προσία τῷ Βιθυνῷ, καθάπερ ἄξιον ἦν πανουργότατον, καὶ ὁμότατον ὄντα· ὥς γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐὼ λέγειν, ὅτι οὐκ ἰσχυρί, ἀλλὰ πονηρία, καὶ ἀπιστία, καὶ δόλοις· νόμιμον δὲ, ἢ προφανές οὐδέν. Ἐπεὶ δὲ μοι ὠνείδισε τὴν τρυφήν, ἐκλελῆσθαι μοι δοκεῖ, οἷα ἐποίησεν ἐν 5 Καπύῃ, ἐταίραις συνῶν, καὶ τοὺς τοῦ πολέμου καιροὺς ὁ Θανυμάσιος καθηδυπαθῶν. Ἐγὼ δὲ εἰ μὴ, μικρὰ τὰ Ἐσπέρια δόξας, ἐπὶ τὴν ἔω μᾶλλον ὥρμησα, τί ἂν μέγα ἔπραξα, Ἰταλίαν ἀναιμωτὲ λαβὼν, καὶ Λιβύην, καὶ τὰ μέχρι Γαδείρων ὑπαγόμενος; ἀλλ' οὐκ ἄξιόμαχα ἔδοξέ μοι ἐκείνα, ὑποπτήσσοντα ἤδη, καὶ δεσπότην 10 ὁμολογοῦντα. Εἴρηκα. Σὺ δὲ, ὦ Μίνως, δίκασε. Ἰκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα.

ΣΚΗΠ. Μὴ πρότερον, ἢ μὴ καὶ ἐμοῦ ἀκούσης.

ΜΙΝ. Τίς γὰρ εἶ, ὦ βέλτιστε; ἢ πόθεν ὢν ἐρεῖς;

ΣΚΗΠ. Ἰταλιώτης Σκηπίων, στρατηγός, ὁ καθελὼν Καρχηδόνα, καὶ κρατήσας Λιβύων μεγάλας μάχαις.

ΜΙΝ. Τί οὖν καὶ σὺ ἐρεῖς;

ΣΚΗΠ. Ἀλεξάνδρου μὲν ἦτιων εἶναι, τοῦ δ' Ἀντίβου ἀμείνων· ὅς ἐδίωξα νικήσας αὐτὸν, καὶ φυγεῖν καταταγκάσας ἀτίμως. Πῶς οὖν οὐκ ἀναίσχυντος οὗτος, ὅς πρὸς Ἀλεξάνδρον ἀμιλλᾶται, ᾧ 20 οὐδὲ Σκηπίων ἐγὼ, ὁ νενικηκώς αὐτὸν, παραβύλλεσθαι ἄξιῶ;

ΜΙΝ. Νῆ Δί' εὐγνώμονα φῆς, ὦ Σκηπίων· ὥστε πρῶτος μὲν κεκρίσθω Ἀλεξάνδρος, μετ' αὐτὸν δὲ, σὺ· εἴτα, εἰ δοκεῖ, τρίτος Ἀντίβας, οὐδὲ οὗτος εὐκαταφρόνητος ὢν.

20. DIOGENES, ALEXANDER.

ΔΙΟΓ. Τί τοῦτο, ὦ Ἀλεξάνδρε; τέθνηκας καὶ σὺν, ὥσπερ καὶ 25 ἡμεῖς ἅπαντες;

ΑΛΕΞ. Ὁρᾷς, ὦ Διόγενης· οὐ παρὰδοξον δὲ, εἰ ἄνθρωπος ὢν ἀπέθανον.

ΔΙΟΓ. Οὐκοῦν ὁ Ἄμμων ἐψεύδετο, λέγων ἑαυτοῦ σε εἶναι υἱόν· σὺ δὲ Φιλίππου ἄρα ἦσθα; 30

ΑΛΕΞ. Φιλίππου δηλαδὴ· οὐ γὰρ ἂν ἐτεθνήκειν Ἄμμωνος ὢν.

ΔΙΟΓ. Καὶ μὴν καὶ περὶ τῆς Ὀλυμπιάδος ὅμοια ἐλέγοντο,

δράκοντα ὁμιλεῖν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ εὐνῇ· εἴτα οὕτω σε τεχθῆναι· τὸν δὲ Φίλιππον ἐξηπατηῖσθαι, οἰόμενον πατέρα σου εἶναι.

ΑΛΕΞ. Καὶ γὰρ ταῦτα ἤκουον, ὥσπερ σύ· νῦν δὲ ὁρῶ, ὅτι οὐδὲν ὑγιές οὔτε ἡ μήτηρ, οὔτε οἱ τῶν Ἀμμωνίων προφηταὶ ἔλεγον.

ΔΙΟΓ. Ἀλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἄχρηστόν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο· πολλοὶ γὰρ ὑπέπτηsson θεὸν εἶναι σε νομίζοντες. Ἀτὰρ εἰπέ μοι, τί νη τὴν τοσαύτην ἀρχὴν καταλό-
10 λωίπας;

ΑΛΕΞ. Οὐκ οἶδα, ὦ Διόγενες· οὐ γὰρ ἔφθασα ἐπισκεῖσθαι τι περὶ αὐτῆς· ἡ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκα τὸν δακτύλιον ἐπέδωκα. Πλὴν ἀλλὰ τί γελᾷς, ὦ Διόγενες;

ΔΙΟΓ. Τί γὰρ ἄλλο, ἢ ἀνεμνήσθην, οἷα ἐπολεῖ ἡ Ἑλλὰς, ἄρτι σε
15 παρεληφότα τὴν ἀρχὴν κολακεύοντες, καὶ προστάτην αἰρούμενοι, καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους· ἔνιοι δὲ καὶ τοῖς δώδεκα θεοῖς προσιθύντες, καὶ νεῶς οἰκοδομοῦμενοι, καὶ θύοντες ὡς δράκοντος νόμῳ. Ἀλλ' εἰπέ μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν;

ΑΛΕΞ. Ἐτι ἐν Βαβυλῶνι κεῖμαι τρίτην ἡμέραν ταύτην· ὑπὶ
20 σπινθῆται δὲ Πτολεμαῖος ὁ ὑπαυπιστής, ἣν ποτε ἀγίγῃ σχολὴν ἀπὸ τῶν θορύβων τῶν ἐν ποσὶν, ἐς Αἴγυπτον ἀπαγαγὼν με θάψει ἐκεῖ, ὡς γενοίμην εἰς τῶν Αἰγυπτίων θεῶν.

ΔΙΟΓ. Μὴ γελᾶσω, ὦ Ἀλέξανδρε, ὁρῶν καὶ ἐν ἄδου ἔτι σε μω-
ραίνοντα, καὶ ἐλπίζοντα Ἄνουβιν, ἢ Ὅσιριν γενέσθαι; πλὴν ἀλλὰ
25 ταῦτα μὲν, ὦ θειότατε, μὴ ἐλπίσης· οὐ γὰρ θέμις ἀνελθεῖν τινα τῶν ἀπαξ διαπλευσάντων τὴν λίμνην, καὶ ἐς τὸ εὔσω τοῦ στομίου παρελθόντων· οὐ γὰρ ἀμελής ὁ Αἰακὸς, οὐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνο δὲ γε ἡδέως ἂν μάθοιμι παρὰ σοῦ, πῶς φέρεις, ὅπότ' ἂν ἐννοήσης, ὕσιν εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν
30 ἀφῆξαι, σωματοφύλακας, καὶ ὑπαυπιστάς, καὶ σατράπεις, καὶ χρυσὸν τοσοῦτον, καὶ ἔθνη προσκυνοῦντα· καὶ Βαβυλῶνα, καὶ Βάκτρα, καὶ τὰ μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν· καὶ τὸ ἐπίσημον εἶναι ἐξελαύνοντα, διαδεδωμένον ταινίᾳ λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπεπορημένον· οὐ λυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην
35 ἰόντα; τί θαυμάζεις, ὦ μάταιε; οὐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσε μὴ οἶεσθαι βέβαια εἶναι, τὰ παρὰ τῆς τύχης;

ΑΛΕΞ. Ὁ σοφός ; ἀπάντων ἐκεῖνος κολάκων ἐπιτριπτότατος ὢν ; ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἤτησε παρ' ἐμοῦ, οἷα δὲ ἐπέστελλεν, ὥς δὲ κατεχρητό μου τῇ περὶ παιδείαν φιλοτιμίᾳ θωπεύων, καὶ ἐπαινῶν ἄρτι μὲν ἐς τὸ κάλλος, ὥς καὶ τοῦτο μέρος ὃν τὰγαθοῦ, ἄρτι δ' ἐς τὰς πράξεις, καὶ τὸν πλοῦτον. Καὶ γὰρ αὐτὸ καὶ τοῦτ' ἀγαθὸν ἡγεῖται εἶναι, ὥς μὴ αἰσχύνοντο καὶ αὐτὸς λαμβάνων. Γύης, ὃ Διόγενες, ἄνθρωπος, καὶ τεχνίτης. Πλὴν ἀλλὰ τοῦτό γε ἀπολέλαυκα αὐτοῦ τῆς σοφίας, τὸ λυπεῖσθαι ὥς ἐπὶ μεγίστοις ἀγαθοῖς ἐκείνοις, ἃ κατηριθμῆσω μικρῶ γε ἔμπροσθεν. 5

ΔΙΟΓ. Ἄλλ' οἴσθα ὃ δράσεις ; ἄκος γάρ σοι τῆς λύπης ὑπεσθῆσομαι· ἐπεὶ ἐνταῦθά γε ἐλλέβορος οὐ φύεται, σὺ δὲ καὶ τὸ Ἀθήνης ὕδωρ χανδὸν ἐπισπασάμενος πίε· καὶ αὐθις πίε, καὶ πολλάκις. Οὕτω γὰρ ἂν παύσαιτο ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιῶμενος. Καὶ γὰρ καὶ Κλεῖτον ἐκεῖνον ὄρω, καὶ Καλλισθένη, καὶ ἄλλους πολλοὺς ἐπὶ σὲ ὁρμῶντας, ὥς διασπάσαιντο, καὶ ἀμύναιτό σε, ὢν ἔδρασας αὐτούς. Ἰστετε τὴν ἑτέραν σὺ ταύτην βιάδιζε, καὶ πῖνε πολλάκις, ὥς ἔφην. 10

21. DIOGENES, HERCULES.

ΔΙΟΓ. Οὐχ Ἡρακλῆς οὗτός ἐστιν ; οὐ μενουν ἄλλος, μὰ τὸν Ἡρακλέα· τὸ τόξον, τὸ ῥόπαλον, ἡ λεοντῆ, τὸ μέγεθος, ὅλος Ἡρακλῆς ἐστιν. Εἴτα τέθνηκε Διὸς υἱὸς ὢν ; Εἰπέ μοι, ὦ Καλλίνικε, νεκρὸς εἶ ; ἐγὼ γάρ σοι ἔθνον ὑπὲρ γῆς ὥς θεῶ. 20

ΗΡΑ. Καὶ ὁρθῶς ἔθνες. Αὐτὸς μὲν γὰρ ὁ Ἡρακλῆς ἐν οὐρανῷ τοῖς θεοῖς σύνεστι, καὶ ἔχει καλλίσφυρον Ἥβην· ἐγὼ δ' εἰδῶλον εἰμι αὐτοῦ. 25

ΔΙΟΓ. Πῶς λέγεις ; εἰδῶλον τοῦ θεοῦ ; καὶ δυνατόν ἐξ ἡμίσειας μὲν τινα θεὸν εἶναι, τεθνάναι δὲ τῷ ἡμίσει ;

ΗΡΑ. Ναί· οὐ γὰρ ἐκεῖνος τέθνηκεν, ἀλλ' ἐγὼ ἡ εἰκὼν αὐτοῦ.

ΔΙΟΓ. Μανθάνω· ἀντιανδρὸν σε τῷ Πλούτῳ παρὲδωκεν ἀνθ' ἑαυτοῦ· καὶ σὺ νῦν ἀντ' ἐκείνου νεκρὸς εἶ. 30

ΗΡΑ. Τοιοῦτό τι.

ΔΙΟΓ. Πῶς οὖν ἀκριβῆς ὢν ὁ Αἰακὸς οὐκ ἔγνω σε μὴ ὄντα ἐκεῖνον, ἀλλὰ παρεδίξατο ὑποβολιμαῖον Ἡρακλέα παρόντα ;

ΗΡΑ. "Οτι εῴκειν ἀκριβῶς.

ΔΙΟΓ. Ἀληθῆ λέγεις· ἀκριβῶς γὰρ, ὥστε αὐτὸς ἐκείνος εἶναι. Ὅρα γοῦν μὴ τὸ ἐναντίον ἐστὶ, καὶ σὺ μὲν εἰ ὁ Ἡρακλῆς, τὸ δὲ εἰδῶλον γεγάμηκε τὴν Ἥβην παρὰ τοῖς θεοῖς.

5 *ΗΡΑ.* Θρασὺς εἶ, καὶ ἀλῶλος· καὶ εἰ μὴ παύσῃ σκώπτων ἐς ἐμέ, εἴσῃ αὐτίκα, οἴου θεοῦ εἰδῶλόν εἰμι.

ΔΙΟΓ. Τὸ μὲν τόξον γυμνὸν, καὶ πρόχειρον· ἐγὼ δὲ τί ἂν εἴτε φοβαίμην σε, ἅπας τεθνεώς; Ἀἰὰρ εἰπέ μοι, πρὸς τοῦ σου Ἡρακλέους, ὅποτε ἐκείνος ἔζη, συνῆς αὐτῷ καὶ τότε εἰδῶλον ὦν; ἢ εἰς 10 μὲν ἦτε παρὰ τὸν βίον· ἐπεὶ δ' ἀπεθάνετε, διαιρεθέντες, ὁ μὲν ἐς θεοὺς ἀπέπτατο, σὺ δὲ τὸ εἰδῶλον, ὥσπερ εἰκὺς ἦν, εἰς ἔδου παρῇ;

ΗΡΑ. Ἐχρῆν μὲν μὴδ' ἀποκρίνεσθαι πρὸς ἄνδρα ἐπίτηδες ἐρεσχελοῦντα· ὅμως δ' οὖν καὶ τοῦτ' ἄκουσον· ὅπουσόν μὲν Ἀμφιτρώωνος ἐν τῷ Ἡρακλεῖ ἦν, τοῦτο τέθνηκε, καὶ εἰμὶ ἐγὼ ἐκείνο 15 πᾶν· ὁ δὲ ἦν τοῦ Διὸς, ἐν οὐρανῷ σύνεστι τοῖς θεοῖς.

ΔΙΟΓ. Σαφῶς νῦν μανθάνω· δύο γὰρ, φῆς, ἔτεκεν ἡ Ἀλκμήνη κατὰ τὸ αὐτὸ Ἡρακλέας, τὸν μὲν ὑπ' Ἀμφιτρώωνι, τὸν δὲ παρὰ τοῦ Διός· ὥστε ἐλελήθετε δίδυμοι ὄντες ὁμομήτριοι.

20 *ΗΡΑ.* Οὐκ, ὦ μάταιε· ὁ γὰρ αὐτὸς ἄμφω ἤμεν.

ΔΙΟΓ. Οὐκ ἔστι μαθεῖν τοῦτο ῥᾷδιον, συνθέτους δὲ ὄντας Ἡρακλέας, ἐκτὸς εἰ μὴ ὥσπερ ἱπποκένταυρός τις ἦτε, ἐς ἐν συμπεφυκότες, ἄνθρωπος καὶ θεός.

ΗΡΑ. Οὐ γὰρ καὶ πάντες οὕτω σοι δοκοῦσι συγκεῖσθαι ἐκ 25 δυοῖν, ψυχῆς τε καὶ σώματος; ὥστε τί τὸ κωλύον ἐστὶ, τὴν μὲν ψυχὴν ἐν οὐρανῷ εἶναι, ἥπερ ἦν ἐκ Διός, τὸ δὲ θνητὸν ἐμέ παρὰ τοῖς νεκροῖς;

ΔΙΟΓ. Ἀλλ', ὦ βέλτιστε Ἀμφιτρουωνιάδη, καλῶς ἂν ταῦτ' ἔλεγες, εἰ σῶμα ἦσθα· νῦν δὲ ἀσώματον εἰδῶλον εἶ· ὥστε κινδυνεύεις 30 τριπλοῦν ἤδη ποιῆσαι τὸν Ἡρακλεῖα.

ΗΡΑ. Πῶς τριπλοῦν;

ΔΙΟΓ. Ὡδὲ πως· εἰ γὰρ ὁ μὲν τις ἐν οὐρανῷ, ὁ δὲ παρ' ἡμῶν σὺ τὸ εἰδῶλον, τὸ δὲ σῶμα ἐν Οἴτῃ ἐλύθη κόνις ἤδη γεγόμενον, 35 τρία δὲ ταῦτα γίνεται. Καὶ σκόπει, ὃν τινα τὸν τρίτον πατέρα ἐπινοήσεις τῷ σώματι.

ΗΡΑ. Θρασὺς τις εἶ, καὶ σοφιστής· τίς δὲ καὶ ὢν τυγχάνεις;

ΔΙΟΓ. Διογένους τοῦ Σινωπέως εἰδωλον. Αὐτὸς δὲ οὐ μὰ Δία μετ' ἀθανάτοισι θεοῖσιν, ἀλλὰ τοῖς βελτίστοις τῶν νεκρῶν σύνειμι, Ὀμήρου, καὶ τῆς τοσαύτης ψυχρολογίας καταγελῶν.

22. MENIPPUS, TANTALUS.

MEN. Τί κλέεις, ὦ Τάνταλε ; ἢ τί σεαυτὸν ὀδύρῃ, ἐπὶ τῇ λίμνῃ ἐστώς ;

5

TAN. Ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίφους.

MEN. Οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύψας πιεῖν, ἢ καὶ νῇ Δία γε ἀρυσάμενος κοίλῃ τῇ χειρὶ ;

TAN. Οὐδὲν ὄφελος, εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ ὕδωρ, ἐπειδὴν προσιόντια αὖθιγται με· ἦν δὲ ποτε καὶ ἀρύσσωμαι, καὶ 10 προσενέγκω τῷ στόματι, οὐ φθάνω βρεῖξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρρέυνεν οὐκ οἶδ' ὅπως αὖθις ἀπολείπει ξηρὰν τὴν χειρά μου.

MEN. Τεράστιόν τι πάσχεις, ὦ Τάνταλε. Ἀτὰρ εἰπέ μοι, τί γὰρ καὶ δέῃ τοῦ πιεῖν ; οὐ γὰρ σῶμα ἔχεις· ἀλλ' ἐκέينو μὲν ἐν 15 Λυδία που τέθαιπται, ὅπερ καὶ πεινῇν καὶ διψῇν ἐδύνατο. Σὺ δὲ ἢ ψυχὴ πῶς ἂν ἔτι ἢ διψῇς, ἢ πίνεις ;

TAN. Τοῦτ' αὐτὸ ἡ κόλασίς ἐστι, τὸ διψῇν μου τὴν ψυχὴν ὥς σῶμα οὔσαν.

MEN. Ἀλλὰ τοῦτο μὲν οὕτω πιστεύσομεν, ἐπεὶ φῆς τῷ δίφῃ 20 κολάζεσθαι. Τί δ' οὖν σοι τὸ δεινὸν ἔσται ; ἢ δέδιαις, μὴ ἐνδείξ τοῦ ποτοῦ ἀποθάνης ; Οὐχ ὁρῶ γὰρ ἄλλον μετὰ τοῦτον ἄδην, ἢ θάνατον ἐνιεύθην εἰς ἕτερον τόπον.

TAN. Ὅρθῶς μὲν λέγεις. Καὶ τοῦτο δ' οὖν μέρος τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν μηδὲν δεόμενον.

25

MEN. Αἰρεῖς, ὦ Τάνταλε, καὶ ὥς ἀληθῶς ποτοῦ δεῖσθαι δοκεῖς, ἀκράτου γε ἑλλεβόρου νῇ Δία, οὗσις τούναντίον τοῖς ὑπὸ τῶν λυτταίντων κυνῶν δεδηγμένοις πέπονθας, οὐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος.

TAN. Οὐδὲ τὸν ἑλλέβορον, ὦ Μένιππε, ἀναίνομαι πιεῖν, γέ- 30 νοιτό μοι μόνον.

MEN. Θάρρει, ὦ Τάνταλε, ὥς οὔτε σὺ, οὔτε ἄλλος πίεται τῶν νεκρῶν· ἀδύνατον γάρ· καίτοι οὐ πάντες, ὥσπερ σὺ, ἐκ καταδίκης διψῶσι τοῦ ὕδατος αὐτοὺς οὐχ ὑπομένοντος.

23. MENIPPUS, ÆACUS, CERTAIN PHILOSOPHERS.

MEN. Πρὸς τοῦ Ἠλούτωνος, ὦ Διακέ, περιήγησαι μοι τὰ ἐν ᾧδου πάντα.

ΔΙΑΚ. Οὐ ῥᾷδιον, ὦ Μένιππε, ἅπαντα. "Οσα μὲν τοι κεφαλαιώδη, μάνθανε· οὐτοσί μὲν, ὅτι Κέρβερός ἐστιν, οἶσθα. Καὶ
5 τὸν πορθμέα τοῦτον, ὃς σε διεπέρασε, καὶ τὴν λίμνην, καὶ τὸν Πυριφλεγέθοντα ἥδη ἐώρακας ἐσιών.

MEN. Οἶδα ταῦτα, καὶ σέ, ὅτι πυλωρεῖς· καὶ τὸν βασιλέα εἶδον, καὶ τὰς Ἑρινῆς· τοὺς δ' ἀνθρώπους μοι τοὺς πάλαι δεῖξον, καὶ μάλιστα τοὺς ἐπισήμους αὐτῶν.

10 *ΔΙΑΚ.* Οὗτος μὲν Ἀγαμέμνων, οὗτος δ' Ἀχιλλεὺς, οὗτος δὲ Ἴδομενεὺς πλησίον, ἔπειτα Ὀδυσσεὺς, εἴτα Αἴας, καὶ Διομήδης, καὶ οἱ ἄριστοι τῶν Ἑλλήνων.

MEN. Βαβαί, ὦ Ὅμηρε, οἷά σοι τῶν ῥαψωδιῶν τὰ κεφάλαια χαμαὶ ἔρῃπται ἄγνωστα, καὶ ἄμορφα, κύνις πάντα, καὶ λῆρος
15 πολὺς, ἀμενηνὰ ὡς ἀληθῶς κάρηνα. Οὗτος δὲ, ὦ Διακέ, τίς ἐστι;

ΔΙΑΚ. Κυρὸς ἐστιν. Οὗτος δὲ Κροῖσος, καὶ ὁ παρ' αὐτῷ Σαρδανάπαλος· ὁ δ' ὑπὲρ αὐτὸν, Μίδας· ἐκεῖνος δὲ Ξέρξης.

MEN. Εἴτα σέ, ὦ κάθαρμα, ἡ Ἑλλὰς ἐφριττε ζευγνύντα μὲν τὸν Ἑλλήσποντον, διὰ δὲ τῶν ὄρων πλεῖν ἐπιθυμοῦντα; οἷος δὲ
20 καὶ ὁ Κροῖσός ἐστι· τὸν Σαρδανάπαλον δὲ, ὦ Διακέ, πατάξαι μοι κατὰ κόρης ἐπίτρεψον.

ΔΙΑΚ. Μηδαμῶς· διαθρύψεις γὰρ αὐτοῦ τὸ κρανίον γυναικεῖον ὄν.

MEN. Οὐκοῦν ἀλλὰ προσπύζομαι γε πάντως ἀνδρογύνῳ ὄντι.

25 *ΔΙΑΚ.* Βούλει σοὶ ἐπιδείξω καὶ τοὺς σοφούς;

MEN. Νῆ Δία γε.

ΔΙΑΚ. Πρῶτος οὗτός σοι ὁ Πυθαγόρας ἐστί.

MEN. Χαῖρε, ὦ Εὐφορβε, ἡ Ἀπολλον, ἡ ὃ, τι ἂν ἐθέλοις.

ΠΤΘ. Νῆ καὶ σύ γε, ὦ Μένιππε.

30 *MEN.* Οὐκ ἔτι χρυσοῦς ὁ μηρός ἐστί σοι;

ΠΤΘ. Οὐ γάρ. Ἀλλὰ φέρε ἴδω εἰ τί σοι ἐδώδιμον ἢ πῆρα ἔχει.

MEN. Κυάμους, ὦ ῥαθὲ· ὥστε οὐ τοῦτό σοι ἐδώδιμον.

ΠΤΘ. Δὸς μόνον· ἄλλα παρὰ νεκροῖς δόγματα. Ἐμαθον γὰρ, ὡς οὐδέν ἴσον κύαμοι, καὶ κεφαλαὶ τοκτῶν ἐνθάδε.

ΑΙΑΚ. Οὗτος δὲ Σόλων ὁ Ἐξηκεστίδου, καὶ Θαλῆς ἐκείνος· καὶ παρ' αὐτοῦς, Πιττακὸς καὶ οἱ ἄλλοι· ἐπὶ δὲ πάντες εἰσὶν ὡς ὀρᾶς. 5

ΜΕΝ. Ἄλυποι, ὦ Αἰακέ, οὗτοι μόνοι καὶ παιδροὶ τῶν ἄλλων. Ὁ δὲ υποδοῦ ἀνάπλεως, ὥσπερ ἐγκρυφίας ἄρτος, ὃ ταῖς φλυκταῖναις ὅλος ἐξηγητῶς, τίς ἐστιν;

ΑΙΑΚ. Ἐμπεδοκλῆς, ὦ Μένιππε, ἡμίεφθος ἀπὸ τῆς Αἴτηνης παρών. 10

ΜΕΝ. Ὡ χαλκόπου βέλτιστε, τί παθὼν σαυτὸν ἐς τοὺς κρατήρας ἐνέβαλες;

ΕΜΠ. Μελαγχολία τίς, ὦ Μένιππε.

ΜΕΝ. Οὐ μὰ Δί', ἀλλὰ κενοδοξία, καὶ τύφος, καὶ πολλὴ κόρυζα· ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπίσιν οὐκ ἀνάξιον ὄντα. Πλὴν ἄλλ' οὐδέν σε τὸ σόφισμα ὤνησεν· ἐφωράθης γὰρ τεθνεώς. Ὁ Σωκράτης δὲ, ὦ Αἰακέ, ποῦ ποτε ἄρά ἐστιν;

ΑΙΑΚ. Μετὰ Νέυτορος καὶ Παλαμήδους ἐκείνος ληρεῖ τὰ πολλά.

ΜΕΝ. Ὅμως ἐβουλόμην ἰδεῖν αὐτὸν, εἶπου ἐνθάδε ἐστίν. 20

ΑΙΑΚ. Ὅρᾳς τὸν φαλακρόν;

ΜΕΝ. Ἀπαντες φαλακροὶ εἰσιν· ὥστε πάντων ἂν εἴη τοῦτο τὸ γνῶρισμα.

ΑΙΑΚ. Τὸν σιμὸν λέγω.

ΜΕΝ. Καὶ τοῦθ' ὅμοιον· σιμοὶ γὰρ ἅπαντες. 25

ΣΩΚ. Ἐμὲ ζητεῖς, ὦ Μένιππε;

ΜΕΝ. Καὶ μάλα, ὦ Σώκρατες.

ΣΩΚ. Τί τὰ ἐν Ἀθήναις;

ΜΕΝ. Πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι. Καὶ τάγε σχήματα αὐτὰ, καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλόσοφοι. 30

ΣΩΚ. Μάλα πολλοὺς ἐώρακα.

ΜΕΝ. Ἀλλὰ ἐώρακας, οἶμαι, οἷος ἦκε παρὰ σοὶ Ἀρίστιππος, καὶ Πλάτων αὐτός. Ὁ μὲν ἀποπνέων μύρον· ὁ δὲ τοὺς ἐν Σικελίᾳ τυράννους θεραπεύειν ἐκμαθὼν.

ΣΩΚ. Περὶ ἐμοῦ δὲ τι φρονοῦσιν; 35

ΜΕΝ. Εὐδαίμων, ὦ Σώκρατες, ἄνθρωπος εἰ τάγε τοιαῦτα·

πάντες γοῦν σε θαυμάσιον οἶονται ἄνδρα γεγενῆσθαι, καὶ πάντα ἐγνωκέναι, καὶ ταῦτα (δεῖ γὰρ, οἶμαι, τὰληθεῖς λέγειν) οὐδὲν εἰδότα.

ΣΩΚ. Καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτούς· οἱ δὲ εἰρωνεῖαν ᾤοντο τὸ πρᾶγμα εἶναι.

5 ΜΕΝ. Τίνες δὲ οὗτοι εἰσιν οἱ περὶ σέ;

ΣΩΚ. Χαρμίδης, ὃ Μένιππε, καὶ Φαῖδρος, καὶ ὁ τοῦ Κλεινίου.

ΜΕΝ. Εὖγε, ὦ Σώκρατες, ὅτι κἀνταῦθα μέτει τὴν σαντοῦ τέχνην, καὶ οὐκ ὀλιγορεῖς τῶν καλῶν.

10 ΣΩΚ. Τί γὰρ ἂν ἄλλο ἥδιον πράττοιμι; ἀλλὰ πλησίον ἡμῶν κατὰκεισο, εἰ δοκεῖ.

ΜΕΝ. Μὰ Δί', ἐπὶ τὸν Κροῖσον γὰρ, καὶ Σαρδανάπαλον ἄπειμι, πλησίον οἰκήσων αὐτῶν. Ἔοικα γοῦν οὐκ ὀλίγα γελάσασθαι, οἰμωζόντων ἀκούων.

15 ΑΙΑΚ. Κἀγὼ ἥδη ἄπειμι, μὴ καὶ τις ἡμᾶς νεκρῶν λάθῃ διαφυγῶν. Τὰ πολλὰ δ' ἐσαῦθις ὄψει, ὦ Μένιππε.

ΜΕΝ. Ἀπιθι· καὶ ταυτὶ γὰρ ἱκανά, ὦ Αἰακέ.

24. NIREUS, THERSITES, MENIPPUS.

NIP. Ἴδου δὴ, Μένιππος οὕτωσὶ δικάσει, πότερος εὐμορφότερός ἐστιν. Εἶπε, ὦ Μένιππε, οὐ καλλίων σοι δοκῶ;

20 ΜΕΝ. Τίνες δὲ καὶ ἐστέ; πρότερον, οἶμαι, χρὴ γὰρ τοῦτο εἰδέναι.

NIP. Νιρεὺς καὶ Θερσίτης.

ΜΕΝ. Πότερος οὖν ὁ Νιρεὺς, καὶ πότερος ὁ Θερσίτης; οὐδέπω γὰρ τοῦτο δῆλον.

25 ΘΕΡΣ. Ἐν μὲν ἥδη τοῦτ' ἔχω, ὅτι ὁμοίός εἰμι σοι, καὶ οὐδὲν τηλικούτον διαφέρεις, ἡλίκον σε Ὅμηρος ἐκείνος ὁ τυφλὸς ἐπήνεσεν, ἀπάντων εὐμορφότατον προσειπῶν· ἀλλ' ὁ φοδὸς ἐγώ, καὶ ψεδνός, οὐδὲν χείρων ἐφάνην τῷ δικαστῇ. Ὅρα σὺ δέ, ὦ Μένιππε, ὅν τινα καὶ εὐμορφότερον ἡγῇ.

30 NIP. Ἐμέ γε τὸν Ἀγλαΐας, καὶ Χάρουπος, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον.

ΜΕΝ. Ἀλλ' οὐχὶ καὶ ὑπὸ γῆν, ὥς οἶμαι, κάλλιστος ἦλθες· ἀλλὰ τὰ μὲν ὅσα ὅμοια, τὸ δὲ κρανίον ταύτῃ μόνον ἄρα διακρί-

νοίτο ἀπὸ τοῦ Θεοῦ κρᾶνίου, ὅτι εὐθρυπτον τὸ σόν· ἀλαπα-
δὸν γὰρ αὐτὸ, καὶ οὐκ ἀνδρῶδες ἔχεις.

NIP. Καὶ μὴν ἔρου Ὅμηρον, ὁποῖος ἦν, ὁπότε συνεστράτευσον
τοῖς Ἀχαιοῖς.

MEN. Ὀνείρατά μοι λέγεις· ἐγὼ δὲ ἂν βλέπω, καὶ νῦν ἔχεις· 5
ἐκεῖνα δὲ οἱ τότε ἴσασι.

NIP. Οὐκοῦν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὢ Μένιππε;

MEN. Οὔτε σὺ, οὔτε ἄλλος εὐμορφος· ἰστοιμίᾳ γὰρ ἐν ἄδου,
καὶ ὅμοιοι ἅπαντες.

ΘΕΡΣ. Ἐμοὶ μὲν καὶ τοῦτο ἱκανόν.

10

25. MENIPPUS, CHIRON.

MEN. Ἦκουσα, ὢ Χείρων, ὡς θεὸς ὢν ἐπιθυμῆσαις ἀποθα-
νεῖν.

ΧΕΙΡ. Ἀληθῆ ταῦτ' ἤκουσας, ὢ Μένιππε· καὶ τέθνηκα, ὡς
ὀρᾷς, ἀθάνατος εἶναι δυνάμενος.

MEN. Τίς δέ σε τοῦ θανάτου ἔρως ἔσχεν, ἀνεράστου τοῖς πολ- 15
λοῖς χρήματος;

ΧΕΙΡ. Ἐρῶ πρὸς σὲ οὐκ ἀσύνετον ὄντα. Οὐκ ἦν ἔτι ἡδὺ ἀπο-
λαύειν τῆς ἀθανασίας.

MEN. Οὐχ ἡδὺ ἦν, ζῶντα ὀρᾷς τὸ φῶς;

ΧΕΙΡ. Οὐκ, ὢ Μένιππε· τὸ γὰρ ἡδὺ ἔγωγε ποικίλον τι καὶ 20
οὐχ ἀπλοῦν ἡγοῦμαι εἶναι· ἐγὼ δὲ ἔζων αἰεὶ, καὶ ἀπέλαυον τῶν
ὁμοίων, ἡλίου, φωτός, τροφῆς· αἱ ὥραι δὲ αἱ αὐταὶ, καὶ τὰ
γιννόμενα ἅπαντα ἐξῆς ἕκαστον, ὥσπερ ἀκολουθοῦντα θάτερον
θατέρῳ· ἐνεπλήσθη γοῦν αὐτῶν. Οὐ γὰρ ἐν τῷ αὐτῷ αἰεὶ, ἀλλὰ
καὶ ἐν τῷ μετασχεῖν ὅλως τὸ τερπνὸν ἦν.

25

MEN. Εὖ λέγεις, ὢ Χείρων· τὰ ἐν ἄδου δὲ πῶς φέρεις, ἀφ'
οὗ προελόμενος αὐτὰ ἦκεις;

ΧΕΙΡ. Οὐκ ἀηδῶς, ὢ Μένιππε· ἡ γὰρ ἰστοιμίᾳ πάνν δημο-
τικόν, καὶ τὸ πρᾶγμα οὐδὲν ἔχει τὸ διάφορον, ἐν φωτὶ εἶναι, ἢ
καὶ ἐν σκότῳ· ἄλλως τε οὐδὲ διψῆν, ὥσπερ ἄνω, οὔτε πεινῆν 30
δεῖ, ἀλλ' αἰτελεῖς τούτων ἀπάντων ἐσμέν.

MEN. Ὅρα, ὢ Χείρων, μὴ περιπίπτῃς σεαντῷ, καὶ ἐς τὸ αὐτό
σοι ὁ λόγος περιστῇ.

ΧΕΙΡ. Πῶς τοῦτο φής ;

MEN. Ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον αἰεὶ καὶ ταῦτόν ἐγίνετό σοι προσκορὲς, καὶ ἐνταῦθα ὅμοια ὄντα προσκορῇ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολὴν σε ζητεῖν τινα καὶ ἐντεῦθεν εἰς ἄλλον
5 βίον, ὅπερ οἶμαι ἀδύνατον.

ΧΕΙΡ. Τί οὖν ἂν πάθοι τις, ὦ Μένιππε ;

MEN. Ὅπερ, οἶμαι, καὶ φασί, συνετὸν ὄντα ἀρέσκεσθαι καὶ ἀγαπᾶν τοῖς παρούσι, καὶ μηδὲν αὐτῶν ἀφόρητον οἶσθαι.

26. MINOS, SOSTRATUS.

MIN. Ὁ μὲν ληστής οὔτοσι, Σώστρατος, εἰς τὸν Πυριφλεγί-
10 θοντα ἐμβεβλήσθω · ὁ δὲ ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω · ὁ δὲ τύραννος, ὦ Ἑρμῇ, παρὰ τὸν Τιτυὸν ἀποταθῆις, ὑπὸ τῶν γυνῶν καὶ αὐτὸς κειρέσθω τὸ ἦπαρ · ὑμεῖς δὲ οἱ ἀγαθοὶ, ἅπτετε κατὰ τάχος εἰς τὸ Ἠλύσιον πεδῖον, καὶ τὰς μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε παρὰ τὸν βίον.

15 **ΣΩΣΤ.** Ἀκουσον, ὦ Μίνως, εἴ σοι δίκαια δόξω λέγειν.

MIN. Νῦν ἀκούσω αὐθις ; οὐ γάρ ἐξελέλεγξαι, ὦ Σώστρατε, πονηρὸς ὢν, καὶ τοσοῦτους ἀπεκτονώς ;

ΣΩΣΤ. Ἐλέλεγμαί μὲν · ἀλλ' ὄρα, εἰ καὶ δικαίως κολασθῆσομαι.

20 **MIN.** Καὶ πάνυ, εἴ γε ἀποτίνειν τὴν ἀξίαν δίκαιον.

ΣΩΣΤ. Ὅμως ἀπόκριναί μοι, ὦ Μίνως · βραχὺ γάρ τι ἐρήσομαί σε.

MIN. Λέγε, μὴ μακρὰ μόνον, ὥς καὶ τοὺς ἄλλους διακρίνομεν ἤδη.

25 **ΣΩΣΤ.** Ὅποσα ἔπραττον ἐν τῷ βίῳ, πότῃρα ἐκὼν ἔπραττον, ἣ ἐπεκέκλωστό μοι ὑπὸ τῆς Μοίρας ;

MIN. Ἐπὶ τῆς Μοίρας δηλαδή.

ΣΩΣΤ. Οὐχ οὖν καὶ οἱ χρηστοὶ ἅπαντες, καὶ οἱ πονηροὶ δοκοῦντες ἡμεῖς, ἐκείνη ὑπηρετοῦντες, ταῦτα δρωμεν.

30 **MIN.** Ναὶ, τῇ Κλωθοῖ, ἣ ἐκάστῳ ἐπέταξε γεννηθέντι τὰ πρακτέα.

ΣΩΣΤ. Εἰ τοίνυν ἀναγκασθεῖς τις ὑπ' ἄλλου φονεύσειέ τινα, οὐ δυνάμενος ἀντιλέγειν ἐκείνῳ βιαζόμενος, αἶον δῆμιος, ἢ δορυ-

φόρος, ὁ μὲν δικαστὴν πεισθεῖς, ὁ δὲ τυράννω, τίνα αἰτιάσῃ τοῦ φόρου ;

MIN. Δῆλον ὡς τὸν δικαστὴν, ἢ τὸν τύραννον· ἐπεὶ οὐδὲ τὸ ξίφος αὐτό· ὑπηρετεῖ γὰρ τοῦτο, ὄργανον ὄν πρὸς τὸν θυμὸν, τῷ πρώτῳ παρασχόντι τὴν αἰτίαν. 5

ΣΩΣΤ. Εὐγε, ὦ Μίνως, ὅτι καὶ ἐπιδαφιλεύῃ τῷ παραδειγματι. Ἦν δέ τις, ἀποστελλαντος τοῦ δεσπότου, ἥκη αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίνη τὴν χάριν ἰστέον, ἢ τίνα εὐεργέτην ἀναγραφτέον ;

MIN. Τὸν πέμψαντα, ὦ Σώστρατε· διάκονος γὰρ ὁ κομίσας ἦν. 10

ΣΩΣΤ. Οὐκοῦν ὀρᾷς, πῶς ἄδικα ποιεῖς κολάζων ἡμᾶς ὑπηρετίας γενομένους, ὧν ἡ Κλωθὴ προσέταττε, καὶ τούτους τιμῶν τοὺς διακονησαμένους ἀλλοτριόις ἀγαθοῖς ; σὺ γὰρ δὴ ἐκείνῳ γε εἶπεν ἔχει τις ἂν, ὡς ἀντιλέγειν δυνατόν ἦν τοῖς μετὰ πάσης ἀνάγκης προστεταγμένοις. 15

MIN. ὦ Σώστρατε, πολλὰ ἴδοις ἂν καὶ ἄλλα οὐ κατὰ λόγον γινόμενα, εἰ ἀκριβῶς ἐξετάζοις. Πλὴν ἄλλὰ σὺ τοῦτο ἀπολεύσεις τῆς ἐπερωτήσεως, διότι οὐ ληστής μόνον, ἀλλὰ καὶ σοφιστής τις εἶναι δοκεῖς. Ἀπόλυσον αὐτὸν, ὦ Ἑρμῇ, καὶ μηκέτι κολάζεσθω. "Ορα δὲ μὴ καὶ τοὺς ἄλλους νεκροὺς ἐρωτᾶν τὰ ὅμοια διδάξης. 20

27. JUPITER, MERCURY, MOMUS.

ZETΣ. Μηκέτι τονθορίζετε, ὦ θεοὶ, μηδὲ κατὰ γωνίας συστρέφόμενοι, πρὸς τὸ οὐς ἀλλήλοις κοινολογεῖσθε, ἀγανακτοῦντες, εἰ πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τοῦ συμποσίου. Ἄλλ' ἐπεὶ περ ἀποδίδεται περὶ τούτων ἐκκλησία, λεγέτω ἕκαστος ἐς τὸ φανερόν τὰ δοκοῦντά οἱ, καὶ κατηγορεῖτω. Σὺ δὲ κήρυττε, ὦ Ἑρμῇ, τὸ κήρυγμα τὸ ἐκ τοῦ νόμου. 25

ΕΡΜ. Ἄκουε, σίγα· τίς ἀγορεύειν βούλεται τῶν τελείων θεῶν, οἷς ἔξεστιν ; ἡ δὲ σκέψις περὶ τῶν μετοίκων καὶ ξένων.

ΜΩΜ. Ἐγὼ ὁ Μῶμος, ὦ Ζεῦ, εἴ μοι ἐπιτρέψειας εἰπεῖν.

ZETΣ. Τὸ κήρυγμα ἤδη ἐφίησιν· ὥστε οὐδὲν ἐμοῦ δεήση. 30

ΜΩΜ. Φημὶ τοίνυν δεινὰ ποιεῖν ἐνίοις ἡμῶν, οἷς οὐκ ἀπόχρη θεοὺς ἐξ ἀνθρώπων αὐτοὺς γεγενῆσθαι, ἀλλ', εἰ μὴ καὶ τοὺς ἀκολούθους, καὶ θεράποντας αὐτῶν ἰσοτίμους ἡμῖν ἀποφανοῦσιν,

οὐδὲν μέγα, οὐδὲ νεανικὸν οἶονται αἰργάσθαι. Ἀξιῶ δέ, ὦ Ζεῦ, μετὰ παρόρῃσιός μοι δοῦναι εἰπεῖν· οὐδὲ γὰρ ἂν ἄλλως δυναίμην· ἀλλὰ πάντες με ἴσασιν ὡς ἐλεύθερός εἰμι τὴν γλῶτταν, καὶ οὐδὲν ἂν κατασιωπήσαιμι τῶν οὐ καλῶς γιγνομένων. Διελίγω γὰρ 5 ἅπαντα, καὶ λέγω τὰ δοκοῦντά μοι ἐς τὸ φανερόν, οὔτε δεδιώς τινα, οὔτε ὑπ' αἰδοῦς ἐπικαλύπτων τὴν γνώμην· ὥστε καὶ ἐπαχθὴς δοκῶ τοῖς πολλοῖς, καὶ συκοφαντικὸς τὴν φύσιν, δημόσιός τις κατήγορος ὑπ' αὐτῶν ἐπονομαζόμενος. Πλὴν ἀλλ' ἐπεῖπερ ἔξεστι, καὶ κεκήρυκται, καὶ σὺ, ὦ Ζεῦ, δίδως μετ' ἐξουσίας εἰπεῖν, οὐδὲν 10 ὑποστείλαμένος ἔρῳ. Πολλοὶ γάρ, φημὶ, οὐκ ἀγαπῶντες ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ἡμῖν ξυνεδρίων, καὶ εὖωχονται ἐπίσης, καὶ ταῦτα θνητοὶ ἐξ ἡμισείας ὄντες, ἔτι καὶ τοὺς ὑπηρέτας, καὶ θιασώτας τοὺς αὐτῶν ἀνήγαγον ἐς τὸν οὐρανόν, καὶ παρενέγραψαν, καὶ νῦν ἐπίσης διανομάς τε νέμονται, καὶ θυσιῶν μετέχουσιν, 15 οὐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον.

ΖΕΥΣ. Μηδὲν αἰνιγματωδῶς, ὦ Μῶμε, ἀλλὰ σαφῶς καὶ διαφρήδην λέγε, προστιθείς καὶ τοῦνομα. Νῦν γὰρ ἐς τὸ μέσον ἀπέφριπται σοι ὁ λόγος, ὡς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. Χρὴ δὲ παρόρῃσιαστὴν ὄντα, μηδὲν ὀκνεῖν 20 λέγειν.

ΜΩΜ. Εὖγε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρόρῃσιαν, ποιεῖς γὰρ τοῦτο βασιλικόν, ὡς ἀληθῶς, καὶ μεγάλωφρον, ὥστε καὶ ἔρῳ τοῦνομα. Ὁ γάρτοι γενναϊότατος οὗτος Διόνυσος, ἡμιάνθρωπος ὢν, οὐδὲ Ἑλλήν μητρόθεν, ἀλλὰ Συροφοινικός τινος 25 ἐμπόρου, τοῦ Κάδμου, θυγατριδοῦς, ἐπεῖπερ ἡξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν, οὐ λέγω, οὔτε τὴν μήτραν, οὔτε τὴν μέθην, οὔτε τὸ βράδισμα. Πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς θῆλυς καὶ γυναικεῖος τὴν φύσιν, ἡμιμανῆς, ἀκράτου ἔωθεν ἀποπνέων. Ὁ δὲ καὶ ὅλην φρατρίαν ἐσεποίησεν ἡμῖν, καὶ τὸν χορὸν ἐπαγό- 30 μενος πάρεστι, καὶ θεοὺς ἀπέφηνε, τὸν Πᾶνα, καὶ τὸν Σεληνόν, καὶ Σατύρους, ἀγροίκους τινὰς, καὶ αἰπόλους τοὺς πολλοὺς, σκιρτητικὸν ἀνθρώπους, καὶ τὰς μορφὰς ἄλλοκότους· ὧν ὁ μὲν κέρατα ἔχων, καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ ἰοικώς, καὶ γένειον βαθὺ καθεῖμένος, ὀλίγον τράγου διαφέρων ἐστίν· ὁ δὲ 35 φαλακρὸς γέρων, σιμὸς τὴν ρῖνα, ἐπὶ ὄνου τὰ πολλὰ ὀχούμενος, Ἀνδρὸς οὗτος· οἱ δὲ Σάτυροι, ὀξεῖς τὰ ὦτα, καὶ αὐτοὶ φαλακροί,

κεράσται, οἷα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατ' ὑποφύεσθαι, Φρύγες τινές ὄντες. ἔχουσι δὲ καὶ οὐράς ἅπαντες. Ὅρατε οἷους ἡμῖν θεοὺς ποιεῖ ὁ γεννάδας; Εἰτα θαυμάζομεν, εἰ καταφρονοῦσιν ἡμῶν οἱ ἄνθρωποι, ὁρῶντες οὕτω γελοίους θεοὺς καὶ τεραστίους; Ἐὼ γὰρ λέγειν, ὅτι καὶ δύο γυναῖκας ἀνήγαγε, τὴν μὲν 5 ἐρωμένην οὖσαν αὐτοῦ, τὴν Ἀριάδην, ἧς καὶ τὸν στέφανον ἐγκατέλεξε τῷ τῶν αὐτέρων χορῷ· τὴν δὲ Ἰκαρίου τοῦ γεωργοῦ θυγατέρα. Καὶ ὁ πάντων γελοιότατον, ὃ θεοὶ, καὶ τὸν κύνα τῆς Ἥριγόνης, καὶ τοῦτον ἀνήγαγεν, ὥς μὴ ἀνιῶτο ἢ παῖς, εἰ μὴ ἔξει ἐν τῷ οὐρανῷ τὸ ξύνηθες ἐκεῖνο, καὶ ὅπερ ἡγάπα κυνίδιον. Ταῦτα 10 οὐχ ὕβρις ὑμῖν δοκεῖ, καὶ παροινία, καὶ γέλως; ἀκούσατε δ' οὖν καὶ ἄλλους.

ΖΕΥΣ. Μηδὲν, ὦ Μῶμε, εἴπῃς, μήτε περὶ Ἀσκληπιοῦ, μήτε περὶ Ἡρακλέους· ὁρῶ γὰρ οἱ φέρῃ τῷ λόγῳ. Οὗτοι γάρ, ὁ μὲν αὐτῶν ἱάται, καὶ ἀνίστησιν ἐκ τῶν νόσων, καὶ ἔστι πολλῶν ἀντάξιός 15 ἄλλων· ὁ δὲ Ἡρακλῆς, υἱὸς ὦν ἐμὸς, οὐκ ὀλίγων πόνων ἐπρίετο τὴν ἀθανασίαν, ὥστε μὴ κατηγόρει αὐτῶν.

ΜΩΜ. Σιωπήσομαι, ὦ Ζεῦ, διὰ σέ, πολλὰ εἰπεῖν ἔχων. Καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τοῦ πυρός. Εἰ δὲ ἐξῆν καὶ πρὸς αὐτόν σε τῇ παρόρσεια χρῆσθαι, πολλὰ ἂν εἶχον εἰπεῖν. 20

ΖΕΥΣ. Καὶ μὴν πρὸς ἐμέ ἔξεστι μάλιστα. Μῶν δ' οὖν καμὲ ξενίας διώκεις;

ΜΩΜ. Ἐν Κρήτῃ μὲν οὐ μόνον τοῦτο ἀκοῦσαι ἔστιν, ἀλλὰ καὶ ἄλλο τι περὶ σοῦ λέγουσι, καὶ τάφον ἐπιδεικνύουσιν· ἐγὼ δὲ οὔτε ἐκείνοις πείθομαι, οὔτε Ἀχαιῶν Αἰγιεῦσιν, ὑποβολιμαῖόν σε εἶναι 25 φάσκουσιν. Ἄ δὲ μάλιστα ἐλεγχθῆναι δεῖν ἡγοῦμαι, ταῦτα ἐρῶ. Τὴν γάρτοι ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ τὴν αἰτίαν τοῦ νοθευθῆναι ἡμῶν τὸ ξυνέδριον, σὺ, ὦ Ζεῦ, παρέσχες, θνηταῖς ἐπιμυγνύμενος, καὶ κατιῶν παρ' αὐτὰς, ἐν ἄλλοτε ἄλλῳ σχήματι· ὥστε ἡμᾶς δεδιέναι, μὴ σε καταθύσῃ τις ξυλλαβῶν, ὅπότ' ἂν ταῦ- 30 ρος ἦς, ἢ τῶν χρυσοχόων τις κατεργάσθαι χρυσὸν ὄντα, καὶ ἀντὶ Διὸς, ἢ ὄρμος, ἢ ψέλλιον, ἢ ἐλλόβιον ἡμῖν γένη. Πλὴν ἀλλὰ ἐμπέπληκός γε τὸν οὐρανὸν τῶν ἡμιθέων τούτων· οὐ γὰρ ἂν ἄλλως εἴποιμι. Καὶ τὸ πρᾶγμα γελοιότατόν ἐστιν, ὅπότ' ἂν τις ἄφνω ἀκούσῃ ὅτι ὁ Ἡρακλῆς μὲν θεὸς ἀπεδείχθη· ὁ δὲ Εὐρυσθεὺς, ὃς ἐπέτατ- 35 τεν ἀνιῶ, τέθνηκε, καὶ πλησίον Ἡρακλέους νεῶς, οἰκέτου ὄντος, καὶ

Εὐρυσθέως τάφος, τοῦ δεσπότου αὐτοῦ. Καὶ πάλιν ἐν Θήβαις Διόνυσος μὲν θεός· οἱ δ' ἀνέψιοι αὐτοῦ, ὁ Πενθεὺς, καὶ ὁ Ἀκταίων, καὶ ὁ Λέαρχος, ἀνθρώπων ἀπάντων κακοδαιμονεύτατοι. Ἄφ' οὗ δε ἅπας σὺ, ὦ Ζεῦ, ἀνέψας τοῖς τοιούτοις τὰς θύρας, καὶ
 5 ἐπὶ τὰς θνητὰς ἐξάπου, ἅπαντες μεμίμηνται σε· καὶ οὐχ οἱ ἄφρονες μόνον, ἀλλ', ὅπερ αἰσχιστον, καὶ αἱ θήλειαι θεαί. Τίς γὰρ οὐκ οἶδε τὸν Ἀγχισην, καὶ τὸν Τιθωνόν, καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰασίωνα, καὶ τοὺς ἄλλους; ὥστε ταῦτα μὲν ἑάσειν μοι δοκῶ· μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

10 ΖΕΥΣ. Μηδὲν περὶ τοῦ Γανυμήδους, ὦ Μῶμε, εἴπης· χαλεπανῶ γὰρ, εἰ λυπήσεις τὸ μειράκιον, ὀνειδίσας ἐς τὸ γένος.

ΜΩΜ. Οὐκοῦν μηδὲ περὶ τοῦ αἵτου εἴπω, ὅτι καὶ οὗτος ἐν τῷ οὐρανῷ ἐστιν, ἐπὶ τοῦ βασιλείου σκήπτρου καθεζόμενος, καὶ μονονουχὶ ἐπὶ τὴν κεφαλὴν σοι νεοτιεύων, θεὸς εἶναι δοκῶν; Ἡ
 15 καὶ τοῦτον τοῦ Γανυμήδους ἔνεκα ἑάσομεν; ἀλλ' ὁ Αἴτις γε, ὦ Ζεῦ, καὶ ὁ Κορύβας, καὶ ὁ Σαβαΐσιος, πόθεν ἡμῖν ἐπεισεκκληθήσαν οὗτοι, ἢ ὁ Μίθρης ἐκεῖνος ὁ Μῆδος, ὁ τὸν κίνδυν, καὶ τὴν τιάραν, οὐδὲ ἑλληνίζων τῇ φωνῇ, ὥστε οὐδ', ἣν προπῆι τις, ξυνίησι; τοιγαροῦν οἱ Σκίθαι καὶ οἱ Γέται ταῦτα ὀρῶντες αὐτῶν,
 20 μακρὰ ἡμῖν χαίρειν εἰπόντες, αὐτοὶ ἀπαθανατίζουσι, καὶ θεοὺς χειροτονοῦσιν, οὓς ἂν ἐθελίσωσι, τὸν αὐτὸν τρόπον, ὅνπερ καὶ Ζάμολξις, δούλος ὢν, παρενεγράφη, οὐκ οἶδ' ὅπως διαλαθών. Καίτοι ταῦτα πάντα, ὦ θεοὶ, μέτρια· σὺ δὲ, ὦ κυνοπρόσωπε, καὶ σινδόσιν ἐσταλμένη Αἰγύπτιε, τίς εἰ, ὦ βέλτιστε, ἢ πῶς ἀξιοῖς θεὸς
 25 εἶναι ὑλακτῶν; τί δὲ βουλόμενος καὶ ὁ ποικίλος οὗτος ταῦρος, ὁ Μεμφίτης, προσκυνεῖται, καὶ χρᾶ, καὶ προφήτας ἔχει; αἰσχύνομαι δὲ ἱβιδας καὶ πιθήκους εἰπεῖν, καὶ τράγους, καὶ ἄλλα πολλῶ γελοιότερα, οὐκ οἶδ' ὅπως ἐξ Αἰγύπτου παραβυσθέντα ἐς τὸν οὐρανόν, ἃ ὑμεῖς, ὦ θεοὶ, πῶς ἀνέχεσθε ὀρῶντες ἐπίσης, ἢ καὶ μᾶλλον
 30 ὑμῶν προσκυνούμενα; ἢ σὺν, ὦ Ζεῦ, πῶς φέρεις, ἐπειδὴν κριοῦ κέρατα φύσωσί σοι;

ΖΕΥΣ. Αἰσχρὰ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων· ὁμως δ' οὖν, ὦ Μῶμε, τὰ πολλὰ αὐτῶν αἰνίγματά ἐστι, καὶ οὐ πᾶν χρὴ καταγελᾶν ἀμύητον ὄντα.

35 ΜΩΜ. Πάνυ γοῦν μυστηρίων, ὦ Ζεῦ, δεῖ ἡμῖν, ὡς εἰδέναι θεοὺς μὲν τοὺς θεοὺς· κυνοκεφάλους δὲ τοὺς κυνοκεφάλους.

ZETΣ. Ἐα, φημί, τὰ περὶ τῶν Αἰγυπτίων· ἄλλοτε γὰρ περὶ τούτων ἐπισκεψόμεθα ἐπὶ σχολῆς. Σὺ δὲ τοῖς ἄλλους λέγε.

ΜΩΜ. Τὸν Τροφώνιον, ὃ Ζεῦ, καὶ ὁ μάλιστα με ἀποπνίγει τὸν Ἀμφίλοχον, ὃς ἐναγοῦς ἀνθρώπου καὶ μητραλοῖον υἱὸς ὢν, θεσπιωδεῖ ὁ γενναῖος ἐν Κιλικίᾳ, ψευδόμενος τὰ πολλὰ, καὶ γοη- 5 τεύων τοῖν δυοῖν ὀβολοῖν ἕνεκα. Τοιγαροῦν οὐκ ἔτι σὺν, ὃ Ἀπολλων, εὐδοκιμεῖς, ἀλλὰ ἤδη πᾶς Μῦθος καὶ πᾶς βωμὸς χρησμοδεῖ, ὃς ἂν ἐλαίῳ περιχυθῇ, καὶ στεφάνους ἔξῃ, καὶ γόητος ἀνδρὸς εὐπορήσῃ, οἷοι πολλοὶ εἰσιν. Ἦδη καὶ ὁ Πολυδάμαντος τοῦ ἀθλητοῦ ἀνδριᾶς ἱᾶται τοὺς πυρέττοντας ἐν Ὀλυμπίᾳ, καὶ ὁ Θεαγένης 10 ἐν Θάσῳ, καὶ Ἐκτορι θύουσιν ἐν Ἰλίου, καὶ Πρωτεσιλάῳ καταντικρῦ ἐν Χερρόνῳ. Ἀφ' οὗ δ' οὖν τοσοῦτοι γεγόναμεν, ἐπιδέδωκε μᾶλλον ἢ ἐπιτοκία, καὶ ἱεροσυλία, καὶ ὅλως καταπεφρονήκασιν ἡμῶν, εὖ ποιοῦντες. Καὶ ταῦτα μὲν περὶ τῶν νόθων, καὶ παρεγγράπτων. Ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη ἀκούων, οὔτε 15 ὄντων τινῶν παρ' ἡμῖν, οὔτε συστήναι ὅλως δυναμένων, πάννυ, ὃ Ζεῦ, καὶ ἐπὶ τούτοις γελῶ. Ἡ ποῦ γάρ ἐστιν ἡ πολυθρύλλητος ἀρετὴ, καὶ φύσις, καὶ εἰμαρμένη, καὶ τύχη, ἀνυπόστατα, καὶ κενὰ πραγμάτων ὀνόματα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; Καὶ ὅμως αὐτοσχέδια ὄντα, οὕτω τοὺς ἀνοήτους πέπει- 20 κεν, ὥστε οὐδεὶς ἡμῖν οὐδὲ θύειν βούλεται, εἰδὼς ὅτι καὶ μυρίας ἑκατόμβας παραστήσῃ, ὅμως τὴν τύχην πράξουσιν τὰ μεμοιραμένα, καὶ ἃ ἐξ ἀρχῆς ἐκάστω ἐπεκλώσθη. Ἡδέως ἂν οὖν ἐροίμην σε, ὃ Ζεῦ, εἴ που εἶδες ἡ ἀρετὴν, ἡ φύσιν, ἡ εἰμαρμένην; ὅτι μὲν γὰρ καὶ σὺ ἀκούεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα, εἰ μὴ 25 καὶ κωφός τις εἴ, ὥς βοῶντων αὐτῶν, μὴ ἐπαίειν. Πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. Ὅρῳ γοῦν τοὺς πολλοὺς ἀχθομένους μοι λέγοντι, καὶ συρέττοντας· ἐκείνους μάλιστα, ὧν καθήψατο ἡ παρόρησια τῶν λόγων. Πέρας γοῦν εἰ ἐθέλεις, ὃ Ζεῦ, ψήφισμά τι περὶ τούτων ἀναγνώσομαι ἤδη ξυγγεγραμμένον. 30

ZETΣ. Ἀνάγνωνθι· οὐ πάντα γὰρ ἀλόγως ἡτιάσω· καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὥς μὴ ἐπὶ πλεῖον αὖ γίγνηται.

Ψ Η Φ Ι Σ Μ Α .

ΑΓΑΘΗ ΤΤΧΗ.

Ἐκκλησίας ἐννόμου ἀγομένης, ἐβδόμη ἰσταμένου, ὁ Ζεὺς ἐπρυ-

- τάνευε, καὶ προήδρευε Ποσειδῶν, ἐπεστάτει Ἀπόλλων, ἐργημᾶ-
 τευε Μῶμος Νυκτὸς, καὶ ὁ Ἕρως τὴν γνώμην εἶπεν. Ἐπειδὴ
 πολλοὶ τῶν ξένων, οὐ μόνον Ἕλληνες, ἀλλὰ καὶ βάρβαροι, οὐδα-
 μῶς ἄξιοι ὄντες κοινωνεῖν ἡμῖν τῆς πολιτείας παρεγγραφέντες, οὐκ
 5 οἶδ' ὅπως, καὶ θεοὶ δόξαντες, ἐμπεπλήκασιν μὲν τὸν οὐρανόν, ὡς
 μεστὸν εἶναι τὸ συμπόσιον ὄχλου ταραχώδους, πολυγλώσσων τινῶν
 καὶ ξυγκλύδων· ἐπιλέλοιπε δὲ ἡ ἄμβροσία, καὶ τὸ νέκταρ, ὥστε
 μνᾶς ἤδη τὴν κοτύλην εἶναι, διὰ τὸ πλῆθος τῶν πινόντων· οἱ δὲ
 ὑπὸ αὐθαδείας παρωσάμενοι τοὺς παλαιούς τε καὶ ἀληθεῖς θεοὺς,
 10 προεδρίας ἡξιώκασιν ἑαυτοὺς παρὰ πάντα τὰ πάτρια, καὶ ἐν τῇ
 γῇ προτιμᾶσθαι θέλουσι· Δεδύχθω τῇ βουλῇ, καὶ τῷ δήμῳ
 ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ περὶ τροπᾶς χειμερινᾶς,
 ἐλῆσθαι δὲ ἐπιγνώμονας τελείους θεοὺς ἐπὶ τὰ, τρεῖς μὲν ἐκ τῆς
 παλαιᾶς βουλῆς τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν δώδεκα, καὶ ἐν
 15 αὐτοῖς τὸν Δία. Τούτους δὲ τοὺς ἐπιγνώμονας αὐτοὺς μὲν καθέ-
 ζεσθαι ὁμόσαντας τὸν νόμιμον ὄρκον, τὴν Στύγα· τὸν Ἑρμῆν δὲ
 κηρύξαντα ξυναγαγεῖν ἅπαντας, ὅσοι ἄξιοῦσι ξυντελεῖν εἰς τὸ συνέ-
 δριον· τοὺς δὲ ἡκεῖν μάρτυρας ἐπαγομένους ἐνωμότους, καὶ ἀπο-
 δείξεις τοῦ γένους. Τούτων ἕθεν δὲ οἱ μὲν παρίτωσαν καθ' ἕνα,
 20 οἱ δὲ ἐπιγνώμονες ἐξετάζοντες, ἢ θεοὺς εἶναι ἀποφαινούνται, ἢ
 καταπέμψουσιν ἐπὶ τὰ σφέτερα ἡρία, καὶ τὰς θήκας τὰς προγο-
 νικάς. Ἦν δὲ τις ἁλῶ τῶν ἀδοκίμων, καὶ ἅπαξ ὑπὸ τῶν ἐπιγνώ-
 μόνων ἐκκριθέντων, ἐπιβαίνων τοῦ οὐρανοῦ, εἰς τὸν Τάρταρον
 ἐμπεσεῖν τοῦτον. Ἐργάζεσθαι δὲ τὰ αὐτοῦ ἕκαστον. Καὶ μήτε
 25 τὴν Ἀθηνᾶν ἰᾶσθαι, μήτε τὸν Ἀσκληπιὸν χρησμοδεῖν. Μήτε
 τὸν Ἀπόλλων τσουαῦτα μόνον ποιεῖν, ἀλλ' ἐν τι ἐπιλεξάμενον,
 μάντιν, ἢ κιθαρωδόν, ἢ ἱατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προει-
 πεῖν, μὴ ἀναπλάττειν κενὰ ὀνόματα, μηδὲ ληρεῖν περὶ ὧν οὐκ
 ἴσασιν. Ὅποσοι δὲ ἤδη νῶν ἢ θυσιῶν ἡξιώθησαν, ἐκείνων μὲν
 30 καθαιρεθῆναι τὰ ἀγάλματα, ἐντεθῆναι δὲ ἢ Διὸς, ἢ Ἥρας, ἢ
 Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνοις δὲ τάφον χῶσαι τὴν
 πόλιν, καὶ στήλην ἐπιστήσαι ἀντὶ βωμοῦ. Ἦν δὲ τις παρακούσῃ
 τοῦ κηρύγματος, καὶ μὴ ἐθελήσῃ ἐπὶ τοὺς ἐπιγνώμονας ἐλθεῖν,
 ἐρήμην αὐτοῦ καταδικαιησάντων. Τοῦτο μὲν ἡμῖν τὸ ψήφισμα.
 35 ΣΕΤΣ. Δικαιοτάτον, ὦ Μῶμε, καὶ ὅτῳ δοκεῖ, ἀνατεινάτω τὴν
 χεῖρα· μᾶλλον δὲ οὕτω γιγνέσθω. Πλείους γὰρ οἶδ' ὅτι ἔσονται

οἱ μὴ χειροτονήσαντες. Ἀλλὰ νῦν μὲν ἄπιτε· ὁπόταν δὲ κηρύξῃ ὁ Ἑρμῆς, ἤκετε, κομίζοντες ἕκαστος ἑναργῇ τὰ γνωρίσματα, καὶ σαφεῖς τὰς ἀποδείξεις, πατὴρ ὄνομα, καὶ μητὴρ, καὶ ὅθεν καὶ ὅπως θεὸς ἐγένετο, καὶ φυλὴν, καὶ φράτορας. Ὡς ὅστις ἂν μὴ ταῦτα παράσχηται, οὐδὲν μελήσει τοῖς ἐπιγνώμοσιν, εἰ νεὼν τις 5 μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἄνθρωποι θεὸν αὐτὸν εἶναι νομίζουσιν.

EXTRACTS FROM XENOPHON.

CYROPÆDIA.

Καὶ οἱ μὲν ἀμφὶ τὸν Κῦρον, δειπνοποιησάμενοι καὶ φύλακας καταστησάμενοι, ὥσπερ ἔδει, ἐκοιμήθησαν. Κροῖσος μέντοι εὐ-
 θὺς ἐπὶ Σάρδεων ἔφευγε σὺν τῷ στρατεύματι· τὰ δ' ἄλλα φύλα 10
 ὅποι ἐδύνατο προσωτάτω ἐν τῇ νυκτὶ τῆς ἐπ' οἶκον ὁδοῦ ἕκαστος ἀπεχώρει. Ἐπεὶ δὲ ἡμέρα ἐγένετο, εὐθὺς ἐπὶ Σάρδεϊς ἦγεν ὁ Κῦρος. Ὡς δ' ἐγένετο πρὸς τῷ τείχει τῷ ἐν Σάρδεϊσι, τάς τε μηχανὰς ἀνίστη, ὡς προσβαλὼν πρὸς τὸ τεῖχος, καὶ κλίμακας παρεσκευάζετο. Ταῦτα δὲ ποιῶν, κατὰ τὰ ἀποτομώτατα δοκοῦν- 15
 τα εἶναι τοῦ Σαρδιανῶν ἐρύματος τῆς ἐπιούσης νυκτὸς ἀναβιβάζει Χαλδαίους τε καὶ Πέρσας. Ἠγήσατο δ' αὐτοῖς ἀνὴρ Πέρσης, δοῦλος γεγεννημένος τῶν ἐν τῇ ἀκροπόλει τινὸς φρονρῶν, καὶ κατα-
 μεμαθηκὼς κατάβασιν εἰς τὸν ποταμὸν καὶ ἀνάβασιν τὴν αὐτήν. Ὡς δὲ ἐγένετο τοῦτο δῆλον, ὅτι εἶχετο τὰ ἄκρα, πάντες δὲ ἔφευγον 20
 οἱ Λυδοὶ ἀπὸ τῶν τειχῶν, ὅπη ἡδύνατο ἕκαστος τῆς πόλεως. Κῦ-
 ρος δὲ ἅμα τῇ ἡμέρᾳ εἰσῆει εἰς τὴν πόλιν, καὶ παρήγγειλεν, ἐκ τῆς τάξεως μηδὲνα κινεῖσθαι. Ὁ δὲ Κροῖσος, κατακλεισάμενος ἐν τοῖς βασιλείοις, Κῦρον ἐβόα· ὁ δὲ Κῦρος τοῦ μὲν Κροῖσου φύλα-
 κας κατέλιπεν, αὐτὸς δὲ ἀπαγαγὼν πρὸς τὴν ἐχομένην ἄκραν, ὡς 25
 εἶδε τοὺς μὲν Πέρσας φυλάσσοντας τὴν ἄκραν, ὥσπερ ἔδει, τὰ δὲ

τῶν Χαλδαίων ὄπλα ἔρημα, (καταθεδραμήκεσαν γὰρ ἀρπασόμενοι τὰ ἐκ τῶν οἰκιῶν) εὐθὺς συνεκάλεσεν αὐτῶν τοὺς ἄρχοντας, καὶ εἶπεν αὐτοῖς, ἀπιέναι ἐκ τοῦ στρατεύματος ὡς τάχιστα. Οὐ γὰρ ἂν, ἔφη, ἀνασχοίμην πλεονεκτοῦντας ὁρῶν τοὺς ἀτακτοῦντας.

5 Καὶ εὐ μὲν, ἔφη, ἐπίστασθε, ὅτι παρεσκευαζόμενην ἐγὼ ὑμᾶς τοὺς ἐμοὶ συστρατευομένους πᾶσι Χαλδαίοις μακαριστοὺς ποιῆσαι· νῦν δ', ἔφη, μὴ θαυμάζετε, ἣν τις καὶ ἀπιούσιν ὑμῖν κρείττων ἐντύχη. Ἀκούσαντες ταῦτα οἱ Χαλδαῖοι ἐδεδασάν τε καὶ ἰκέτευον παύσασθαι ὀργιζόμενον, καὶ τὰ χρήματα πάντα ἀποδώσειν ἔφασαν. Ὁ

10 δὲ εἶπεν, ὅτι οὐδὲν αὐτῶν δέοιτο. Ἄλλ' εἰ με, ἔφη, βούλεισθε παύσασθαι ἀχθόμενον, ἀπόδοτε πάντα, ὅσα ἐλάβετε, τοῖς διαφυλάξασιν τὴν ἄκραν. Ἦν γὰρ αἰσθάνονται οἱ ἄλλοι στρατιῶται, ὅτι πλεονεκτοῦσιν οἱ εὐτακτοὶ γενόμενοι, πάντα μοι καλῶς ἔξι. Οἱ μὲν δὲ Χαλδαῖοι οὕτως ἐποίησαν, ὡς ἐκέλευεν ὁ Κύρος· καὶ ἔλαβον οἱ

15 πειθόμενοι πολλὰ καὶ παντοῖα χρήματα. Ὁ δὲ Κύρος καταστρατοπεδεύσας τοὺς ἑαυτοῦ, ὅπου ἐδόκει ἐπιτηδεϊότατον εἶναι τῆς πόλεως, μένειν ἐπὶ τοῖς ὅπλοις παρήγγειλε καὶ ἀριστοποιεῖσθαι.

Ταῦτα διαπραξάμενος, ἀγαγεῖν ἐκέλευσεν αὐτῷ τὸν Κροῖσον. Ὁ δὲ Κροῖσος ὡς εἶδε τὸν Κύρον, Χαῖρε, ὦ δέσποτα, ἔφη· τοῦτο

20 γὰρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε δίδωσί σοι, καὶ ἐμοί, προσαγορεύειν. Καὶ σύ γε, ἔφη, ὦ Κροῖσε· ἐπείπερ ἄνθρωποι ἰσμὲν ἀμφοτέροισι. Ἀτὰρ, ἔφη, ὦ Κροῖσε, ἅρ' ἂν τί μοι ἐθέλησῃς συμβουλεύσαι; Καὶ βουλοίμην γ' ἂν, ἔφη, ὦ Κύρε, ἀγαθὸν τί σοι εὐρεῖν· τοῦτο γὰρ ἂν οἶμαι ἀγαθὸν κάμοι γενέσθαι. Ἀκουσον

25 τοίνυν, ἔφη, ὦ Κροῖσε· ἐγὼ γὰρ ὁρῶν τοὺς στρατιώτας πολλὰ πεποιηκότας, καὶ πολλὰ κεκινδυνευκότας καὶ νῦν νομίζοντας πόλιν ἔχειν τὴν πλουσιωτάτην τῶν ἐν τῇ Ἀσίᾳ μετὰ Βαβυλῶνα, ἀξιῶ ὠφεληθῆναι τοὺς στρατιώτας. Γινώσκω γὰρ, ἔφη, ὅτι, εἰ μὴ τινα καρπὸν λήψονται τῶν πόνων, οὐ δυνήσομαι αὐτοὺς πολὺν

30 χρόνον πειθομένους ἔχειν. Διαρπάσαι μὲν οὖν αὐτοῖς ἐφείναι τὴν πόλιν οὐ βούλομαι· τὴν τε γὰρ πόλιν νομίζω ἂν διαφθαρῆναι, ἐν τε τῇ ἀρπαγῇ εὐ οἶδ' ὅτι οἱ πονηρότατοι πλεονεκτήσιον ἂν. Ἀκούσας ταῦτα ὁ Κροῖσος ἔλεξεν, Ἄλλ' ἐμὲ, ἔφη, ἔασον λίσσαι, πρὸς οὓς ἂν ἐγὼ Λυδῶν ἐθέλω, ὅτι διαπύπραγμαί παρὰ σοῦ μὴ ποιῆσαι

35 ἀρπαγὴν, μηδὲ ἑᾶσαι ἀφανισθῆναι παῖδας καὶ γυναικας· ὑπεσχόμεν δὲ σοι ἀντὶ τούτων, ἥ μὲν παρ' ἐκόντων Λυδῶν ἔσσεσθαι πᾶν,

ὅ τι καλὸν καγαθὸν ἐστὶν ἐν Σάρδεσιν. Ἦν γὰρ ταῦτα ἀκούσωσιν, οἶδ' ὅτι ἤξει σοι πᾶν, ὅ τι ἐστὶν ἐνθάδε καλὸν κτῆμα ἀνδρὶ καὶ γυναικί· καὶ ὁμοίως εἰς νέωτα πολλῶν καὶ καλῶν πάλιν σοι πληρῆς ἢ πόλις ἔσται. Ἦν δὲ διαρπάσης, καὶ αἱ τέχναι σοι, ἃς πηγάζουσι τῶν καλῶν εἶναι, διεφθαρμέναι ἔσονται. Ἐξέσται δέ σοι 5 ἰδόντι ταῦτα ἐλθόντα ἔτι καὶ περὶ τῆς ἀρπαγῆς βουλευσασθαι. Πρῶτον δέ, ἔφη, ἐπὶ τοὺς ἑμοὺς θησαυροὺς πέμπε, καὶ παραλαμβάνέωσαν οἱ σοὶ φύλακες παρὰ τῶν ἐμῶν φυλάκων. Ταῦτα μὲν δὴ ἅπαντα οὕτω συνήνεσε ποιεῖν ὁ Κῦρος, ὥσπερ ἔλεξεν ὁ Κροῖσος. 10

Τάδε δέ μοι, ἔφη, πάντως, ὦ Κροῖσε, λέξον, πῶς σοι ἀποβέβηκε τὰ ἐκ τοῦ ἐν Δελφοῖς χρηστηρίου· σοὶ γὰρ δὴ λέγεται πάνυ τεθεραπεῦσθαι ὁ Ἀπόλλων, καὶ σὲ πάντα ἐκείνῳ πειθόμενον πράττειν. Ἐβουλόμην γ' ἂν, ὦ Κῦρε, οὕτως ἔχειν· νῦν δὲ πάντα τὰναντία εὐθύς ἐξ ἀρχῆς πράττων προσηνέχθην τῷ Ἀπόλλωνι. Πῶς δέ; 15 ἔφη ὁ Κῦρος, δίδασκε· πάνυ γὰρ παράδοξα λέγεις. Ὅτι πρῶτον μὲν, ἔφη, ἀμελήσας ἐρωτῶν τὸν Θεόν, εἴ τι ἐδεόμην, ἀπεπειρώμην αὐτοῦ, εἰ δύναίτο ἀληθεύειν. Τοῦτο δὲ μὴ ὅτι ὁ Θεός, ἔφη, ἀλλὰ καὶ ἄνθρωποι καλοὶ καγαθοὶ, ἐπειδὴν γινώσκιν ἀπιστοῦμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας. Ἐπεὶ μέντοι ἔγνω καὶ μάλα 20 αἰτοπα ἑμοῦ ποιούντος, καὶ πρόσω Δελφῶν ἀπέχοντος, οὕτω δὴ πέμπω περὶ παιδῶν. Ὁ δέ μοι τὸ μὲν πρῶτον οὐδ' ἀπεκρίνατο· ἐπεὶ δ' ἐγὼ πολλὰ μὲν πέμπων ἀναθήματα χρυσᾶ, πολλὰ δ' ἀργυρᾶ, πάμπολλα δὲ θύων, ἐξίλασάμην ποτὲ αὐτόν, ὡς ἐδόκουν, τότε δὴ μοι ἀποκρίνεται ἐρωτῶντι, τί ἂν μοι ποιήσαντι παῖδες γένοιτο· 25 ὁ δὲ εἶπεν, ὅτι ἔσονται. Καὶ ἐγένοντο μὲν (οὐ γὰρ οὐδὲ τοῦτο ἐφεύσατο) γενόμενοι δὲ οὐδὲν ὥνησαν. Ὁ μὲν γὰρ κωφὸς ὢν διατελεῖ· ὁ δὲ, ἄριστος γενόμενος, ἐν ἀκμῇ τοῦ βίου ἀπώλετο. Πιεζόμενος δὲ ταῖς περὶ τοὺς παῖδας συμφοραῖς, πάλιν πέμπω, καὶ ἐπερωτῶ τὸν Θεόν, τί ἂν ποιῶν τὸν λοιπὸν βίον εὐδαιμονέ- 30 στατα διατελέσαιμι· ὁ δὲ μὲν ἀπεκρίνατο,

Σαυτὸν γιγνώσκων, εὐδαιμών, Κροῖσε, περάσεις. Ἐγὼ δὲ ἀκούσας τὴν μαντείαν ἦσθην· ἐνόμιζον γὰρ, τό γε ῥᾶστόν μοι αὐτὸν προστάξαντα τὴν εὐδαιμονίαν διδόναι. Ἄλλους μὲν γὰρ γιγνώσκειν τοὺς μὲν οἷόν τ' εἶναι, τοὺς δ' οὐ· ἑαυτὸν δὲ, ὅστις 35 ἐστὶ, πάντα τινὰ ἐνόμιζον ἄνθρωπον εἰδέναι. Καὶ τὸν μετὰ

ταῦτα δὴ χρόνον, ἕως μὲν εἶχον ἡσυχίαν, οὐδὲν ἐνεκάλουν μετὰ
 τὸν τοῦ παιδὸς θάνατον ταῖς τύχαις. Ἐπειδὴ δὲ ἀνεπίεσθην ὑπὸ
 τοῦ Ἀσσυρίου ἐφ' ὑμᾶς στρατεύεσθαι, εἰς πάντα κίνδυνον ἤλθον·
 ἐσώθην μέντοι οὐδὲν κακὸν λαβών. Οὐκ αἰτιῶμαι δὲ οὐδὲ τάδε
 5 τὸν Θεόν. Ἐπεὶ γὰρ ἔγνω ἑμαυτὸν μὴ ἱκανὸν ὑμῖν μάχεσθαι,
 ἀσφαλῶς σὺν τῷ Θεῷ ἀπῆλθον, καὶ αὐτὸς καὶ οἱ σὺν ἐμοί. Νῦν
 δ' αὖ· πάλιν ὑπὸ τε πλούτου τοῦ παρόντος διαθρυπτούμενος, καὶ
 ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι, καὶ ὑπὸ τῶν δώρων,
 ὧν ἐδίδουσάν μοι, καὶ ὑπ' ἀνθρώπων, οἳ με κολακεύοντες ἔλεγον,
 10 ὥς, εἰ ἐγὼ ἐθέλοιμι ἄρχειν, πάντες ἂν ἐμοὶ πείθοιντο, καὶ μέγι-
 στος ἂν εἶην ἀνθρώπων· ὑπὸ τοιούτων δὴ λόγων ἀναφυσώμενος,
 ὥς εἶλοντό με πάντες οἱ κύκλῳ βασιλεῖς προστάτην τοῦ πολέμου,
 ὑπέδεξάμην τὴν στρατηγίαν, ὥς ἱκανὸς ὧν μέγιστος γενέσθαι·
 ἄγνων ἄρα ἑμαυτὸν, ὅτι σοι ἀντιπολεμεῖν ἱκανὸς ὦμην εἶναι,
 15 πρῶτον μὲν ἐκ Θεῶν γεγονότι, ἔπειτα δὲ διὰ βασιλέων πεφυκότη,
 ἔπειτα δ' ἐκ παιδὸς ἀρετὴν ἀσχοῦντι· τῶν δ' ἐμῶν προγόνων
 ἀκούω τὸν πρῶτον βασιλεύσαντα ἅμα τε βασιλέα καὶ ἐλευθερον
 γενέσθαι. Ταῦτ' οὖν ἀγνοήσας, δικαίως, ἔφη, ἔχω τὴν δίκην.
 Ἀλλὰ νῦν γὰρ, ἔφη, ὦ Κῦρε, γινώσκω μὲν ἑμαυτόν· σὺ δ', ἔφη,
 20 δοκεῖς ἔτι ἀληθεύειν τὸν Ἀπόλλω, ὥς εὐδαιμων ἔσομαι γινώσκων
 ἑμαυτόν; Σὲ δ' ἐρωτῶ διὰ τοῦτο, ὅτι ἄριστ' ἂν μοι δοκεῖς εἰκάσαι
 τοῦτο ἐν τῷ παρόντι· καὶ γὰρ δύνασαι ποιῆσαι.

Καὶ ὁ Κῦρος εἶπε, Βουλὴν μοι δὸς περὶ τούτου, ὦ Κροῖσε·
 ἐγὼ γὰρ σου ἐννοῶν τὴν πρόσθεν εὐδαιμονίαν, οἰκτείρω τέ σε, καὶ
 25 ἀποδίδωμι ἤδη γυναικὰ τε ἔχειν, ἣν ἔχεις, καὶ τὰς θυγατέρας,
 (ἀκούω γὰρ σοι εἶναι) καὶ τοὺς φίλους, καὶ τοὺς θεράποντας, καὶ
 τράπεζαν, σὺν οἵαπερ ἐζήτε· μάχας δὲ σοι καὶ πολέμους ἀφαιρῶ.
 Μὰ Δία μηδὲν τοίνυν, ἔφη ὁ Κροῖσος, σὺ ἐμοὶ ἔτι βουλευέου ἀπο-
 κρίνασθαι περὶ τῆς ἐμῆς εὐδαιμονίας· ἐγὼ γὰρ ἤδη σοι λέγω, ἣν
 30 ταῦτά μοι ποιήσης, ἃ σὺ λέγεις, ὅτι, ἣν ἄλλοι τε μακαριωτάτην
 ἐνόμιζον εἶναι βιοτήν, καὶ ἐγὼ συνεγίγνωσκον αὐτοῖς, ταύτην καὶ
 ἐγὼ νῦν ἔχω διάξω. Καὶ ὁ Κῦρος εἶπε, Τίς δὴ ὁ ἔχων ταύτην
 τὴν μακαρίαν βιοτήν; Ἡ ἐμὴ γυνή, εἶπεν, ὦ Κῦρε· ἐκείνη γὰρ
 τῶν μὲν ἀγαθῶν καὶ τῶν μαλακῶν καὶ εὐφροσυνῶν πᾶσῶν ἐμοὶ τὸ
 35 ἶσον μετεῖχε· φροντίδων δὲ, ὅπως ταῦτα ἔσται, καὶ πολέμου καὶ
 μάχης οὐ μετὴν αὐτῇ. Οὕτω δὴ καὶ σὺ δοκεῖς ἐμὲ κατασκευάζειν,

ὥσπερ ἐγώ, ἣν ἐφίλουν μάλιστα ἀνθρώπων· ὥστε τῷ Ἀπόλλωνι ἄλλα μοι δοκῶ χαριστήρια ὀφειλήσειν. Ἀκούσας δὲ ὁ Κῦρος τοὺς λόγους αὐτοῦ, ἐθαύμασε μὲν τὴν εὐθυμίαν· ἤγετο δὲ τὸ λοιπὸν, ὅποι καὶ αὐτὸς πορεύοιτο· εἴτ' ἄρα καὶ χρησίμῳ τι νομίζων αὐτὸν εἶναι, εἴτε καὶ ἀσφαλέστερον οὕτως ἡγούμενος.

5

Καὶ τότε μὲν οὕτως ἐκοιμήθησαν. Τῇ δ' ὑστεραία καλέσας ὁ Κῦρος τοὺς φίλους καὶ τοὺς ἡγεμόνας τοῦ στρατεύματος, τοὺς μὲν αὐτῶν ἔταξε τοὺς θησαυροὺς παραλαμβάνειν, τοὺς δ' ἐκέλευσεν, ὅποσα παραδοίῃ Κροῖσος χρήματα, πρῶτον μὲν τοῖς θεοῖς ἐξελεῖν, ὅποια ἂν οἱ μάγοι ἐξηγῶνται, ἔπειτα τὰ ἄλλα χρήματα παρα- 10 δεχομένους, ἐν ζυγάστροις στήσαντας ἐφ' ἀμαξῶν ἐπισκευάσαι καὶ διαλαχόντας τὰς ἀμάξας κομίζειν, ὅποιεργ' ἂν αὐτοὶ πορεύωνται· ἵνα, ὅπῃ καιρὸς εἴη, διαλαμβάνοιεν ἕκαστοι τὰ ἄξια. Οἱ μὲν δὴ ταῦτ' ἐποίουν.

Ὁ δὲ Κῦρος, καλέσας τινὰς τῶν παρόντων ὑπηρετῶν, Εἵπατέ 15 μοι, ἔφη, ἐώρακέ τις ὑμῶν Ἀβραδάταν; Θαυμάζω γὰρ, ἔφη, ὅτι, πρόσθεν θαμιζὼν ἐφ' ἡμᾶς, νῦν οὐδαμοῦ φαίνεται. Τῶν οὖν ὑπηρετῶν τις ἀπεκρίνατο, ὅτι, ὃ δέσποτα, οὐ ζῇ, ἀλλ' ἐν τῇ μάχῃ ἀπέθανεν, ἐμβαλὼν τὸ ἄρμα εἰς τοὺς Αἰγυπτίους· οἱ δ' ἄλλοι, πλὴν τῶν ἐταίρων αὐτοῦ, ἐξέκλιναν, ὥς φασιν, ἐπεὶ τὸ στίφος εἶδον 20 τὸ τῶν Αἰγυπτίων. Καὶ νῦν γε, ἔφη, λέγεται αὐτοῦ ἡ γυνή, ἀνελομένη τὸν νεκρὸν, καὶ ἐνθεμένη εἰς τὴν ἀρμάμαξαν, ἐν ἧπερ αὐτὴ ὤχεϊτο, προσκεκομικέναι αὐτὸν ἐνθάδε πῃ πρὸς τὸν Πακτωλὸν ποταμόν. Καὶ τοὺς μὲν εὐνούχους καὶ τοὺς θεράποντας αὐτοῦ ὀρύττειν φασὶν ἐπὶ λόφου τινὸς θήκην τῷ τελευτήσαντι· τὴν δὲ 25 γυναικὰ λέγουσιν, ὥς κάθεται χαμαὶ, κεκοσμηκυῖα, οἷς εἶχε, τὸν ἄνδρα, τὴν κεφαλὴν αὐτοῦ ἔχουσα ἐπὶ τοῖς γόνασι. Ταῦτα ἀκούσας ὁ Κῦρος ἐπαῖσατο ἄρα τὸν μηρόν, καὶ εὐθύς ἀναπηδήσας ἐπὶ τὸν ἵππον, λαβὼν χιλίους ἵππεας ἤλαυνεν ἐπὶ τὸ πάθος. Γαδά- 30 ταν δὲ καὶ Γωβργῦαν ἐκέλευσεν, ὃ τι δύναιντο λαβόντας καλὸν κόσμημα ἀνδρὶ φίλῳ καὶ ἀγαθῷ τετελευτηκότι μεταδιώκειν· καὶ ὅστις εἶχε τὰς ἐπομένας ἀγέλας, καὶ βοῦς καὶ ἵππους εἶπε τούτῳ καὶ ἄλλα πρόβατα πολλὰ ἐλαύνειν, ὅπῃ ἂν αὐτὸν πυνθάνηται ὄντα, ὥς ἐπισφαγείῃ τῷ Ἀβραδάτῃ.

Ἐπεὶ δὲ εἶδε τὴν γυναῖκα χαμαὶ καθημένην καὶ τὸν νεκρὸν κει- 35 μενον, ἐδάκρυσέ τε ἐπὶ τῷ πάθει, καὶ εἶπε, Φεῦ, ὃ ἀγαθὴ καὶ

- πιστὴ ψυχῇ, οἷα δὴ ἀπολιπὼν ἡμᾶς; καὶ ἅμα ἐδεξιοῦτο αὐτὸν, καὶ ἡ χεὶρ τοῦ νεκροῦ ἐπηκολούθησεν· ἀπεκέκοπτο γὰρ κοπίδι ὑπὸ τῶν Αἰγυπτίων. Ὁ δὲ, ἰδὼν, πολὺ ἔτι μᾶλλον ἤλγησε· καὶ ἡ γυνὴ δὲ ἀνωδύρατο, καὶ δεξαμένη τὴν χεῖρα παρὰ τοῦ Κύρου
- 5 ἐφίλλησέ τε καὶ πάλιν, ὡς οἷόν τ' ἦν, προσήρμοσε. Καὶ εἶπε, Καὶ τᾶλλα τοι, ὦ Κῦρε, οὕτως ἔχει· ἀλλὰ τί δεῖ σε ὁρᾶν; Καὶ ταῦτ', ἔφη, οἶδ', ὅτι δι' ἐμέ σὺ ἡκιστα ἔπαθεν, ἕως δὲ καὶ διὰ σέ, ὦ Κῦρε, οὐδὲν ἦττον. Ἐγὼ τε γὰρ ἡ μωρὰ πολλὰ διεκελευμένη αὐτῷ οὕτω ποιεῖν, ὅπως σοι φίλος ἄξιος λόγου φανείη· αὐτὸς τε
- 10 οἶδ' ὅτι οὗτος οὐ τοῦτο ἐνενόει, ὃ τι πείσοιτο, ἀλλὰ τί ἂν ποιήσας σοι χαρίσοιτο. Καὶ γὰρ οὖν, ἔφη, αὐτὸς μὲν ἀμέμπτως τετελεύτηκεν, ἐγὼ δ' ἡ παρακελευομένη, ζῶσα παρακάθημαι. Καὶ ὁ Κῦρος χρόνον μὲν τινα σιωπῇ κατεδάκρυσεν, ἔπειτα δὲ ἐφθέγγατο· Ἄλλ' οὗτος μὲν δὴ, ὦ γύναι, ἔχει τὸ κάλλιστον τέλος· νικῶν γὰρ
- 15 τετελεύτηκε· σὺ δὲ λαβοῦσα τοῖσδε ἐπικόσμει αὐτὸν τοῖς παρ' ἐμοῦ· (παρῇν δὲ ὁ Γωβρύας καὶ ὁ Γαδάτας πολὺν καὶ καλὸν κόσμον φέροντες)· ἔπειτα δ', ἔφη, ἴσθι, ὅτι οὐδὲ τὰ ἄλλα ἄτιμος ἔσται, ἀλλὰ καὶ τὸ μνήμα πολλοὶ χώσουσιν ἀξίως ὑμῶν, καὶ ἐπισφαγήσεται αὐτῷ, ὅσα εἰκὸς ἀνδρὶ ἀγαθῷ. Καὶ σὺ δὲ, ἔφη, οὐκ
- 20 ἔρημος ἔσῃ, ἀλλ' ἐγὼ τε καὶ σωφροσύνης ἕνεκα καὶ πάσης ἀρετῆς καὶ τᾶλλα τιμήσω, καὶ συστήσω, ὅστις ἀποκομιεῖ σε, ὅποι ἂν αὐτῇ ἐθέλῃς· μόνον, ἔφη, δήλωσον, πρὸς ὄντινα χρήξεις κομισθῆναι. Καὶ ἡ Πάνθεια εἶπεν, Ἀλλὰ θάρρει, ἔφη, ὦ Κῦρε, οὐ μὴ σε κρύψω, πρὸς ὄντινα βούλομαι ἀφικέσθαι.
- 25 Ὁ μὲν δὴ ταῦτα εἰπὼν ἀπῆει, κατοικτεῖρων τὴν τε γυναῖκα, οἷου ἀνδρὸς στεροῖτο, καὶ τὸν ἄνδρα, οἷαν γυναῖκα καταλιπὼν οὐκέτ' ὄψοιτο. Ἡ δὲ γυνὴ τοὺς μὲν εὐνούχους ἐκέλευσεν ἀποστῆναι· ἕως ἄν, ἔφη, τόνδε ἐγὼ ὀδύρωμαι, ὡς βούλομαι· τῇ δὲ τροφῇ εἶπε παραμένειν, καὶ ἐπέταξεν αὐτῇ, ἐπειδὰν ἀποθάνῃ, περικαλύψαι
- 30 αὐτήν τε καὶ τὸν ἄνδρα ἐν ἐνὶ ἱματίῳ. Ἡ δὲ τροφὸς πολλὰ ἐκετεύουσα, μὴ ποιεῖν τοῦτο, ἐπεὶ οὐδὲν ἦνυε καὶ χαλεπαίνουσαν ἑώρα, ἐκάθητο κλαίουσα. Ἡ δὲ ἀκινάκην πάλαι παρεσκευασμένον σπασαμένη σφάττει ἑαυτήν, καὶ ἐπιθεῖσα ἐπὶ τὰ στέρνα τοῦ ἀνδρὸς τὴν ἑαυτῆς κεφαλὴν ἀπέθνησκεν. Ἡ δὲ τροφὸς ἀνωλοφύ-
- 35 ρατὸ τε καὶ περιεκάλυπτεν ἄμφω, ὥσπερ ἡ Πάνθεια ἐπέστειλεν. Ὁ δὲ Κῦρος, ὡς ᾗσθητο τὸ ἔργον τῆς γυναικὸς, ἐκπλαγεὶς ἔειται,

εἴ τι δύναίτο βοηθῆσαι. Οἱ δὲ εὐνοῦχοι, ἰδόντες τὸ γεγεννημένον, τρεῖς ὄντες, σπασάμενοι καὶ κεῖνοι τοὺς ἀκινάκας, ἀποσφάττονται, σὺν περ ἔταξεν αὐτοὺς, ἐστηκότες. Ὁ δὲ Κῦρος, ὡς ἐπλησίασε τῷ πάθει, ἀγασθεὶς τε τὴν γυναῖκα καὶ κατολοφυράμενος ἀπῆε· καὶ 5 τοῦτων μὲν, ἧ εἰκὸς, ἐπεμελήθη, ὡς τύχοιεν πάντων τῶν καλῶν, καὶ τὸ μνημα ὑπερμέγεθες ἐχώσθη, ὡς φασί. Καὶ νῦν τὸ μνημα· με-
 χρι τοῦ νῦν τῶν εὐνοούχων κεχῶσθαι λέγεται· καὶ ἐπὶ μὲν τῇ ἄνω στήλῃ τοῦ ἀνδρὸς καὶ τῆς γυναικὸς ἐπιγεγράφθαι φασὶ τὰ ὀνόμα-
 τα, Σύρια γράμματα· κάτω δὲ εἶναι τρεῖς λέγουσι στήλας, καὶ ἐπιγεγράφθαι, ΣΚΗΠΤΟΤΧΩΝ. 10

Ἐκ δὲ τούτου στασιαζόντες οἱ Κᾶρες καὶ πολεμοῦντες πρὸς ἀλλήλους, αἷτε τὰς οἰκῆσεις ἔχοντες ἐν ἐχυροῖς χωρίοις, ἑκάτεροι ἐπεκαλοῦντο τὸν Κῦρον. Ὁ δὲ Κῦρος αὐτοὺς μὲν μένων ἐν Σάρ-
 δεσι μηχανὰς ἐποιεῖτο καὶ κριοὺς, ὡς τῶν μὴ πειθομένων κατερεί-
 ψων τὰ τεῖχη, Ἀδοῦσιον δὲ, ἄνδρα Πέρσῃν, καὶ τᾶλλα οὐκ ἄφρονα 15 οὐδ' ἀπόλεμον, καὶ πάνυ δὴ εὐχαριν, πέμπει ἐπὶ τὴν Καρίαν, στρατεύμα δούς· καὶ Κίλικες δὲ καὶ Κύπριοι πάνυ προθύμως αὐτῷ συνεστράτευσαν. Ἰὼν ἕνεκα οὐδ' ἐπεμψε πώποτε Πέρσῃν σατράπην οὔτε Κιλικῶν οὔτε Κυπρίων, ἀλλ' ἦρχουν αὐτῷ αἰεὶ οἱ ἐπιχώριοι βασιλεύοντες· δασμὸν μέντοι ἐλάμβανε, καὶ στρατείας, 20 ὁπότε δέοιτο, ἐπήγγελλεν αὐτοῖς. Ὁ δὲ Ἀδοῦσιος ἄγων τὸ στρα-
 τευμα ἐπὶ τὴν Καρίαν ἦλθε, καὶ ἀπ' ἀμφοτέρων τῶν Καρῶν παρ-
 ῆσαν πρὸς αὐτὸν, ἔτοιμοι ὄντες δέχεσθαι εἰς τὰ τεῖχη, ἐπὶ κακῷ τῶν ἀντιστασιαζόντων. Ὁ δὲ Ἀδοῦσιος πρὸς ἀμφοτέρους ταῦτα ἐποίει· δικαιότερά τε ἔφη λέγειν τούτους, ὁποτέρους διαλέγοιτο, 25 λαθεῖν τε ἔφη δεῖν τοὺς ἐναντίους φίλους σφᾶς γενομένους, ὡς δὴ οὕτως ἂν μᾶλλον ἐπιπεσὼν ἀπαρασκευαίους τοῖς ἐναντίοις. Πιστὰ δ' ἡξίου γενέσθαι, καὶ τοὺς μὲν Κᾶρας ὁμόσαι ἀδόλως τε δεῖξασθαι εἰς τὰ τεῖχη σφᾶς, καὶ ἐπ' ἀγαθῷ τοῦ Κύρου καὶ Περσῶν· αὐτὸς δὲ ὁμόσαι θέλειν ἀδόλως ἵεναι εἰς τὰ τεῖχη, καὶ ἐπ' ἀγαθῷ τῶν 30 δεχομένων. Ταῦτα δὲ ποιήσας, ἀμφοτέροις λάθρα ἑκατέρων νύκτια συνέθετο τὴν αὐτὴν, καὶ ἐν ταύτῃ εἰσῆλθεν εἰς τὰ τεῖχη, καὶ παρέλαβε τὰ ἐρύματα ἀμφοτέρων. Ἄμα δὲ τῇ ἡμέρᾳ καθεζόμενος εἰς τὸ μέσον σὺν τῇ στρατιᾷ, ἐκάλεσεν ἑκατέρων τοὺς ἐπι-
 καιρίους. Οἱ δὲ, ἰδόντες ἀλλήλους, ἡχθήσθησαν, νομίζοντες ἐξη- 35 πατῆσθαι ἀμφοτέροι. Ὁ μέντοι Ἀδοῦσιος ἔλεξε τοιάδε. Ἐγώ

ὅμῃν, ὧ ἄνδρες, ὥμοσα ἀδόλως εἰσιέναι εἰς τὰ τείχη, καὶ ἐπ' ἀγα-
 θῷ τῶν δεχομένων. Ἐπερ οὖν ἀπολωὼ ὁποτέρους ὑμῶν, νομίζω
 ἐπὶ κακῷ εἰσεληλυθέναι Καρῶν· ἦν δὲ εἰρήνην ὑμῖν ποιήσω καὶ
 ἀσφάλειαν ἐργάζεσθαι ἀμφοτέροις τὴν γῆν, νομίζω ὑμῖν ἐπ' ἀγα-
 5 θῷ παρῆναι. Νῦν δὲ χρὴ ἀπὸ τήσδε τῆς ἡμέρας ἐπιμίγνυσθαι
 τε ἀλλήλοις φιλικῶς, ἐργάζεσθαι τε τὴν γῆν ἀδεῶς, διδόναι τε
 τέκνα καὶ λαμβάνειν παρ' ἀλλήλων· ἦν δὲ παρὰ ταῦτα ἀδικεῖν τις
 ἐπιχειρῇ, τούτοις Κῦρος τε καὶ ἡμεῖς πολέμιοι ἐσόμεθα. Ἐκ
 τούτου πύλαι μὲν ἀνεωγμέναι ἦσαν τῶν τειχῶν, μεσται δὲ αἱ ὁδοὶ
 10 πορευομένων παρ' ἀλλήλους, μεστοὶ δὲ οἱ χῶροι ἐργαζομένων·
 ἑορτὰς δὲ κοινῇ ἦγον, εἰρήνης δὲ καὶ εὐφροσύνης πάντα πλεῖα ἦν.
 Ἐν δὲ τούτῳ ἦκον οἱ παρὰ Κύρον, ἐρωτῶντες, εἴ τι στρατιᾶς
 προσδέοιτο, ἢ μηχανημάτων· ὃ δὲ Ἀδούσιος ἀπεκρίνατο, ὅτι καὶ
 τῇ παρούσῃ ἔχει ἀλλαχόσε χρῆσθαι στρατιᾷ· καὶ ἅμα ταῦτα λέγων
 15 ἀπήγε τὸ στράτευμα, φρουροὺς ἐν ταῖς ἄκραις καταλιπών. Οἱ δὲ
 Κῆρες ἰκέτευσον μένειν αὐτόν· ἐπεὶ δ' οὐκ ἤθελεν, ἔπεμψαν πρὸς
 τὸν Κύρον, δεόμενοι πέμψαι Ἀδούσιον σφίσι σατράπην.

Ὁ δὲ Κύρος ἐν τούτῳ ἀπεστάλκει Τυτάσπαν, στράτευμα ἄγοντα
 ἐπὶ Φρυγίαν τὴν περὶ Ἑλλάσποντον. Ἐπεὶ δ' ἦκεν ὁ Ἀδούσιος,
 20 μετὰγειν αὐτὸν ἐκέλευσεν, ἥπερ ὁ Τυτάσπας προώχετο, ὅπως
 μᾶλλον πειθοῖντο τῷ Τυτάσπᾳ, ἀκούσαντες ἄλλο στράτευμα
 προσιόν. Οἱ μὲν οὖν Ἕλληνες οἱ ἐπὶ θαλάττῃ οἰκοῦντες, πολλὰ
 δόντες δῶρα, διεπράξαντο, ὥστε εἰς μὲν τὰ τείχη βαρβάρους μὴ
 δέχεσθαι, δασμὸν δὲ ἀποφέρειν, καὶ στρατεύειν, ὅποι Κύρος
 25 ἐπαγγέλλοι. Ὁ δὲ τῶν Φρυγῶν βασιλεὺς παρεσκευάζετο μὲν ὥς
 καθέξων τὰ ἐρυμνά, καὶ οὐ πεισόμενος, καὶ παρήγγειλεν οὕτως·
 ἐπεὶ δὲ ἀφίστάντο αὐτοῦ οἱ ὑπαρχοὶ, καὶ ἔρμος ἐγίγνετο, τελευτῶν
 εἰς χεῖρας ἦλθεν Τυτάσπα, ἐπὶ τῇ Κύρου δίκῃ. Καὶ ὁ Τυτάσπας,
 καταλιπὼν ἐν ταῖς ἄκραις ἰσχυρὰς Περσῶν φρουρὰς, ἀπῆει ἄγων
 30 σὺν τοῖς ἑαυτοῦ καὶ Φρυγῶν πολλοὺς ἱππίας καὶ πελταστάς. Ὁ
 δὲ Κύρος ἐπέστελλε Ἀδουσίῳ, συμμίζαντα πρὸς Τυτάσπαν, τοὺς
 μὲν ἐλομένους Φρυγῶν τὰ σφέτερα, σὺν τοῖς ὅπλοις ἄγειν· τοὺς
 δ' ἐπιθυμήσαντας πολεμεῖν, τούτων ἀφελομένους τοὺς ἵππους καὶ
 τὰ ὅπλα, σφενδόνας ἔχοντας πάντας κελεύειν ἔπασθαι.

35 Οὗτοι μὲν δὴ ταῦτ' ἐποιοῦν. Κύρος δὲ ὠρμάτο ἐκ Σάρδεων,
 φρουρὰν μὲν Περσικὴν καταλιπὼν πολλὴν ἐν Σάρδεσι, Κροῖσον δὲ

ἔχων, ἄγων δὲ πολλὰς ἀμάξας πολλῶν καὶ παντοδαπῶν χρημάτων. Ἦκε δὲ καὶ ὁ Κροῦσος γεγραμμένα ἔχων ἀκριβῶς, ὅσα ἐν ἐκάστη ἦν τῇ ἀμάξῃ· καὶ διδούς τῷ Κύρῳ τὰ γράμματα, εἶπε, Ταῦτα, ἔφη, ἔχων, ὦ Κύρε, εἴσῃ τόν τέ σοι ὀρθῶς ἀποδιδόντα, ἃ ἄγει, καὶ τὸν μῆ. Καὶ ὁ Κύρος ἔλεξεν, Ἀλλὰ σὺ μὲν καλῶς ποιεῖς, ὦ 5 Κροῖσε, προνοῶν· ἔμοιγε μέντοι ἄξουσιν τὰ χρήματα, οἵπερ καὶ ἔχειν αὐτὰ ἄξιοι εἰσιν· ὥστε, ἦν τι καὶ κλέψωσι, τὰ ἑαυτῶν κλέψονται. Καὶ ἅμα ταῦτα λέγων ἔδωκε τὰ γράμματα τοῖς φίλοις καὶ τοῖς ἄρχουσιν, ὅπως εἰδεῖεν τῶν ἐπιτρόπων οἳ τε σῶα αὐτοῖς ἀποδιδόεν, οἳ τε μῆ. Ἦγε δὲ καὶ Λυδῶν, οὓς μὲν ἑώρα καλλωπι- 10 ζομένους καὶ ὄπλοις καὶ ἵπποις καὶ ἄρμασι, καὶ πάντα πειρωμένους ποιεῖν, ὃ τι ὦντο αὐτῷ χαριεῖσθαι, τούτους μὲν σὺν τοῖς ὄπλοις· οὓς δὲ ἑώρα ἀχαρίστως ἐπομένους, τοὺς μὲν ἵππους αὐτῶν παρέδωκε Πέρσαις τοῖς πρώτοις συστρατευσαμένοις, τὰ δὲ ὅπλα κατέκαυσε· σφενδόνας δὲ καὶ τούτους ἠνάγκασεν ἔχοντας ἐπεσθαι. 15 Καὶ πάντας δὲ τοὺς ἀόπλους τῶν ὑποχειρίων γενομένων σφενδονῶν ἠνάγκαζε μελεῖσθαι, νομίζων τοῦτο τὸ ὅπλον δουλικώτατον εἶναι· σὺν μὲν γὰρ ἄλλῃ δυνάμει μάλα ἐστὶν ἔνθα ἰσχυρῶς ὠφελούσιν σφενδονῆται παρόντες αὐτοὶ δὲ καθ' ἑαυτοὺς οὐδ' ἂν οἱ πάντες σφενδονῆται μείναιαν πάνυ ὀλίγους ὁμόσε ἰόντας σὺν 20 ὄπλοις ἀγχεμάχοις.

Προῦν δὲ τὴν ἐπὶ Βαβυλῶνος, κατεστρέψατο μὲν Φρύγας τοὺς ἐν τῇ μεγάλῃ Φρυγίᾳ, κατεστρέψατο δὲ Καππαδόκας, ὑποχειρίους δὲ ἐποίησατο Ἀραβίους· ἐξέπλησε δὲ ἀπὸ πάντων τούτων Περσῶν μὲν ἱππέας οὐ μείον ἢ τετρακισμυρίους, πολλοὺς δὲ ἵππους τῶν 25 αἰχμαλώτων καὶ πᾶσι τοῖς συμμάχοις διέδωκε· καὶ πρὸς Βαβυλῶνα ἀφίκετο παμπόλλους μὲν ἱππέας ἄγων, παμπόλλους δὲ τοξότας καὶ ἀκοντιστάς, σφενδονήτας δὲ ἀναρίθμους.

Ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κύρος, περιέστησε μὲν πᾶν τὸ στράτευμα περὶ τὴν πόλιν, ἔπειτα αὐτὸς περιήλανε τὴν πόλιν σὺν 30 τοῖς φίλοις τε καὶ ἐπικαιρίοις τῶν συμμάχων. Ἐπεὶ δὲ κατεθεάσατο τὰ τεῖχη, ἀπάγειν παρεσκευάσατο τὴν στρατιάν ἀπὸ τῆς πόλεως· ἐξελθὼν δὲ τις αὐτόμολος εἶπεν, ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ, ὁπότε ἀπάγοι τὸ στράτευμα· καταθεωμένοις γὰρ, ἔφη, αὐτοῖς ἀπὸ τοῦ τεύχους ἀσθενὴς ἐδόκει εἶναι ἢ φάλαγξ. Καὶ 35 οὐδὲν θαυμαστὸν ἦν οὕτως ἔχειν· περὶ γὰρ πολὺ τεῖχος κυκλου-

μένους ἀνάγκη ἦν ἐπ' ὀλίγον τὸ βάθος γενέσθαι τὴν φάλαγγα.
 Ἀκούσας οὖν ὁ Κῦρος ταῦτα, στὰς κατὰ μέσον τῆς αὐτοῦ στρατιᾶς
 σὺν τοῖς περὶ αὐτὸν, παρήγγειλεν, ἀπὸ τοῦ ἄκρου ἐκατέρωθεν
 τοὺς ὀπλίτας ἀναπτύσσοντας τὴν φάλαγγα ἀπείναι παρὰ τὸ ἴσθη-
 5 κὸς τοῦ στρατεύματος, ἕως γένοιτο ἐκατέρωθεν τὸ ἄκρον καθ'
 αὐτὸν καὶ κατὰ τὸ μέσον. Οὕτως οὖν ποιοῦντων, οἱ τε μένοντες
 εὐθύς θαρσάλεώτεροι ἐγίνοντο, ἐπὶ διπλάσιον τὸ βάθος γιγνό-
 μενοι· οἱ τ' ἀπιοντες ὡσαύτως θαρσάλεώτεροι· εὐθύς γὰρ οἱ
 μένοντες αὐτῶν πρὸς τοῖς πολεμίοις ἐγίνοντο. Ἐπεὶ δὲ πορευό-
 10 μενοι ἐκατέρωθεν συνῆψαν τὰ ἄκρα, ἔστησαν ἰσχυρότεροι γεγενη-
 μένοι, οἱ τε ἀπεληλυθότες, διὰ τοὺς ἔμπροσθεν, οἱ τ' ἔμπροσθεν,
 διὰ τοὺς ὀπισθεν προσγεγενημένους. Ἀναπτυχθείσης δ' οὕτω
 τῆς φάλαγγος, ἀνάγκη τοὺς πρώτους ἀρίστους εἶναι καὶ τοὺς
 τελευταίους, ἐν μέσῳ δὲ τοὺς κακίστους τετάχθαι· ἡ δ' οὕτως
 15 ἔχουσα τάξις καὶ πρὸς τὸ μάχεσθαι ἐδόκει εὖ παρεσκευάσθαι, καὶ
 πρὸς τὸ μὴ φεύγειν. Καὶ οἱ ἱππεῖς δὲ καὶ οἱ γυμνῆται ὅσῳ ἀπὸ
 τῶν κεράτων αἰὲν ἐγγύτερον ἐγίνοντο τοῦ ἄρχοντος, τοσούτῳ ἡ
 φάλαγξ βραχυτέρα ἐγίνετο ἀναδιπλουμένη. Ἐπεὶ δὲ οὕτω συνε-
 σπειράσθησαν, ἀπήεσαν, ἕως μὲν ἐξικνεῖτο τὰ βεῖλη ἀπὸ τοῦ τείχους,
 20 ἐπὶ πόδα· ἐπεὶ δὲ ἔξω βελῶν ἐγένοντο, στραφέντες, καὶ τὸ μὲν
 πρῶτον ὀλίγα βήματα προϊόντες μετεβάλλοντο ἐπ' ἀσπίδα, καὶ
 ἵσταντο πρὸς τὸ τεῖχος βλέποντες· ὅσῳ δὲ προσωτέρω ἐγίνοντο,
 τοσῶδε μακρότερον μετεβάλλοντο. Ἐπεὶ δὲ ἐν τῇ ἀσφαλεῖ ἐδόκουν
 εἶναι, ξυνεΐρον ἀπιοντες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο.
 25 Ἐπεὶ δὲ κατεστρατοπεδεύσαντο, συνεκάλεσεν ὁ Κῦρος τοὺς ἐπι-
 καιρίους, καὶ ἔλεξεν· Ἄνδρες σύμμαχοι, τεθεάμεθα μὲν κύκλῳ
 τὴν πόλιν· ἐγὼ δὲ, ὅπως μὲν ἂν τις τεῖχῃ οὕτως ἰσχυρὰ καὶ ὑψηλὰ
 προσμαχόμενος ἔλοι, οὐκ ἐνορῶν μοι δοκῶ· ὅσῳ δὲ πλείονες ἄν-
 30 ἄν θάττον λιμῶ αὐτοὺς ἡγοῦμαι ἀλῶναι. Εἰ μὴ τινα οὖν ἄλλον
 τρόπον ἔχετε λέγειν, τούτῳ πολιορκητέους φημὶ εἶναι τοὺς ἄνδρας.
 Καὶ ὁ Χρυσάντας εἶπεν· Ὁ δὲ ποταμὸς, ἔφη, οὗτος οὐ διὰ μέσης
 τῆς πόλεως ῥεῖ, πλάτος ἔχων πλεῖον, ἢ ἐπὶ δύο στάδια; Ναὶ μὰ
 Δί', ἔφη ὁ Γωβρύας· καὶ βάθος γε, ὥς οὐδ' ἂν δύο ἄνδρες, ὁ
 35 ἕτερος ἐπὶ τοῦ ἑτέρου ἑστηκώς, τοῦ ὕδατος ὑπερέχοιεν· ὥστε τῷ
 ποταμῷ ἔτι ἰσχυρότερα ἐστὶν ἡ πόλις, ἢ τοῖς τεύχεσι. Καὶ ὁ

Κῦρος, Ταῦτα μὲν, ἔφη, ὦ Χρυσάντα, ἔωμεν, ὅσα κρείττω ἐστὶ τῆς ἡμετέρας δυνάμεως· διαμετρησαμένους δὲ χρὴ ὡς τάχιστα τὸ μέρος ἐκάστου ἡμῶν, ὀρύττειν τάφρον ὡς πλατυτάτην καὶ βαθυτάτην, ὅπως ὅτις ἐλαχίστων ἡμῖν τῶν φυλάκων δέοι. Οὕτω δὲ κύκλῳ διαμετρήσας περὶ τὸ τεῖχος, ἀπολιπὼν ὅσον τύρσεσι μεγάλαις ἀπὸ 5 τοῦ ποταμοῦ, ὥρυσεν ἔνθεν καὶ ἔνθεν τοῦ τεύχους τάφρον ὑπερμεγέθη, καὶ τὴν γῆν ἀνέβαλλον πρὸς ἑαυτούς. Καὶ πρῶτον μὲν πύργους ἐπὶ τῷ ποταμῷ ὠκοδόμει, φοῖνιξι θεμελιώσας οὐ μείον ἢ πλεθριαίους· (εἰσὶ γὰρ καὶ μείζονες ἢ τοσοῦτοι τὸ μήκος πεφυκότες· καὶ γὰρ δὴ πιεζόμενοι οἱ φοίνικες ὑπὸ βάρους ἄνω κυρ- 10 τοῦνται, ὥσπερ οἱ ὄνοι οἱ κανθῆλιοι·) τούτους δ' ὑπετίθει τούτου ἕνεκα, ὅπως ὅτι μάλιστα εἰκοίκοι πολιορκήσιν παρασκευαζομένῳ, ὥς, εἰ καὶ διαφύγοι ὁ ποταμὸς εἰς τὴν τάφρον, μὴ ἀνέλοι τοὺς πύργους. Ἀνίστη δὲ καὶ ἄλλους πολλοὺς πύργους ἐπὶ τῆς ἀμβολάδος γῆς, ὅπως ὅτι πλεῖστα φυλακτήρια εἶη. Οἱ μὲν δὲ ταῦτ' 15 ἐποίουν· οἱ δὲ ἐν τῷ τείχει κατεγέλων τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλέον ἢ εἴκοσιν ἐτίων. Ἀκούσας δὲ ταῦτα ὁ Κῦρος, τὸ στράτευμα κατένειμε δώδεκα μέρη, ὡς μῆνα τοῦ ἐνιαυτοῦ ἕκαστον τὸ μέρος φυλάζον. Οἱ δὲ αὖ Βαβυλωνῖοι, ἀκούσαντες ταῦτα, πολὺ ἔτι μᾶλλον κατεγέλων, ἐννοοῦμενοι, εἰ σφᾶς Φρύγες καὶ 20 Ἀυδοὶ καὶ Ἀράβιοι καὶ Καππαδόκαι φυλάζοιεν, οὓς σφίσι ἐνόμιζον πάντας εὐμενεστέρους εἶναι ἢ Πέρσας.

Καὶ αἱ μὲν τάφροι ἤδη ὀρωρυγμέναι ἦσαν. Ὁ δὲ Κῦρος, ἐπεὶ ἐορτὴν τοιαύτην ἐν Βαβυλῶνι ἤκουσεν εἶναι, ἐν ᾗ πάντες οἱ Βαβυλωνῖοι ὅλην τὴν νύκτα πίνουσι καὶ κωμάζουσιν, ἐν ταύτῃ, ἐπεὶ 25 τάχιστα συνεσκότασε, λαβὼν πολλοὺς ἀνθρώπους, ἀνεστόμωσε τὰς τάφρους πρὸς τὸν ποταμόν. Ὡς δὲ τοῦτο ἐγένετο, τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει ἐν τῇ νυκτί· ἡ δὲ διὰ τῆς πόλεως τοῦ ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο. Ὡς δὲ τὸ τοῦ ποταμοῦ οὕτως ἐπορσύνετο, παρηγγύησεν ὁ Κῦρος Πέρσαις χιλιάρχοις καὶ 30 πεζῶν καὶ ἱππέων, εἰς δύο ἄγοντας τὴν χιλιοστὴν παρεῖναι πρὸς αὐτόν, τοὺς δ' ἄλλους συμμάχους κατ' οὐρανὸν τούτων ἔπασθαι, ἥπερ πρόσθεν τεταγμένους. Οἱ μὲν δὲ παρήσαν· ὁ δὲ, καταβιβάσας εἰς τὸ ξηρὸν τοῦ ποταμοῦ τοὺς ὑπηρέτας καὶ πεζοὺς καὶ ἱππέας, ἐκέλευσε σκέπασθαι, εἰ πορεύσιμον εἶη τὸ ἔδαφος τοῦ 35 ποταμοῦ. Ἐπεὶ δὲ ἀπήγγειλαν, ὅτι πορεύσιμον εἶη, ἐνταῦθα

δὴ, συγκαλίσας τοὺς ἡγεμόνας τῶν πεζῶν καὶ τῶν ἱππέων, ἔλεξε τοιάδε.

- Ἄνδρες, ἔφη, φίλοι, ὁ μὲν ποταμὸς ἡμῖν παρακεχώρηκε τῆς εἰς τὴν πόλιν ὁδοῦ· ἡμεῖς δὲ θαρρόντες εἰσώμεν δὴ εἰσω, ἐννοοῦ-
 5 μενοι, ὅτι οὗτοι, ἐφ' οὓς νῦν πορευσόμεθα, ἐκείνοι εἰσιν, οὓς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντας, καὶ ἐγρηγορότας ἅπαντας καὶ νήφοντας, καὶ ἐξωπλισμένους καὶ συντεταγμένους ἐνικῶμεν· νῦν δ' ἐπ' αὐτοὺς ἵμεν, ἐν ᾧ πολλοὶ μὲν αὐτῶν καθεύ-
 10 δουσι, πολλοὶ δ' αὐτῶν μεθύουσι, πάντες δὲ ἀσύντακτοί εἰσιν· ὅταν δὲ καὶ αἰσθῶνται ἡμᾶς ἔνδον ὄντας, πολὺ ἂν ἔτι μᾶλλον ἢ νῦν ἀχρεῖοι ἔσονται ὑπὸ τοῦ ἐκπεπληγθαι. Εἰ δὲ τις τοῦτο ἐν-
 νοεῖται, ὃ δὴ λέγεται φοβερὸν εἶναι τοῖς εἰς πόλιν εἰσιούσι, μὴ ἐπὶ τὰ τέγη ἀναβάντες βύλλωσιν ἔνθεν καὶ ἔνθεν, τοῦτο μάλιστα θαρσέετε· ἦν γὰρ ἀναβῶσί τινες ἐπὶ τὰς οἰκίας, ἔχομεν σύμμαχον
 15 θεὸν Ἥφαιστον. Εὐφλεκτα δὲ τὰ πρόθυρα αὐτῶν, φοῖνικος μὲν αἱ θύραι πεποιημέναι, ἀσφάλτῳ δὲ ὑπεκκαύματι κεχρισμέναι. Ἡμεῖς δ' αὖ πολλὴν μὲν δαῖδα ἔχομεν, ἢ ταχὺ πολὺ πῦρ τέξεται, πολλὴν δὲ πίτταν καὶ στυππεῖον, ἃ ταχὺ παρακαλεῖ πολλὴν φλόγα· ὥστε ἀνάγκην εἶναι, ἢ φεύγειν ταχὺ τοὺς ἀπὸ τῶν οἰκιῶν, ἢ ταχὺ
 20 κατακεκαῦσθαι. Ἄλλ' ἄγετε, λαμβάνετε τὰ ὅπλα· ἡγήσομαι δὲ ἐγὼ σὺν τοῖς θεοῖς. Ἦμεῖς δ', ἔφη, ὦ Γαδάτα καὶ Γωβρύα, δέκνυτε τὰς ὁδοὺς· ἵστε γὰρ· ὅταν δὲ ἐντὸς γενώμεθα, τὴν ταχίστην ἄγετε ἐπὶ τὰ βασιλεια. Καὶ μὴν, ἔφασαν οἱ ἀμφὶ τὸν Γωβρύαν, οὐδὲν ἂν εἴη θαυμαστόν, εἰ καὶ ἄκλειστοι αἱ πύλαι αἱ τοῦ βασι-
 25 λείου εἴεν· ὡς ἐν κόμῳ γὰρ δοκεῖ ἡ πόλις πᾶσα εἶναι τῇδε τῇ νυκτὶ. Φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντευζόμεθα· ἔστι γὰρ αἰεὶ τεταγμένη. Οὐκ ἂν ἀμελεῖν δεοί, ἔφη ὁ Κῦρος, ἀλλ' εἶναι, ἵνα ἀπαρασκεύους ὡς μάλιστα λάβωμεν τοὺς ἄνδρας.
- Ἐπεὶ δὲ ταῦτα ἐρρήθη, ἐπορεύοντο· τῶν δὲ ἀπαντῶντων οἱ μὲν
 30 ἀπέθνησκον παιόμενοι, οἱ δ' ἔφρευγον πάλιν ὑπίσω, οἱ δ' ἐβόων. Οἱ δ' ἀμφὶ τὸν Γωβρύαν συνεβόων αὐτοῖς, ὡς κωμασταὶ ὄντες καὶ αὐτοί· καὶ ἰόντες ἢ ἐδύναντο ὡς τάχιστα ἐπὶ τοῖς βασιλείοις ἐγέ-
 νοντο. Καὶ οἱ μὲν σὺν τῷ Γωβρύᾳ καὶ Γαδάτᾳ τεταγμένοι κεκλει-
 35 σμένας εὐρίσκουσι τὰς πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς φύλα-
 κας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πίνουσι πρὸς φῶς πολὺν, καὶ εὐθὺς ὡς πολεμιοὶς ἐχρῶντο αὐτοῖς. Ὡς δὲ κραυγὴ καὶ κτύπος

ἐγίγνετο, αἰσθόμενοι οἱ ἔνδον τοῦ θορύβου, κελύσαντος τοῦ βασιλέως σκέψασθαι, τί εἴη τὸ πρᾶγμα, ἐκθέουσί τινες ἀνοίξαντες τὰς πύλας. Οἱ δ' ἄμφι τὸν Γαδάταν ὡς εἶδον τὰς πύλας χαλώσας, εἰσπίπτουσι, καὶ τοῖς πάλιν φεύγουσιν εἴσω ἐφεπόμενοι, καὶ παίοντες ἀφικνοῦνται πρὸς τὸν βασιλέα· καὶ ἥδη ἐσθηκὸτα αὐτὸν 5 καὶ σπασάμενον ὃν εἶχεν, ἀκινάκην εὐρίσκουσι. Καὶ τοῦτον μὲν οἱ σὺν Γαδάτᾳ καὶ Γωβρύᾳ πολλοὶ ἐχειροῦντο· καὶ οἱ σὺν αὐτῷ δὲ ἀπέθνησκον, ὁ μὲν προβαλλόμενός τι, ὁ δὲ φεύγων, ὁ δὲ γε καὶ ἀμνόμενος ὅτῳ ἐδύνατο. Ὁ δὲ Κῦρος διέπεμπε τὰς τῶν ἱππέων τάξεις κατὰ τὰς ὁδοὺς· καὶ προεῖπεν, οὓς μὲν ἔξω λαμβάνοιεν 10 κατακαίνειν, τοὺς δ' ἐν ταῖς οἰκίαις κηρύττειν τοὺς Συριστὶ ἐπισταμένους ἔνδον μένειν· εἰ δὲ τις ἔξωληφθήσοιτο, ὅτι θανατώσοιτο.

Οἱ μὲν δὴ ταῦτα ἐποιοῦν. Γαδάτας δὲ καὶ Γωβρύας ἦκον· καὶ θεοὺς μὲν πρῶτον προσεκύνουν, ὅτι τιτιμωρημένοι ἦσαν τὸν ἀνό- 15 σιον βασιλέα, ἔπειτα δὲ Κύρου κατεφίλουν καὶ χεῖρας καὶ πόδας, πολλὰ δακρύοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι. Ἐπεὶ δὲ ἡμέρα ἐγένετο, καὶ ἦσθοντο οἱ τὰς ἄκρας ἔχοντες ἐαλωκυῖάν τε τὴν πόλιν καὶ τὸν βασιλέα τεθνηκὸτα, παραδιδόασι καὶ τὰς ἄκρας. Ὁ δὲ Κῦρος τὰς μὲν ἄκρας εὐθύς παρελάμβανε, καὶ φρουράρχους τε 20 καὶ φρουροὺς εἰς ταύτας ἀνέπεμπε· τοὺς δὲ τεθνηκὸτας θάπτειν ἐφῆκε τοῖς προσήκουσι· τοὺς δὲ κήρυκας κηρύττειν ἐκέλευσεν, ἀποφέρειν πάντας τὰ ὄπλα Βαβυλωνίους· ὅπου δὲ ληφθήσοιτο ὄπλα ἐν οἰκίᾳ, προηγόρευεν, ὡς πάντες οἱ ἔνδον ἀποθανοῖντο. Οἱ μὲν δὴ ἀπέφερον· ὁ δὲ Κῦρος ταῦτα μὲν εἰς τὰς ἄκρας κατέ- 25 θετο, ὡς εἴη ἔτοιμα, εἴ τί ποτε δέοι χρῆσθαι. Ἐπεὶ δὲ ταῦτ' ἐπέπρακτο, πρῶτον μὲν τοὺς μάγους καλέσας, ὡς δορυαλώτου τῆς πόλεως οὔσης, ἀκροθίνια τοῖς θεοῖς καὶ τεμένη ἐκέλευσεν ἐξελεῖν· ἐκ τούτου δὲ καὶ οἰκίας διεδίδου καὶ ἀρχεῖα τούτοις, οὔσπερ κοι- 30 νωνοὺς ἐνόμιζε τῶν καταπεπραγμένων· οὕτω δὲ διένειμεν, ὥσπερ ἐδέδοκτο, τὰ κράτιστα τοῖς ἀρίστοις. Εἰ δὲ τις οὔοιτο μῆλον ἔχειν, διδάσκειν προσιόντα ἐκέλευε. Προεῖπε δὲ, Βαβυλωνίοις μὲν τὴν γῆν ἐργάζεσθαι, καὶ τοὺς δασμοὺς ἀποφέρειν, καὶ θεραπεύειν τούτους, οἷς ἕκαστοι αὐτῶν ἐδόθησαν· Πέρσας δὲ τοὺς κοινω- 35 νοῦντας, καὶ τῶν συμμάχων, ὅσοι μένειν ἤροῦντο παρ' αὐτῷ, ὡς δεσπότης ὢν ἔλαβον προηγόρευε διαλέγεσθαι.

Ἐκ δὲ τούτου ἐπιθυμῶν ὁ Κῦρος ἤδη κατασκευάσασθαι καὶ αὐτὸς, ὡς βασιλεῖ ἡγεῖτο πρέπειν, ἔδοξεν αὐτῷ τοῦτο σὺν τῇ τῶν φίλων γνώμῃ ποιῆσαι, ὡς ὅτι ἥκιστα ἂν ἐπιφθόνως σπάνιός τε καὶ σεμνὸς φανείη. Ὡς οὖν ἐμηχανᾶτο τοῦτο· ἅμα τῇ ἡμέρᾳ
 5 σιᾶς, ὅπου ἔδοκει ἐπιτήδειον εἶναι, προσεδέχετο τὸν βουλόμενον λέγειν τι, καὶ ἀποκρινόμενος ἀπέπεμπεν. Οἱ δ' ἄνθρωποι, ὡς ἔγνωσαν, ὅτι προσδέχοιτο, ἦκον ἀμήχανοι τὸ πλήθος· καὶ ὠθουμένων περὶ τοῦ προσελθεῖν, μηχανή τε πολλή καὶ μάχη ἦν. Οἱ δὲ ὑπηρεταὶ ὡς ἠδύναντο διακρίναντες, προσίεσαν. Ὅποτε δὲ τις
 10 καὶ τῶν φίλων διωσάμενος τὸν ὄχλον προφανείη, προτείνων ὁ Κῦρος τὴν χεῖρα προσήγετο αὐτούς, καὶ οὕτως ἔλεγεν, Ἄνδρες φίλοι, περιμένετε, ἕως τὸν ὄχλον διωσώμεθα· ἔπειτα δὲ καθ' ἡσυχίαν συγγενησώμεθα. Οἱ μὲν δὲ φίλοι περιέμενον, ὁ δ' ὄχλος πλείων καὶ πλείων ἐπέρβει, ὥστ' ἔφθασεν ἐσπέρα γενομένη, πρὶν
 15 τοῖς φίλοις αὐτὸν σχολάσαι καὶ συγγενέσθαι. Οὕτω δὲ ὁ Κῦρος λέγει, Ἄρα, ἔφη, ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι· αὐριον δὲ πρῶτ' ἔλθετε· καὶ γὰρ ἐγὼ βούλομαι ὑμῖν τι διαλεχθῆναι. Ἀκούσαντες ταῦτα οἱ φίλοι, ἄσμενοι ὥχοντο ἀποθιόντες, δίκην δεδωκότες ὑπὸ πάντων τῶν ἀναγκαίων. Καὶ τότε μὲν οὕτως ἐκοι-
 20 μήθησαν.

Τῇ δ' ὑστεραίᾳ ὁ μὲν Κῦρος παρῆν εἰς τὸ αὐτὸ χωρίον· ἀνθρώπων δὲ πολὺ πλεῖον πλήθος περιειστῆκει, βουλομένων προσιέναι, καὶ πολὺ πρότερον, ἢ οἱ φίλοι παρῆσαν. Ὁ οὖν Κῦρος περιεστησάμενος τῶν ξυστοφόρων Περσῶν κύκλον μέγαν, εἶπε
 25 μηδένα παρίεναι ἄλλον, ἢ τοὺς φίλους τε καὶ ἄρχοντας τῶν Περσῶν τε καὶ τῶν συμμαχῶν. Ἐπεὶ δὲ συνῆλθον αὐτοῖς, ἔλεξεν ὁ Κῦρος αὐτοῖς τοιαῦτα· Ἄνδρες φίλοι καὶ σύμμαχοι, τοῖς μὲν θεοῖς οὐδὲν ἂν ἔχοιμεν μέμψασθαι, τὸ μὴ οὐχὶ μέχρι τοῦδε πάντα, ὅσα εὐχόμεθα, καταπεπραχέναι· εἰ μέντοι τοιοῦτον ἔσται τὸ μέγαλα
 30 πράσσειν, ὥστε μὴ οἶόν τε εἶναι, μήτε ἀμφ' αὐτὸν σχολὴν ἔχειν, μήτε μετὰ τῶν φίλων εὐφρανθῆναι, ἐγὼ μὲν χαίρειν ταύτην τὴν εὐδαιμονίαν κελεύω. Ἐνενοήσατε γὰρ, ἔφη, καὶ χθὲς δήπου, ὅτι ἔωθεν ἀρξάμενοι ἀκούειν τῶν προσιόντων, οὐκ ἐλήξαμεν πρόσθεν ἐσπέρας· καὶ νῦν ὁρᾶτε τούτους, καὶ ἄλλους πλείονας τῶν χθὲς
 35 παρόντων, ὡς πράγματα ἡμῖν παρέξοντας. Εἰ οὖν τις τούτοις ὑφείξει ἑαυτὸν, λογίζομαι μικρὸν μὲν τι ὑμῖν μέρος ἐμοῦ μετεσόμε-

νον, μικρόν δέ τι ἔμοι ὑμῶν· ἔμαντοῦ μέντοι σαφῶς οἶδ' ὅτι οὐδ' ὅτιοῦν μοι μετέσται. Ἔτι δ', ἔφη, καὶ ἄλλο ὁρῶ γελοῖον πρᾶγμα. Ἐγὼ γὰρ δήπου ὑμῖν μὲν, ὥσπερ εἰκὸς, διάκειμαι· τούτων δὲ τῶν περιεστηκότων ἢ τινα ἢ οὐδένα οἶδα, καὶ οὗτοι πάντες οὕτω παρ- 5 σκευασμένοι εἰσὶν, ὥς, ἢν νικῶσιν ὑμᾶς ὠθοῦντες, πρότεροι ἂ βούλονται ὑμῶν παρ' ἐμοῦ διαπραξόμενοι. Ἐγὼ δὲ ἡξίουں τού- τους, εἰ τίς τι ἐμοῦ δέοιτο, θεραπεύειν ὑμᾶς τοὺς ἐμοὺς φίλους δεομένους προσαγωγῆς. Ἴσως ἂν οὖν εἴποι τις, τί δῆτα οὐχ οὕτως ἐξ ἀρχῆς παρσκευασάμην, ἀλλὰ παρεῖχον ἐν τῷ μέσῳ ἐμαυτὸν; "Οτι τὰ τοῦ πολέμου τοιαῦτα ἐρίγνωσκον ὄντα, ὥς μὴ ὑστερῇ 10 δέον τὸν ἄρχοντα, μήτε τὸ εἰδέναι, ἃ δεῖ, μήτε τὸ πράττειν, ἃ ἂν καιρὸς ἦ· τοὺς δὲ σπανίους ἰδεῖν στρατηγούς πολλὰ ἐνόμιζον, ὧν δεῖ πραχθῆναι, παριέναι. Νῦν δ' ἐπεὶ καὶ ὁ φιλοπονώτατος πόλεμος ἀναπέπνυται, δοκεῖ μοι καὶ ἡ ἐμὴ ψυχὴ ἀναπαύσεώς 15 τινος ἀξιούην τυγχάνειν. Ὡς οὖν ἐμοῦ ἀποροῦντος, ὅ τι ἂν τύχοιμι ποιῶν, ὥστε καλῶς ἔχειν τὰ τε ἡμέτερα καὶ τὰ τῶν ἄλλων, ὧν ἡμᾶς δεῖ ἐπιμελεῖσθαι, συμβουλευέτω ὅ τι τις ὁρᾷ συμφορώτατον.

Κῦρος μὲν οὕτως εἶπεν· ἀνίσταται δ' ἐπ' αὐτῷ Ἀρτάβαζος, ὁ συγγενῆς ποτε φήσας εἶναι, καὶ εἶπεν, Ἥ καλῶς, ἔφη, ἐποίησας, ὦ Κῦρε, ἄρξας τοῦ λόγου. Ἐγὼ γάρ, ἔτι νέον μὲν ὄντος σοῦ 20 πάννυ, ἀρξάμενος ἐπεθύμουν φίλος γενέσθαι, ὁρῶν δὲ σε οὐδὲν δεόμενον ἐμοῦ, κατώκνουں σοι προσιέναι. Ἐπεὶ δὲ ἔτυχῆς ποτε καὶ ἐμοῦ δεηθεὶς, προθύμως ἐξαγγεῖλαι πρὸς Μήδους τὰ παρὰ τοῦ Κναζάρους, ἐλογιζόμεν, εἰ ταῦτα προθύμως σοι συλλάβοιμι, ὥς οἰκεῖός τέ σοι ἐσοίμην, καὶ ἐξέσοιτό μοι, διαλέγεσθαι σοι, 25 ὁπόσον ἂν χρόνον βουλοίμην. Καὶ ἐκεῖνα μὲν δὴ ἐπράχθη, ὥστε σε ἐπαινεῖν. Μετὰ δὲ τοῦτο Ἰρκαῖοι μὲν πρῶτοι φίλοι ἡμῖν ἐγένοντο, καὶ μάλα πεινώσι συμμάχων· ὥστε μόνον οὐκ ἐν ταῖς ἀγκάλας περιεφέρομεν αὐτοὺς ἀγαπῶντες. Μετὰ δὲ τοῦτο, ἐπεὶ ἐάλω τὸ πολέμιον στρατόπεδον, οὐκ, οἶμαι, σχολή σοι ἦν ἀμφ' 30 ἐμὲ ἔχειν· καὶ ἐγὼ σοι συνερίγνωσκον. Ἐκ δὲ τούτου Γωβρύας ἡμῖν φίλος ἐγένετο, καὶ ἐγὼ ἔχαιρον· καὶ αὐθις Γαδάτας· καὶ ἡδὴ ἔργον σου ἦν μεταλαβεῖν. Ἐπεὶ γε μέντοι καὶ Σάκαι καὶ Καδοῦσιοι σύμμαχοι ἐγγένηντο, θεραπεύειν ἔδει τούτους εἰκότως· καὶ γὰρ οὗτοί σε ἐθεράπευον. Ὡς δ' ἤλθομεν ἄλιν, ἔνθεν 35 ὠρμήθημεν, ὁρῶν σε ἀμφ' ἵππους ἔχοντα, ἀμφ' ἄρματα, ἀμφί

μηχανὰς, ἡγούμενῃ, ἐπεὶ ἀπὸ τούτου σχολάσαις, τότε σε καὶ ἀμφ' ἐμὲ ἔξειν σχολήν. Ὡς γε μέντοι ἦλθεν ἡ δεινὴ ἀγγελία, τὸ πάντα ἀνθρώπους ἐφ' ἡμᾶς συλλέγεσθαι, ἐγίγνωσκον, ὅτι ταῦτα μίγιστα εἶη· εἰ δὲ ταῦτα καλῶς γένοιτο, εὖ ἤδη ἐδόκουν εἰδέναι, ὅτι πολλή 5 ἔσοιτο ἀφθονία τῆς ἐμῆς καὶ τῆς σῆς συνουσίας. Καὶ νῦν δὴ νενικήκαμέν τε τὴν μεγάλην μάχην, καὶ Σάρδεις καὶ Κροῖσον ὑποχείριον ἔχομεν, καὶ Βαβυλῶνα ἡγήκαμεν, καὶ πάντα κατεστράμμεθα· καὶ μὰ τὸν Μίθρην ἐγὼ τοι ἐχθὲς, εἰ μὴ πολλοῖς διεπύκτευσα, οὐκ ἂν ἐδυνάμην σοι προσελθεῖν. Ἐπεὶ γε μέντοι ἐδεξιώσω 10 με, καὶ παρὰ σοι ἐκέλευσας μένειν, ἥδη περίβλεπτος ἦν, ὅτι μετὰ σοῦ ἄσιτος καὶ ἄποτος διημέρευον. Νῦν οὖν, εἰ μὲν ἔσται πη, ὅπως οἱ πλείστου ἄξιοι γεγεννημένοι πλείστον σου μέρος μεθέξωμεν· εἰ δὲ μὴ, πάλιν αὖ ἐγὼ ἐθέλω παρὰ σοῦ εξαγγέλλειν ἀπιέναι πάντας ἀπὸ σοῦ, πλὴν ἡμῶν τῶν ἐξ ἀρχῆς φίλων.

15. Ἐπὶ τούτῳ ἐγέλασε μὲν ὁ Κῦρος καὶ ἄλλοι πολλοί· Χρυσάντας δὲ ἀνέστη ὁ Πέρσης, καὶ ἔλεξεν ὥδε· Ἀλλὰ τὸ μὲν πρόσθεν, ὃ Κῦρε, εἰκότως ἐν τῷ φανερῷ σαυτὸν παρῆχες, δι' ἃ τε αὐτὸς εἶπες, καὶ ὅτι οὐχ ἡμᾶς σοι μάλιστα ἦν θεραπευτέον. Ἡμεῖς μὲν γὰρ καὶ ἡμῶν αὐτῶν ἕνεκα παρήμεν· τὸ δὲ πλῆθος ἀνακταῦσθαι ἔδει 20 ἐκ παντὸς τρόπου, ὅπως ὅτι ἡδιστα συμπονεῖν καὶ συγκινδυνεύειν ἡμῖν ἐθέλοιεν. Νῦν δ' ἐπειδὴ οὐχ οὕτω τρόπου μόνον ἔχεις, ἀλλὰ καὶ ἄλλους ἀνακταῦσθαι δύνασαι, οὓς καιρὸς εἶη, ἥδη καὶ οἰκίας σε τυχεῖν ἄξιον· ἢ τί ἀπολαύσαις ἂν τῆς ἀρχῆς, εἰ μόνος ἄμοιρος εἶης ἐστίας, οὗ οὔτε ὀσιώτερον χωρίον ἐκ ἀνθρώποις, οὔτε ἡδίων, 25 οὔτε οἰκαιότερόν ἐστιν οὐδέν; Ἐπειτα δ', ἔφη, οὐκ ἂν οἶει καὶ ἡμᾶς αἰσχύνεσθαι, εἰ σὲ μὲν ὀρώμεν ἔξω καρτεροῦντα, αὐτοὶ δ' ἐν οἰκίαις εἴημεν, καὶ σοῦ δοκοῖμεν πλεονεκτεῖν; Ἐπεὶ δὲ Χρυσάντας ταῦτα ἔλεξε, συνηγόρεον αὐτῷ κατὰ ταῦτα πολλοί. Ἐκ τούτου δὴ εἰσέρχεται εἰς τὰ βασίλεια, καὶ τὰ ἐκ Σάρδεων χρήματα ἐνταῦθα 30 οἱ ἄγοντες ἀπέδωκαν. Ἐπεὶ δὲ εἰσῆλθεν ὁ Κῦρος, πρῶτον μὲν Ἐστίᾳ ἔθυσεν, ἔπειτα Διὶ βασιλεῖ, καὶ εἴ τιτι ἄλλῳ θεῷ οἱ μάγοι ἐξηγοῦντο.

Ποίησας δὲ ταῦτα, τὰ ἄλλα ἥδη ἤρχετο διοικεῖν. Ἐννοῶν δὲ τὸ αὐτοῦ πρᾶγμα, ὅτι ἐπιχειροῖ μὲν ἄρχειν πολλῶν ἀνθρώπων, 35 παρασκευάζεται δὲ οἰκεῖν ἐν πόλει τῇ μεγίστῃ τῶν φανερῶν, αὕτη δὲ οὕτως ἔχει αὐτῷ, ὥς ἂν πολέμιωτάτῃ γένοιτο ἀνδρὶ πόλις, ταῦ-

τα δὴ λογιζόμενος, φυλακῆς περὶ τὸ σῶμα ἡγήσατο δεῖσθαι. Ἰνούς δ', ὅτι οὐδαμοῦ ἄνθρωποι εὐχειρωτότεροί εἰσιν, ἢ ἐν σιτοῖς καὶ ποτοῖς καὶ λουτροῖς καὶ κολίῃ καὶ ὕπνῳ, ἐσκόπει, τίνας ἂν ἐν τούτοις περὶ ἑαυτὸν πιστοτάτους ἔχοι. Ἐνόμισε δὲ, μὴ ἂν γενέσθαι ποτὲ πιστὸν ἄνθρωπον, ὅστις ἄλλον μᾶλλον φιλήσει τοῦ τῆς 5 φυλακῆς δεομένου. Τούτους μὲν οὖν ἔχοντας παῖδας ἢ γυναῖκας συναρμολογούσας ἔγνω φύσει συνηναγκάσθαι ταῦτα μάλιστα φιλεῖν· τοὺς δὲ εὐνούχους ὁρῶν πάντων τούτων στερομένους, ἡγήσατο τούτους ἂν περὶ πλείστου ποιεῖσθαι, οἵτινες δύνανται πλουτίζειν μάλιστα αὐτούς, καὶ βοηθεῖν, εἴ τι ἀδικοῖντο, καὶ τιμὰς 10 περιάπτειν αὐτοῖς· τούτους δὲ εὐεργετοῦντα ὑπερβάλλειν αὐτὸν οὐδέν' ἂν ἡγεῖτο δύνασθαι. Πρὸς δὲ τούτοις, ἄδοξοι ὄντες οἱ εὐνούχοι παρὰ τοῖς ἄλλοις ἀνθρώποις, καὶ διὰ τοῦτο δεσπότην ἐπικούρου προσδέονται· οὐδεὶς γὰρ ἂν ἦν, ὅστις οὐκ ἂν ἀξιώσειεν εὐνούχου πλεόν ἔχειν ἐν παντὶ, εἰ μὴ τι ἄλλο κρεῖττον ἀπειργοί· 15 δεσπότη δὲ πιστὸν ὄντα οὐδὲν κωλύει πρωτεύειν καὶ τὸν εὐνούχον. Ὅ δ' ἂν μάλιστα τις οἰηθείη, ἀνάγκιδας τοὺς εὐνούχους γίγνεσθαι, οὐδὲ τοῦτο ἐφαίνετο αὐτῷ.

Ἐτεκμαίρετο δὲ καὶ ἐκ τῶν ἄλλων ζώων, ὅτι οἱ τε ὕβρισταὶ ἵπποι ἐκτεμνόμενοι τοῦ μὲν δάκνειν καὶ ὑβρίζειν ἀποπαύονται, 20 πολεμικοὶ δὲ οὐδὲν ἥττον γίνονται· οἱ τε ταῦροι ἐκτεμνόμενοι τοῦ μὲν μέγα φρονεῖν καὶ ἀπειθεῖν ὑφίενται, τοῦ δ' ἰσχύειν καὶ ἐργάζεσθαι οὐ στερίσκονται· καὶ οἱ κύνες δὲ ὥσαύτως τοῦ μὲν ἀπολείπειν τοὺς δεσπότης ἀποπαύονται ἐκτεμνόμενοι, φυλάττειν δὲ καὶ θηρᾶν οὐδὲν κακίους γίνονται. Καὶ οἱ γε ἄνθρωποι 25 ὥσαύτως ἡρεμίστεροι γίνονται, στερισκόμενοι ταύτης τῆς ἐπιθυμίας, οὐ μέντοι ἀμελέστεροί γε τῶν προσταττομένων, οὐδ' ἥττόν τι ἱππικοὶ, οὐδὲ ἥττόν τι ἀκονιστικοὶ, οὐδὲ ἥττόν τι φιλότιμοι. Κατὰ δὲ ἅλοι δὲ γίνονται ἐν τοῖς πολέμοις καὶ ἐν ταῖς θήραις, ὅτι ἔσωζον τὸ φιλόνηκον ἐν ταῖς ψυχαῖς. Τοῦ δὲ πιστοὶ εἶναι ἐν τῇ 30 φθορᾷ τῶν δεσποτῶν μάλιστα βάσανον ἐδίδοσαν· οὐδένες γὰρ πιστότερα ἔργα ἀπεδείκνυντο ἐν ταῖς δεσποτικαῖς συμφοραῖς τῶν εὐνούχων. Εἰ δὲ τι ἄρα τῆς τοῦ σώματος ἰσχύος μειοῦσθαι δοκούσιν, ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς ἐν τῷ πολέμῳ. Ταῦτα δὴ γιγνώσκων, ἀρξάμενος ἀπὸ τῶν θυρωρῶν, πάντας τοὺς 35 περὶ τὸ ἑαυτοῦ σῶμα θεραπευτῆρας ἐποιήσατο εὐνούχους.

Ἠγησάμενος δὲ οὐχ ἱκανὴν εἶναι τὴν φυλακὴν ταύτην πρὸς τὸ

πλήθος τῶν δυσμενῶς ἐχόντων, ἐσκόπει, τίνας τῶν ἄλλων ἂν πιστοτάτους περὶ τὸ βασιλεῖον φύλακας λάβοι. Εἰδὼς οὖν Πέρσας τοὺς οἴκοι κακοβιωτάτους μὲν ὄντας διὰ πενίαν, ἐπιπονώτατα δὲ ζῶντας διὰ τὴν τῆς χώρας τραχύτητα, καὶ διὰ τὸ αὐτουργοὺς 5 εἶναι, τούτους ἐνόμισε μάλιστα ἂν ἀγαπᾶν τὴν παρ' ἑαυτῷ δίαίταν. Λαμβάνει οὖν τούτων μυρίους δορυφόρους, οἱ κύκλῳ μὲν νυκτὸς καὶ ἡμέρας ἐφύλαττον περὶ τὰ βασιλεία, ὁπότε ἐπὶ χώρας εἶη· ὁπότε δὲ ἐξίλοι που, ἔνθεν καὶ ἔνθεν τεταγμένοι ἐπορεύοντο. Νομίσας δὲ, καὶ Βαβυλῶνος ὅλης φύλακας δεῖν εἶναι ἱκανοὺς, εἶχ' 10 ἐπιδημῶν αὐτὸς τυγχάνοι, εἴτε καὶ ἀποδημῶν, κατέστησε καὶ ἐν Βαβυλῶνι φρουροὺς ἱκανοὺς· μισθὸν δὲ καὶ τούτοις Βαβυλωνίους ἔταξε παρέχειν, βουλόμενος αὐτοὺς ὡς ἀμνηχανωτάτους εἶναι, ὅπως ὅτι ταπεινότατοι καὶ εὐκαθεκτότατοι εἴεν.

Αὕτη μὲν δὴ περὶ αὐτόν τε φυλακὴ καὶ ἡ ἐν Βαβυλῶνι τότε 15 κατασταθεῖσα καὶ νῦν ἔτι οὕτως ἔχουσα διαμένει. Σκοπῶν δ', ὅπως ἂν καὶ ἡ πᾶσα ἀρχὴ κατέχοιτο, καὶ ἄλλη ἔτι προσγίγνοιτο, ἡγήσατο, τοὺς μὲν μισθοφόρους τούτους οὐ τοσοῦτον βελτίονας τῶν ὑπηκόων εἶναι, ὅσον ἐλάττονας· τοὺς δ' ἀγαθοὺς ἀνδρας ἐγύγνωσκε συνεκτεῖον εἶναι, οἵπερ σὺν τοῖς θεοῖς τὸ κρατεῖν παρέ- 20 σχον, καὶ ἐπιμελητέον, ὅπως μὴ ἀνήσουσι τὴν τῆς ἀρετῆς ἀσκησιν. Ὅπως δὲ μὴ ἐπιτάττειν αὐτοῖς δοκοίη, ἀλλὰ γνόντες καὶ αὐτοὶ ταῦτα ἄριστα εἶναι, οὕτως ἐμμένειν τε καὶ ἐπιμελοῖντο τῆς ἀρετῆς, συνέλεξε τοὺς τε ὁμοτίμους, καὶ πάντας, ὅποσοι ἐπικαίριοι ἦσαν, καὶ ἀξιοχρεώτατοι αὐτῷ ἐδόκουν κοινωνοὶ εἶναι καὶ πόρων 25 καὶ ἀγαθῶν. Ἐπεὶ δὲ συνῆλθον, ἔλεξε τοιάδε·

Ἄνδρες φίλοι καὶ σύμμαχοι, τοῖς μὲν θεοῖς μεγίστη χάρις, ὅτι ἔδωσαν ἡμῖν τυχεῖν, ὧν ἐνομίζομεν ἄξιοι εἶναι. Νῦν μὲν γὰρ δὴ ἔχομεν καὶ γῆν πολλὴν καὶ ἀγαθὴν, καὶ οἵτινες ταύτην ἐργαζόμε- 30 νοι θρέψουσιν ἡμᾶς· ἔχομεν δὲ καὶ αἰκίας, καὶ ἐν ταύταις κατα- σκευάς. Καὶ μηδεὶς γε ὑμῶν ἔχων ταῦτα νομισάτω ἀλλόττρια ἔχειν· νόμος γὰρ ἐν πᾶσιν ἀνθρώποις αἰδιδίος ἐστίν, ὅταν πολε- μούντων πόλεις ἁλῶ, τῶν ἐλόντων εἶναι καὶ τὰ σώματα τῶν ἐν τῇ πόλει καὶ τὰ χρήματα. Οὐκ οὖν ἀδικία γε ἔξετε, ὃ τι ἂν ἔχητε, ἀλλὰ φιλανθρωπία οὐκ ἀφαιρήσεσθε, ἣν τι ἔατε ἔχειν αὐτούς. 35 Τὸ μέντοι ἐκ τοῦδε οὕτως ἐγὼ γιγνώσκω, ὅτι, εἰ μὲν τρεψόμεθα ἐπὶ ῥαδιουργίαν καὶ τὴν τῶν κακῶν ἀνθρώπων ἡδυπάθειαν, (οἱ

νομίζουσι τὸ μὲν πονεῖν ἀθλιώτατον, τὸ δὲ ἀπόνως βιοτεύειν ἡδυ-
πάθειαν) ταχὺ ἡμᾶς φημί ὀλίγου ἀξίους ἡμῖν αὐτοῖς ἔσσεσθαι, καὶ
ταχὺ πάντων τῶν ἀγαθῶν στερήσεσθαι. Οὐ γάρ τοι τὸ ἀγαθὸς
ἄνδρας γενέσθαι, τοῦτο ἀρκεῖ, ὥστε καὶ διατελεῖν ὄντας ἀγαθοὺς,
ἢ μὴ τις αὐτοῦ διὰ τέλους ἐπιμελῆται· ἀλλὰ ὥσπερ καὶ αἱ ἄλλαι 5
τέχναι ἀμεληθεῖσαι μελονος ἄξια γίνονται, καὶ τὰ σώματά γε
αὐτὰ εὖ ἔχοντα, ὁπόταν τις αὐτὰ ἀνῇ ἐπὶ ῥαδιουργίαν, πονήρως
πάλιν ἔχει· οὕτω καὶ ἡ σωφροσύνη καὶ ἡ ἐγκράτεια καὶ ἡ ἀλκή,
ὁπόταν τις αὐτῶν ἀνῇ τὴν ἀσκήσιν, ἐκ τούτου εἰς τὴν πονηρίαν
πάλιν τρέπεται. Οὐκ οὖν δεῖ μέλλειν, οὐδ' ἐπὶ τὸ ἀντίκα ἡδὺ 10
προϊέναι αὐτούς. Μέγα μὲν γὰρ οἶμαι, ἔργον καὶ τὸ ἀρχὴν κα-
ταπραῖσαι, πολὺ δ' ἔτι μείζον, τὸ λαβόντα διασώσασθαι. Τὸ μὲν
γὰρ λαβεῖν πολλάκις τῷ τόλμῃ μόνον παρασχομένῳ ἐγένετο· τὸ
δὲ λαβόντα κατέχειν, οὐκ ἐστὶ τοῦτο ἄνευ σωφροσύνης, οὐδ' ἄνευ
ἐγκρατείας, οὐδ' ἄνευ πολλῆς ἐπιμελείας γίνονται. Ἄ χρὴ γιγνώ- 15
σκοντας, νῦν πολὺ μᾶλλον ἀσκεῖν τὴν ἀρετὴν, ἢ πρὶν τὰς ἀγαθὰς
κτήσασθαι· εὖ εἰδότας, ὅτι, ὅταν πλεῖστά τις ἔχῃ, τότε πλεῖστοι
καὶ φθονοῦσι καὶ ἐπιβουλεύουσι καὶ πολέμιοι γίνονται, ἄλλως τε
κἂν παρ' ἀκόντων τὰ τε κτήματα καὶ τὴν θεραπείαν, ὥσπερ ἡμεῖς,
ἔχῃ. Τοὺς μὲν οὖν θεοὺς οἶεσθαι χρὴ σὺν ἡμῖν ἔσσεσθαι· οὐ γὰρ 20
ἐπιβουλεύσαντες ἀδίκως ταῦτα ἔχομεν, ἀλλ' ἐπιβουλευθέντες ἐτι-
μωρησάμεθα. Τὸ μέντοι μετὰ τοῦτο κράτιστον ἡμῖν αὐτοῖς πα-
ρασκευαστέον· τοῦτο δὲ ἐστὶ, τὸ βελτίονας ὄντας τῶν ἀρχομένων
ἄρχειν ἀξιοῦν. Θάλλπους μὲν οὖν καὶ ψύχους καὶ σίτων καὶ ποτῶν
καὶ πόνων καὶ ὕπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι· με- 25
ταδιδόντας γε μέντοι πειραῖσθαι δεῖ ἐν τούτοις πρῶτον βελτίονας
αὐτῶν φαίνεσθαι. Πολεμικῆς δ' ἐπιστήμης καὶ μελέτης παντά-
πασιν οὐ μεταδοτέον τούτοις, οὐστίνας ἐργάτας τε ἡμετέρους καὶ
δασμοφόρους βουλόμεθα καταστήσασθαι, ἀλλ' αὐτοὺς δεῖ τούτοις
τοῖς ἀσκήμασι πλεονεκτεῖν, γινώσκοντας, ὅτι ἐλευθερίας ταῦτα 30
ὄργανα καὶ εὐδαιμονίας οἱ θεοὶ τοῖς ἀνθρώποις ἀπέδειξαν· καὶ
ὥσπερ γε ἐκείνους τὰ ὅπλα ἀφηρῆμεθα, οὕτως ἡμᾶς αὐτοὺς δεῖ
μὴ τῶν ὀπλων ποτ' ἐρήμους γίγνεσθαι, εὖ εἰδότας, ὅτι τοῖς ἀεὶ
ἐγγυτάτω τῶν ὀπλων οὖσι, τούτοις καὶ οἰκειότατά ἐστιν, ἢ ἂν
βούλωνται. Εἰ δὲ τις τοιαῦτα ἐννοεῖται, τί δῆτα ἡμῖν ὄφελος 35
καταπραῖσαι, ἢ ἐπιθυμοῦμεν, εἰ ἔτι δεήσει καρτερεῖν καὶ πεινῶντας

καὶ διψῶντας καὶ πονοῦντας καὶ ἐπιμελομένους ; ἐκεῖνο δὲ κατα-
μαθεῖν, ὅτι τοσούτῳ τὰγαθὰ μᾶλλον εὐφραίνει, ὅσῳ ἂν μᾶλλον
προπονήσας τις ἐπ' αὐτὰ ἀπίοι· (οἱ γὰρ πόνοι ὅσον τοῖς ἀγα-
θοῖς) ἄνευ δὲ τοῦ δεόμενον τυγχάνειν τινός, οὐδὲν οὕτω πολυτε-
5 λῶς παρασκευασθεῖν ἂν, ὥσθ' ἡδὺ εἶναι. Εἰ δὲ, ὧν μὲν μάλιστα
ἄνθρωποι ἐπιθυμοῦσιν, ὁ δαίμων ἡμῖν ταῦτα συμπαρεσκευάκεν,
ὥς δ' ἂν ἡδίστα ταῦτα φαίνοιτο, αὐτός τις αὐτῷ ταῦτα παρα-
σκευάσει, ὁ τοιοῦτος ἀνὴρ τοσούτῳ πλεονεκτήσει τῶν ἐνδεστέρων
βίου, ὅσῳ πεινήσας τῶν ἡδίστων σίτων τεύξεται, καὶ διψήσας τῶν
10 ἡδίστων ποτῶν ἀπολαύσεται, καὶ δεηθεὶς ἀναπαύσεως, ἡδίστον
ἀναπαύσεται. Ὡν ἕνεκα φημὶ χρῆναι νῦν ἐπιταθῆναι ἡμᾶς εἰς
ἀνδραγαθίαν, ὅπως τῶν τε ἀγαθῶν, ἧ ἄριστον καὶ ἡδίστον, ἀπο-
λαύσωμεν, καὶ ὅπως τοῦ πάντων χαλεπωτάτου ἁπείροι γενώμεθα.
Οὐ γὰρ τὸ μὴ λαβεῖν τὰ ἀγαθὰ οὕτω χαλεπὸν, ὥσπερ τὸ λαβόντα
15 στερηθῆναι λυπηρόν. Ἐννοήσατε δὲ καὶ κεῖνο, τίνα πρόσφαιιν
ἔχοντες ἂν προσιέμεθα κακίονες, ἢ πρόσθεν, γενέσθαι. Πότερον
ὅτι ἄρχομεν ; Ἀλλ' οὐ δήπου τὸν ἄρχοντα τῶν ἀρχομένων ποιη-
ρότερον προσήκει εἶναι. Ἀλλ' ὅτι εὐδαιμονέστεροι δοκοῦμεν νῦν,
ἢ πρότερον, εἶναι ; Ἐπεὶ τῇ εὐδαιμονίᾳ φήσει τις τὴν κακίαν
20 ἐπιπρέπειν ; Ἀλλ' ὅτι, ἐπεὶ κεκτήμεθα δούλους, τούτους κολάσο-
μεν, ἢν πονηροὶ ᾖσι ; Καὶ τί προσήκει, αὐτὸν ὄντα πονηρὸν
πονηρίας ἕνεκα ἢ βλακείας ἄλλους κολάζειν ; Ἐννοεῖτε δ' εἰ καὶ
τοῦτο, ὅτι τρέφειν μὲν παρεσκευάσμεθα πολλοὺς καὶ τῶν ἡμετέρων
οἰκῶν φύλακας καὶ τῶν σωμάτων· αἰσχρὸν δὲ πῶς οὐκ ἂν εἴη, εἰ
25 δι' ἄλλους μὲν δορυφόρους τῆς σωτηρίας οἰησόμεθα χρῆναι τυγχά-
νειν, αὐτοὶ δὲ ἡμῖν αὐτοῖς οὐ δορυφορήσομεν ; Καὶ μὴν εὖ γε
δεῖ εἰδέναι, ὅτι οὐκ ἔστιν ἄλλη φυλακὴ τοιαύτη, οἷα αὐτὸν τινα
καλὸν καὶ ἀγαθὸν ὑπάρχειν· τοῦτο γὰρ δεῖ συμπαρομαρτεῖν· τῷ δ'
ἀρετῆς ἐρήμῳ οὐδὲ ἄλλο καλῶς ἔχειν οὐδὲν προσήκει. Τί οὖν
30 φημι χρῆναι ποιεῖν, καὶ ποῦ τὴν ἀρετὴν ἀσκεῖν, καὶ ποῦ τὴν
μελέτην ποιῆσθαι ; Οὐδὲν καινόν, ὧ ἄνδρες, ἐρῶ· ἀλλ' ὥσπερ
ἐν Πέρσαις ἐπὶ τοῖς ἀρχείοις οἱ ὁμότιμοι διάγουσιν, οὕτω καὶ ἡμᾶς
φημὶ χρῆναι ἐνθάδε ὄντας τοὺς ὁμοτίμους πάντας ἅπερ καὶ ἐκεῖ
ἐπιτηδεύειν, καὶ ὑμᾶς γε ἐμὲ ὁρῶντας κατανοεῖν παρόντας, εἰ
35 ἐπιμελόμενος, ὧν δεῖ, διαίξω· ἐγὼ τε ὑμᾶς κατανοῶν θεάσομαι,
καὶ οὓς ἂν ὁρῶ τὰ καλὰ καὶ τὰ ἀγαθὰ ἐπιτηδεύοντας, τούτους

τιμήσω. Καὶ τοὺς παῖδας δέ, οἳ ἂν ἡμῖν γίγνωνται, ἐνθάδε παι-
δεύωμεν· αὐτοὶ τε γὰρ βελτίονες ἐσόμεθα, βουλόμενοι τοῖς παισὶν
ὡς βέλτιστα παραδείγματα ἡμᾶς αὐτοὺς παρέχειν· οἳ τε παῖδες,
οὐδ' ἂν εἰ βούλοιντο, φραδίως πονηροὶ γένοιτο, αἰσχρὸν μὲν μηδὲν
μήτε ὀρῶντες μήτε ἀκούοντες, ἐν δὲ καλοῖς ἀγαθοῖς ἐπιτηδύμασι 5
διημερεύοντες.

ANABASIS.

Ὡς μὲν οὖν ἡ θηροίσθη Κύρῳ τὸ Ἑλληνικόν, ὁπότε ἐπὶ τὸν ἀδελ-
φὸν Ἀρταξέρην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ
ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κῦρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρα-
τόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα 10
νικᾶν, καὶ Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. Ἄμα δὲ
τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε
ἄλλον πέμποι σηματοῦντα, ὅ τι χρὴ ποιεῖν, οὔτ' αὐτὸς φαίνοιτο.
Ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις, ἃ εἶχον, καὶ ἐξοπλισαμένοις,
προῖεναι εἰς τὸ πρόσθεν, ἕως Κύρῳ συμμίξειαν. Ἦδη δὲ ἐν ὁρμῇ 15
ὄντων, ἅμ' ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων,
γεγονὼς ἀπὸ Λαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι
ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ
σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων, ὅθεν τῇ προτεραίᾳ
ὠρμῶντο· καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμείνειεν ἂν 20
αὐτοὺς, εἰ μέλλοιεν ἥκειν· τῇ δὲ ἄλλῃ ἀπιέναι φατὴ ἐπὶ Ἰωνίας,
ὅθεν περ ἦλθε. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι
Ἕλληνες βαρέως ἔφερον. Κλέαρχος δὲ τὰδε εἶπεν· Ἄλλ' ὥφειλε
μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι
ἡμεῖς γε νικῶμεν βασιλέα, καὶ ὡς ὁρᾷτε, οὐδεὶς ἡμῖν ἔτι μάχεται· 25
καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. Ἐπαγγελ-
λούμεθα δὲ Ἀριαίῳ, ἂν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασι-
λειον αὐτὸν καθιεῖν· τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἄρχειν
ἐστὶ. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς
Χειρίσοφον τὸν Λάκωνα, καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ 30
αὐτὸς ὁ Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. Οἱ
μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε. Τὸ δὲ στράτευμα ἐπορίζετο
οἷτον, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ

ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος, οὗ ἡ μάχη ἐγένετο, τοῖς τε οἰστοῖς, πολλοῖς αὖσιν, (οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως) καὶ τοῖς γέρόφιοις, καὶ ταῖς ξυλίναις ἀσπίσι ταῖς Αἰγυπτίαις· πολλὰ δὲ
 5 καὶ πέλται, καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι, κρέα ἔψοντες ἥσθιον ἐκείνην τὴν ἡμέραν.

Καὶ ἤδη τε ἦν περὶ πλήθουςαν ἀγορὰν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρους κήρυκες, οἱ μὲν ἄλλοι, βάρβαροι· ἦν δὲ αὐτῶν Φαλύνος εἰς Ἕλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν,
 10 καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν περὶ τὰς τάξεις τε καὶ ὀπλομαχίαν. Οὗτοι δὲ προσελθόντες τε, καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας, λέγουσιν, ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει, καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα, ἰόντας ἐπὶ τὰς βασιλέως θύρας,
 15 εὐρίσκεσθαι ἣν τι δύνωνται ἀγαθόν. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἴη τὰ ὅπλα παραδιδόναι· Ἄλλ', ἔφη, ὑμεῖς μὲν, ὧ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε, ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα
 20 ἦξω. Ἐκάλεσε γὰρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημμένα· ἔτυχε γὰρ θυόμενος. Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκῆς, πρεσβύτατος ὦν, ὅτι πρόσθεν ἂν ἀποθάνοιεν, ἢ τὰ ὅπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὧ Φαλύνε, θαυμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὅπλα, ἢ ὡς
 25 διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. Πρὸς ταῦτα Φαλύνος εἶπε· Βασιλεὺς νικῶν ἡγείται, ἐπεὶ Κῦρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἐστιν ὅστις ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ
 30 ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ, καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλήθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον, οὐδ' εἰ παρέχοι ὑμῖν, δύναισθ' ἂν ἀποκτεῖναι.

Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν· ὦ Φαλύνε, νῦν, ὡς σὺ ὄρας, ἡμῖν οὐδὲν ἄλλο ἐστὶν ἀγαθόν εἰ μὴ ὅπλα καὶ ἄρετή.
 35 Καὶ ὅπλα μὲν οὖν ἔχοντες, οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν

οὔτου, τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τοῖς καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα. Ἀκούσας δὲ ταῦτα ὁ Φαλύνος ἐγέλασε, καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἰσθι μέντοι ἀνόητος ὢν, εἰ οἶει ἂν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλείως δυνάμεως. 5 Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακισμένους, ὥς καὶ Κύρω πιστοὶ ἐγένοντο, καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέφαιντ' ἂν αὐτῷ. Ἐν τούτῳ καὶ Κλέαρχος ἦκε, καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλύνος δ' ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπέ, τί λέγεις. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλύνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες οὗτοι· σὺ τε γὰρ Ἕλληνα εἶ, καὶ ἡμεῖς, τοσοῦτοι ὄντες, ὅσους σὺ ὀρέῃς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ 10 ὧν λέγεις. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὃ τί σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον ἂν λεγόμενον, ὅτι Φαλύνος ποτὲ πεμφθεὶς παρὰ βασιλείως, κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδοῦναι, συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. Οἶσθαι δὲ, ὅτι ἀνάγκη λέγεσθαι ἐν 20 τῇ Ἑλλάδι, ὃ ἂν συμβουλευσῇς. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλούμενος καὶ αὐτὸν τὸν παρὰ βασιλείως πρσβεύοντα συμβουλευῆσαι, μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον οἱ Ἕλληνες εἶεν. Φαλύνος δ' ὑποστρέψας, παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὧδε·

25

Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι, σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω, μὴ παραδιδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλείως, συμβουλεύω σώζεσθαι ὑμῖν ὅπῃ δυνατόν. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε 30 ταῦτα, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλειόνος ἂν ἄξιοι εἶναι φίλοι, ἔχοντες τὰ ὅπλα, ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν, ἔχοντες τὰ ὅπλα, ἢ ἄλλῳ παραδόντες. Ὁ δὲ Φαλύνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν ἐκέλευσεν εἰπεῖν βασιλεὺς, ὅτι μένουσι μὲν 35 ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προϋοῦσι δὲ καὶ ἀπιοῦσι πόλεμος.

Εἶπατε οὖν καὶ περὶ τούτου, πότῃρα μενεῖτε καὶ σπονδαὶ εἰσιν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγεῖλῶ. Κλέαρχος δ' ἔλεξεν· Ἀπάγγελλε τοῖνυν καὶ περὶ τούτων, ὅτι καὶ ἡμῖν ταυτὰ δοκεῖ, ἀπερ καὶ βασιλεῖ. Τί οὖν ταυτ' ἐστίν; ἔφη ὁ Φαλύνος· Ἀπεκρίνατο
 5 Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαὶ· ἀπιούσι δὲ καὶ προῖοῦσι, πόλεμος. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὴς ἢ πόλεμον ἀπαγγεῖλῶ; Κλέαρχος δὲ ταυτὰ πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιούσι δὲ ἢ προῖοῦσι πόλεμος. Ὅ τι δὲ ποιήσοι, οὐ διευήμανε.

Φαλύνος μὲν δὴ ὥχето, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου
 10 ἦκον, Προκλῆς καὶ Χειρίσοφος· (Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ)· οὗτοι δ' ἔλεγον, ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας, ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αὐτὸς πρῶτ' ἀπιέναι φησίν. Ὁ δὲ Κλέαρχος εἶπεν· Ἄλλ'
 15 οὕτω χρὴ ποιεῖν, εἰ μὲν ἤκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πρᾶττετε, ὁποῖον ἂν τι ὑμῖν οἴεσθε μάλιστα συμφέρειν. Ὅ τι δὲ ποιήσοι, οὐδὲ τούτοις εἶπε. Μετὰ δὲ ταῦτα, ἡδὴ ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς, ἔλεξε τοιαῦδε· Ἐμοί, ὦ ἄνδρες, θυνομένην ἵνα ἐπὶ βασιλείᾳ οὐκ ἐγίγνετο τὰ ἱερά. Καὶ
 20 εἰκότως ἄρα οὐκ ἐγίγνετο. Ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλείᾳς ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵνα δὲ παρὰ τοὺς Κύρου φίλους πάννυ καλὰ
 25 ἡμῖν τὰ ἱερά ᾖν. Ὡς οὖν χρὴ ποιεῖν· ἀπιόντας δειπνεῖν, ὃ τί τις ἔχει· ἐπειδὴν δὲ σημήνην τῷ κέρατι, ὡς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὴν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ, ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω. Ταῦτα ἀκούσαντες
 30 οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ ἀπῆλθον, καὶ ἐποίουν οὕτω· καὶ τὸ λοιπὸν ὁ μὲν ἤρχεν, οἱ δ' ἐπείθοντο, σὺν ἐλόμενοι, ἀλλ' ὀρῶντες, ὅτι μόνος ἐφρόνει, οἷα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι ἀπειροὶ ἦσαν. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν ἤλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἐννεμήκοντα, παρασάγγαι
 35 πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πενήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι.

Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλτοκύνθης μὲν ὁ Θοράξ, ἔχων τοὺς τε ἱππέας τοὺς μεθ' ἑαυτοῦ εἰς τεσσαράκοντα, καὶ τῶν πεζῶν Θορακῶν ὡς τριακοσίους, ἡῆτομόλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνουῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν 5 ἐκείνου στρατιάν, ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα, συνῆλθον οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὥμωσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους, σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμωσαν, καὶ ἡγήσεσθαι ἀδόλως. Ταῦτα 10 δ' ὥμωσαν, σφάζαντες κάπρον καὶ ταῦρον καὶ λύκον καὶ κριὸν εἰς ἀσπίδα, βάπτοντες οἱ μὲν Ἕλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπέειπερ ὁ αὐτὸς ἡμῖν στόλος ἐστὶ καὶ ὑμῖν, εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν, ἢνπερ ἦλθο- 15 μεν, ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω; Ὁ δ' εἶπεν· Ἦν μὲν ἦλθομεν, ἀπιόντες πάντες ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν λαμβάνειν· ἐνθα δὲ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδα- 20 πανήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέρην μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. Πορευτέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δυοῖν ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς 25 καταλαβεῖν. Ὀλίγω μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον, οὐ δυνήσεται ταχὺ πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, γνώμην ἔχω ἔγωγε.

Ἦν δ' αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυνάμενη, ἢ ἀποδράναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ ἡμέρα 30 ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κόμας τῆς Βαβυλωνίας χώρας. Καὶ τοῦτο μὲν οὐκ ἐφύεσθαι. Ἐτι δὲ ἀμφὶ δέιλῃν ἔδοξαν πολεμίλους ὄρεῖν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθιεν, καὶ Ἀριαῖος (ἐτύχανε γὰρ ἐφ' ἀμάξης πο- 35 ρευόμενος, διότι ἐτίετρωτο) καταβάς ἐθωρακίζετο, καὶ οἱ σὺν αὐτῷ.

Ἐν ᾧ δὲ ὠπλίζοντο, ἤκον λέγοντες οἱ προπεμφθέντες σκοποὶ, ὅτι οὐχ ἱππεῖς εἰσιν, ἀλλὰ ὑποζύγια νέμοιτο. Καὶ εὐθύς ἔγνωσαν πάντες, ὅτι ἐγγὺς που ἑστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσθε. Κλέαρχος δὲ ἐπὶ μὲν τοὺς
 5 πολεμίους οὐκ ἦγεν· (ἥδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, καὶ αἰσίτους ὄντας· ἦδη δὲ καὶ ὁπὲ ἦν) οὐ μέντοι οὐδ' ἀπέκλινε, φυλακτιόμενος, μὴ δοκοίη φεύγειν· ἀλλ' εὐθύωρον ἄγων, ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ
 10 αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. Οἱ μὲν οὖν πρῶτοι ὁμοίῳ τρόπῳ τινὶ ἑστρατοπεδεύοντο, οἱ δ' ὕστεροι σκοταῖοι προσιόντες, ὥς ἐτύγγανον ἕκαστοι, ἠυλίζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων· καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. Δῆλον
 15 δὲ τοῦτο τῇ ὕστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη, οὔτε στρατόπεδον, οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὥς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε. Προϊούσης μέντοι τῆς νυκτὸς ταύτης, καὶ τοῖς Ἑλλήσι φόβος ἐμπίπτει, καὶ θόρυ-
 20 βος καὶ δοῦπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. Κλέαρχος δὲ Τολμίδην Ἠλεῖον, ὃν ἐτύγγανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, σιγὴν κατα-
 κηρύξαντα, ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὅς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου.
 25 Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σώοι. Ἀμα δὲ ὀρθρῶ παρήγγειλε Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλλήνας, ἥπερ εἶχον, ὅτε ἦν ἡ μάχη.

Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ τῇδε, δῆλον
 30 ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλλίω ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐξήτουν τοὺς ἄρχοντας. Ἐπεὶ δ' ἀπήγγειλαν οἱ προφύλακες, Κλέαρχος, τυχὼν τότε τὰς τάξεις ἐπισκοπῶν, εἶπε τοῖς προφύλαξι· κελεύειν τοὺς
 35 κήρυκας περιμένειν, ἄχρις ἂν σχολάσῃ. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα, ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντη φάλαγγα πυκνὴν,

τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε, τοὺς τε εὐοπλεστάτους ἔχων καὶ εὐειδестаτόνους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, τί βούλονται. Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἦκοιεν ἄνδρες, 5 οἵτινες ἱκανοὶ ἔσονται, τὰ τε παρὰ βασιλέως τοῦ Ἑλλήσιν ἀπαγγεῖλαι, καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. Ὁ δὲ ἀπεκρίνατο. Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν, οὐδὲ ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλήσι, μὴ πορίσας ἄριστον. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαν- 10 νον, καὶ ἦκον ταχύ· (ὧ καὶ δῆλον ἦν, ὅτι ἐγγὺς πον ἦν βασιλεὺς ἢ ἄλλος τις, ὃ ἐπειτέτακτο ταῦτα πράττειν) ἔλεγον δὲ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἦκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν, ἐνθεν ἔξρυσιν τὰ ἐπιτήδεια. Ὁ δ' ἡρώτα, εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιοῦσιν, ἢ 15 καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ, Πᾶσιν, ἔφασκαν, μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ. Ἐπεὶ δὲ ταῦτα εἶπον, μετασυστάμενος αὐτοὺς ὁ Κλέαρχος, ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι, καὶ ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα· 20 οὐ μέντοι ταχύ γε ἀπαγγεῶ, ἀλλὰ διατρίψω, ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαι γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπέν- 25

Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο, τὰς μὲν σπονδὰς ποιησάμενος, τὸ δὲ στρατεύμα ἔχων ἐν τάξει· καὶ αὐτὸς δὲ ὠπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσι πλήρεσιν ὕδατος, ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων, οἱ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ 30 ἐξέκοπτον. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν, ὥς ἐπεστίται, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαιεν ἂν, καὶ ἅμα αὐτὸς προσελάμβανεν, εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃν 35 εἶναι, μὴ οὐ συσπουδάσειν. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ

τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἰώρων σπινδά-
ζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. Πολὺν δὲ μᾶλλον ὁ
Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς
τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα, οἷα τὸ πεδίον ἄρδεν·) ἀλλ'
5 ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἕλλησιν δεινὰ εἰς τὴν πορείαν,
τούτου ἕνεκα βασιλεῖα ὑπώπτευσεν ἐπὶ τὸ πεδίον τὸ ὕδωρ ἀφεικέ-
ται.

Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμό-
νες λαμβάνειν τὰ ἐπιτήδεια. Ἐνὴν δὲ οἶτος πολὺς, καὶ οἶρος
10 φοινίκων, καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. Αὐταὶ δὲ αἱ βάλανοι
τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἕλλησιν ἐστὶν ἰδεῖν, τοῖς οἰκέταις
ἀπέκειντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι,
θανυμάσιοι τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἡλέκτρον οὐδὲν
διέφερε· τὰς δὲ τινες ξηραίνοντες τραγήματα ἀπειτίθεσαν. Καὶ
15 ἦν καὶ παρὰ πότον ἡδὺν μὲν, κεφαλαλγὲς δέ. Ἐνταῦθα καὶ τὸν
ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ
πολλοὶ ἐθανύμαζον τό τε εἶδος, καὶ τὴν ιδιότητα τῆς ἡδονῆς. Ἦν
δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοίνιξ, ὅθεν ἐξαιρεθεῖη
ὁ ἐγκέφαλος, ὅλος ἐξηυαίνεται.

20 Ἐνταῦθα δὲ ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλείως
ἦκε Τισσαφέρνης, καὶ ὁ τῆς βασιλείως γυναικὸς ἀδελφός, καὶ ἄλλοι
Πέρσαι τρεῖς· δοῦλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήντησαν
αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτον Τισσαφέρνης δι'
ἐρμηνέως τοιάδε·

25 Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ
ὑμᾶς εἶδον εἰς πολλὰ κακὰ καμύχανα ἐμπεπτωκότας, εὐρημα
ἐποιησάμην, εἴ πως δυναίμην παρὰ βασιλείως αἰτήσασθαι, δοῦναι
μοι ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ, οὐκ ἂν ἀχαρί-
στις μοι ἔχειν, οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης.
30 Ταῦτα δὲ γνοὺς, ῥητούμην βασιλεῖα, λέγων αὐτῷ, ὅτι δικαίως ἂν
μοι χαρίζοιτο, οἷα αὐτῷ Κῦρόν τε ἐπιστρατεύοντα πρῶτος ἡγγεῖλα,
καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην· καὶ μόνος τῶν
κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα, καὶ
συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφί-
35 κето, ἐπεὶ Κῦρον ἀπέκτεινε. Καὶ τοὺς σὺν Κύρῳ βαρβάρους
ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι

πιστότατοι. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσάσθαι·
 ἔρυσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκα ἐστρατεύσατε
 ἐπ' αὐτόν. Καὶ συμβουλευώ ὑμῖν, μετρίως ἀποκρίνασθαι, ἵνα
 • μοι εὐπρακτότερον ᾦ, εἴν τι δύνῃμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ
 διαπραΰνασθαι.

5

Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλευόντο, καὶ ἀπεκρί-
 ναντο, Κλέαρχος δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν, ὡς βασιλεῖ
 πολεμήσοντες, οὔτ' ἐπορευόμεθα ἐπὶ βασιλείᾳ· ἀλλὰ πολλὰς προ-
 φάσεις Κῦρος εὗρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα ὑμᾶς τε ἀπαρα-
 σκευάστους λάβοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. Ἐπεὶ μέντοι ἤδη 10
 ἐωρῶμεν αὐτὸν ἐν δεινῷ ὄντα, ἥσχύνθημεν καὶ θεοὺς καὶ ἀνθρώ-
 πους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς
 αὐτοὺς εὖ ποιεῖν. Ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε ἀντιποιούμεθα
 βασιλεῖ τῆς ἀρχῆς, οὔτ' ἔστιν ὅτου ἕνεκ' ἂν βουλοίμεθα τὴν βασι-
 λείῳς χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, 15
 πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποῖ· ἀδικούντα
 μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἔάν μέντοι τις
 ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησό-
 μεθα εὖ ποιοῦντες. Ὁ μὲν οὕτως εἶπεν.

Ἀκούσας δὲ ὁ Τισσαφέρνης, ἔφη· Ταῦτα ἐγὼ ἀπαγγελῶ βασι- 20
 λεῖ, καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω, αἱ
 σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. Καὶ εἰς μὲν τὴν
 ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ
 ἦκων ἔλεγεν, ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλείῳς, δοθῆναι
 αὐτῷ σώζειν τοὺς Ἕλληνας· καίπερ πάνυ πολλῶν ἀντιλεγόντων, 25
 ὡς οὐκ ἄξιον εἶν βασιλεῖ, ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμέ-
 νους· Τέλος δ' εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ'
 ἡμῶν, ἢ μὴν φιλίαν ὑμῖν παρέξειν τὴν χώραν, καὶ ἀδόλως ἀπάξειν
 εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας· ὅπου δ' ἂν μὴ παρέχωμεν
 ἀγορὰν, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 30
 Ἡμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι, ἢ μὴν πορευέσεσθαι ὡς διὰ φιλίας
 ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὁπόταν μὴ παρέχωμεν ἀγο-
 ράν· ἔάν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν τὰ ἐπιτήδεια.
 Ταῦτα ἔδοξε· καὶ ὥμοσαν, καὶ δεξιὰς ἔδωκαν Τισσαφέρνης καὶ ὁ
 τῆς βασιλείῳς γυναικὸς ἀδελφὸς, τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ 35
 λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. Μετὰ δὲ ταῦτα Τισσα-

φέρενης εἶπε· Νῦν μὲν δὴ ἄπειμι ὡς βασιλείᾳ· ἐπειδὰν δὲ διασφρα-
ξωμαι, ἃ δέομαι, ἤξω συσκευασάμενος, ὡς ἀπάξω ὑμᾶς εἰς τὴν
Ἑλλάδα, καὶ αὐτὸς ἀπῶν ἐπὶ τὴν ἑμαντοῦ ἀρχήν.

Μετὰ ταῦτα περιέμενον Τισσαφέρην οἱ τε Ἕλληνες καὶ Ἀρι-
5 αῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἢ εἰκοσιν.
Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ
ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρα-
θαρσύνοντες τε καὶ δεξιὰς ἔνιοι παρὰ βασιλείῳ φέροντες, μὴ μνησι-
κακῆσειν βασιλείᾳ αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου
10 μηδεὶν τῶν παροικομένων. Τούτων δὲ γιγνομένων, ἔδηλοι
ἦσαν οἱ περὶ τὸν Ἀριαῖον ἦττον τοῖς Ἕλλησι προσέχοντες τὸν
νοῦν· ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκεν,
ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς·
Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολίσσαι περὶ
15 παντὸς ἂν ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ᾖ ἐπὶ
βασιλείᾳ στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ
διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπειδὰν δὲ πάλιν ἀλίσθῃ αὐτῷ
ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. Ἴσως δὲ που ἡ
ἀποσκάπτει τι ἢ ἀποτευχίζει, ὡς ἄπορος ἢ ἡ ὁδός. Οὐ γάρ ποτε
20 ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι,
ὡς ἡμεῖς, τοσοῖδε ὄντες, ἐνικῶμεν τὴν βασιλείῳ δύναμιν ἐπὶ ταῖς
θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπῆλθομεν.

Κλεάρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθυμοῦ-
μαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ, ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ
25 πολέμῳ ἀπιέναι, καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα, πρῶτον
μὲν ἀγορὰν οὐδεὶς ἡμῖν παρέξει, οὐδ' ὁπόθεν ἐπισιτινόμεθα·
αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων
ἡμῶν εὐθύς Ἀριαῖος ἀφροστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λείψει-
ται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. Ποταμὸς
30 δὲ εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστί διαβατέος, οὐκ οἶδα· τὸν δ'
οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι, κωλύόντων τῶν πολε-
μίων. Οὐ μὲν δὴ, ἂν μάχεσθαι δεῖ, ἱππεῖς εἰσὶν ἡμῖν σύμμαχοι·
τῶν δὲ πολεμίων ἱππεῖς εἰσὶν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε
νικῶντες μὲν, τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα
35 οἶόν τε σωθῆναι. Ἐγὼ μὲν οὖν βασιλείᾳ, ᾧ πολλὰ οὕτως ἐστὶ τὰ
σύμμαχα, εἶπερ προθυμεῖται ἡμᾶς ἀπολίσσαι, οὐκ οἶδα, ὃ τι δεῖ

αὐτὸν ὁμόσαι, καὶ δεξιὰν δοῦναι, καὶ θεοὺς ἐπιρκῆσαι, καὶ τὰ
ἑαυτοῦ πιστὰ ἅπιστα ποιῆσαι Ἕλλησι καὶ βαρβάροις. Τοιαῦτα
ἔλεγε πολλά.

Ἐν δὲ τούτῳ Τισσαφέρνης ἦκεν, ἔχων τὴν ἑαυτοῦ δύναμιν, ὡς
εἰς οἶκον ἀπιὼν, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν ἦγε δὲ καὶ 5
τὴν θυγατέρα τοῦ βασιλέως ἐπὶ γάμῳ. Ἐντεῦθεν δὲ ἤδη Τισσα-
φέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος, ἐπορεύοντο ἐπορεύετο
δὲ καὶ Ἀριαῖος, ἔχων τὸ Κύρου βαρβαρικὸν στράτευμα, ἅμα Τισ-
σαφέρει καὶ Ὀρόντα, καὶ συνευτρατοπεδεύετο σὺν ἐκείνοις. Οἱ
δὲ Ἕλληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν, ἦγε- 10
μόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων
παρασάγγην, καὶ μῖον ἐφυλάττοντο δὲ οἱ ἀμφοῖτεροι ὥσπερ
πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑπόψιαν παρῆχεν. Ἐρίοιτε
δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαῦτα
συλλέγοντες, πληγὰς ἐνέτεινον ἀλλήλοις ὥστε καὶ τοῦτο ἔχθραν 15
παρῆχε.

Διελθόντες δὲ τρεῖς σταθμούς, ἀφίκοντο πρὸς τὸ Μηδίας κα-
λούμενον τείχος, καὶ παρῆλθον αὐτοῦ εἰσω. Ἦν δὲ ὠκοδομημένον
πλινθοῖς ὀπταῖς, ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος
δὲ ἑκατόν· μήκος δὲ ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέιχε 20
δὲ Βαβυλῶνος οὐ πολὺ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς
δύο, παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ
γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἐπτά· (αὗται δὲ ἦσαν ἀπὸ
τοῦ Τίγρητος ποταμοῦ· κατετέτμηντο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ
τὴν χώραν, αἱ μὲν πρῶται μεγάλαι, ἔπειτα δ' ἐλάσσους· τέλος δὲ 25
καὶ μικροὶ ὀχεταί, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελλίνας) καὶ
ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη
καὶ πολυάνθρωπος, ἥ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ
σταδίους πεντεκαίδεκα. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκή-
νωσαν, ἐγγὺς παραδείσου καλοῦ καὶ μεγάλου καὶ δασείας παντοίων 30
δένδρων· οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα, οὐ μένοιγε
καταφανεῖς ἦσαν. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες
πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἠρώτησεν
ἄνθρωπός τις τοὺς προφύλακας, ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρ-
χον. Μένωννα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρὰ Ἀριαίου ὦν, τοῦ 35
Μένωνος ξένου. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτός εἰμι, ὃν ζητεῖς,

εἶπεν ὁ ἄνθρωπος τάδε· Ἐπεμφέ με Ἀριαῖος καὶ Ἀρτάοξος, πιστοὶ ὄντες Κύρῳ, καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στρατεύμα πολὺ ἐν τῷ πλησίον παραδείσῳ. Καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοῶται λῦσαι αὐτὴν Τισσαφέρνης τῆς νυκτὸς, ἥνπερ δύνηται, ὥς μὴ διαβῇτε, ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώρυχος. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν, ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη, καὶ ἐφοβέετο σφόδρα. Νεανίσκος δὲ τις τῶν παρόντων ἐννοήσας εἶπεν, ὥς οὐκ ἀκόλουθα εἶη, τὸ ἐπιθέσθαι καὶ λῦσαι τὴν γέφυραν. Ἀπὸ γὰρ, ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει αὐτοὺς, ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύνειν τὴν γέφυραν; οὐδὲ γὰρ, ἂν πολλαὶ γέφυραι ᾤσιν, ἔχοιμεν ἂν, ὅποι φυγόντες ἡμεῖς σωθῶμεν. Ἄν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκείνοι, ὅποι ἂν φύγωσιν· οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας.

Ἀκούσας δὲ ταῦτα ὁ Κλέαρχος, ἤρετο τὸν ἄγγελον, πόση τις εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν, ὅτι πολλή, καὶ κῶμαι ἔννευσι καὶ πόλεις πολλαὶ καὶ μεγάλαι. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ἀκνοῦντες, μὴ οἱ Ἕλληνες, οὐ διελθόντες τὴν γέφυραν, μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες, ἔνθεν μὲν τὸν Τίγρητα ποταμὸν, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτηδεῖα ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας, πολλῆς καὶ ἀγαθῆς οὔσης, καὶ τῶν ἐργασομένων ἐνότων· εἰτα δὲ καὶ ἀποστροφῇ γένοιτο, εἴ τις βούλοιο βασιλέα κακῶς ποιεῖν. Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς φυλακὴν ἔπεμψαν. Καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. Ἐπειδὴ δὲ ἕως ἐγένετο, διέβαινον τὴν γέφυραν, ἔξευγμένην πλοίοις τριάκοντα καὶ ἐπὶ, ὥς οἷόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γὰρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὥς διαβαινόντων μέλλοιεν ἐπιτίθεσθαι. Ἄλλὰ ταῦτα μὲν ψευδῇ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν, εἰ διαβαίνοιν τὸν ποταμὸν· ἐπεὶ δὲ εἶδεν, ὥχετο ἀπελαύνων.

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμούς τέτταρας, παρα-

σάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμὸν, τὸ εὖρος πλέθρου· ἐπὶ ἡν δὲ γέφυρα. Καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη, ἥ ὄνομα Ἰλπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων, ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στρατεύμα, παρερ- 5 χομένους ἐθεώρει τοὺς Ἕλληνας. Ὁ δὲ Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐπιστάμενος. Ὅσον δ' ἂν χρόνον τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσιε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στρατεύμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπλου εἶναι, καὶ 10 τὸν Πέρσῃν ἐκπεπλῆχθαι θεωροῦντα. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμούς ἐρήμους ἕξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κόμας, τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρνης Κύρῳ ἐπεγγελῶν διαρπάσαι τοῖς Ἕλλησιν ἐπέτρεψε, πλὴν ἀνδραπόδων. Ἐνῇν δὲ σῖτος πολὺς καὶ πρόβατα, 15 καὶ ἄλλα χρήματα. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς ἐρήμους πέντε, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾤκειτο μεγάλη καὶ εὐδαιμων, ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διῆγον ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυροὺς, οἶνον. 20

Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάβατον ποταμὸν, τὸ εὖρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς. Ἐν δὲ ταύταις ὑποψία μὲν ἦσαν, φανερὰ δ' οὐδεμίᾳ ἐφαίνετο ἐπιβουλῇ. Ἐδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι Τισσαφέρνει, καὶ εἴ πως δύναίτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· 25 καὶ ἔπεμψε τινα ἐροῦντα, ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοίμως ἐκέλευσεν ἡκείν. Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλέαρχος ταῦδε· Ἐγὼ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους, καὶ δεξιὰς δεδομένας, μὴ ἀδικήσῃν ἀλλήλους· φυλαττόμενον δὲ σε ὄρῳ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς, ὄρῳντες ταῦτα, ἀντιφυλαττό- 30 μεθα. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σὲ αἰσθῆσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν οὐδὲν τοιοῦτον, ἔδοξέ μοι εἰς λόγους σοι ἔλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλκοιμεν ἀλλήλων τὴν ἀπιστίαν. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ 35 φοβηθέντες ἀλλήλους, φθᾶσαι βουλόμενοι, πρὶν παθεῖν, ἐποίησαν

ἀνήμεστα κακὰ τοὺς οὐτε μέλλοντας οὐτε βουλομένους τοιοῦτον οὐδέν. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἤκω, καὶ διδάσκειν σε βούλομαι, ὥς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν
 5 ὄρκοι ἡμᾶς κωλύουσι πολεμῆτους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκῶς, τούτον ἐγὼ οὐπὲρ ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι, οὐτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὐθ' ὅπως ἂν εἰς ἔχυρὸν χωρίον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς
 10 θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γινώσκω, παρ' οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δὲ ἀνθρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον ἡμῖν εἶναι ἀγαθόν. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ἡμῖν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβα-
 15 τὸς, τῶν δ' ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν ἡ ὁδὸς διὰ σκότους, (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα,) πᾶς δὲ ποταμὸς δῦσπορος, πᾶς δ' ὄχλος φοβερὸς· φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. Εἰ δὲ δὴ καὶ μανέντες σὲ κατακτείναιμεν, ἄλλο τι ἂν ἦ, τὸν εὐεργέτην κατακτείναντες, πρὸς βασιλεία
 20 τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; Ὅσων δὲ δὴ καὶ οἶων ἐλπίδων ἐμavτὸν ἂν στερήσαιμι, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὖ ποιεῖν, ὃν ἂν βούλοιτο. Σὲ δὲ νῦν ὁρῶ τὴν τε Κῦρου δύναμιν καὶ χώραν ἔχοντα, καὶ τὴν
 25 σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλείως δύναμιν, ἣ Κῦρος πολέμια ἐχοῖτο, σοὶ ταύτην σύμμαχον οὔσαν. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαινεται, ὅστις οὐ σοὶ βούλεται φίλος εἶναι; Ἀλλὰ μὴν, (ἐγὼ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι,) οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας,
 30 οὓς ἐλπίζω ἂν σὺν τῇ παρουσίᾳ δυνάμει ταπεινοὺς ὑμῖν παρασχέιν· οἶδα δὲ καὶ Πεισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθυμωμένους, οὐχ ὁρῶ, ποία δύναμις συμμάχῳ χρησάμενοι μᾶλλον ἂν
 35 κολάσσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. Ἀλλὰ μὴν ἐν γε τοῖς περίεῃ οἰκοῦσι σὺ, εἰ μὲν βουλοιοῖ τοι φίλος εἶναι, ὥς μέγιστος ἂν εἴης, εἰ

δὲ τις σὲ λυποῖη, ὥς δεσπότης ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, οἳ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. Ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἥδιστ' ἂν ἀκούσαιμι τοῦνομα, τίς ἐστιν 5 οὕτω δεινὸς λέγειν, ὥστε σε πείσαι λέγων, ὥς ἡμεῖς σοὶ ἐπιβουλευόμεν. Κλέαρχος μὲν οὖν τσαυτὰ εἶπε· Τισσαφέρνης δὲ ὥδε ἀπημείφθη·

Ἄλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γινώσκων, εἴ τι ἔμοι κακὸν βουλευοῖς, ἅμα ἂν μοι 10 δοκεῖς καὶ σεαυτῷ κακόνους εἶναι. Ὡς δ' ἂν μάθῃς, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἔμοι ἀπιστοίητε, ἀντάκουσον. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερὰ σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν, ἢ πεζῶν, ἢ ὀπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; Ἀλλὰ χωρίων 15 ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τσαυτὰ δὲ ὄρη, ὑμῖν ὄρατε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἀπορὰ ὑμῖν παρέχειν; τοσοῦτοι δὲ εἰσι ποταμοὶ, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιένεσθαι, ὁπόσοις ἂν ὑμῶν βουλοίμεθα μάχε- 20 σθαι; Εἰσὶ δ' αὐτῶν, οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορευοίμεν. Εἰ δὲ ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γε πῦρ τοῦ καρποῦ κρεῖττόν ἐστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ὃ ὑμεῖς, οὐδ' εἰ πάννυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε. Πῶς οὖν ἂν, ἔχοντες το- 25 σούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ὑμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον ἐξελοίμεθα, ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχυρός; Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιόρ- 30 κίας τε πρὸς θεοὺς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἡλίθιοι, οὔτε ἀλόγιστοι ἐσμέν. Ἀλλὰ τί δὴ, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; Εὖ ἴσθι, ὅτι ὁ ἐμὸς ἕρως τούτου αἵτιος, τοῦ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι, καὶ ὃ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίαν πιστεῦν, 35 τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. Ὅσα δέ μοι ὑμεῖς

χρησιμοὶ ἔσονται, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῃ ἔξιτιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἕως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετιῶς ἔχοι.

- 5 Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν, καὶ εἶπεν· Οὐκ οὖν, ἔφη, οἵτινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων, πειρῶνται διαβάλλοντες πολεμίους ποιῆσαι ἡμᾶς, ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; Καὶ ἐγὼ μὲν, ἔφη ὁ Τισσαφέρνης, εἰ βούλευθὲ μοι οἱ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐν τῷ ἐμφανεῖ ἔλθειν, λίσσω τοὺς πρὸς
- 10 ἐμὲ λέγοντας, ὡς σὺ ἐπιβουλεύεις ἐμοὶ τε καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δ', ἔφη ὁ Κλέαρχος, ἄξω πάντας· καὶ σοὶ αὐτὸ ἐγὼ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποίησατο· τῇ δ' ὑστεραίᾳ Κλέαρχος, ἔλθων ἐπὶ τὸ
- 15 στρατιόπεδον, δηλὸς τε ἦν πάνυ φιλικῶς οἰόμενος διακίεσθαι τῷ Τισσαφέρνει, καὶ ἔλεγεν, ἃ ἐκεῖνος ἀπήγγελλεν· ἔφη τε χρῆναι ἵεναι παρὰ Τισσαφέρνην, οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἕλλησιν ὄντας τιμωρηθῆναι. Ἐπώπτενε δέ, εἶναι τὸν διαβάλλοντα
- 20 Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετὰ Ἀριαίου, καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως, τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν, φίλος ἢ Τισσαφέρνει. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυποῦντας ἐκποδὼν εἶναι. Τῶν δὲ στρα-
- 25 τιωτῶν ἀντέλεγον τινες αὐτῷ, μὴ ἵεναι πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς, μηδὲ πιστεύειν Τισσαφέρνει. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἕτε διεπράξατο, πέντε μὲν στρατηγοὺς ἵεναι, εἴκοσι δὲ λοχαγοὺς· συνηκολούθησαν δέ, ὡς εἰς ἀγορὰν, καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.
- 30 Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἶσω, Πρόξενος Βοιωτίας, Μένων Θετταλὸς, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοῦ· οἱ δὲ λοχαγοὶ ἐπὶ θύραις ἔμενον. Οὐ πολλῷ δ' ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἷ τε ἔνδον συναμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ
- 35 ταῦτα τῶν βαρβάρων τινὲς ἱππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ὥτινι ἐντυγχάνοιεν Ἕλλησι ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον,

Οἱ δὲ Ἕλληνες τὴν τε ἵππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατο-
πέδου ὁρῶντες, καὶ, ὃ τι ἐποιοῦν, ἡμφιγρόουν, πρὶν Νικαρχος
Ἀρκὰς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα, καὶ τὰ ἔντερα ἐν
ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. Ἐκ τούτου δὴ
οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι, καὶ νομί- 5
ζοντες, αὐτίκα ἦξιν αὐτοὺς ἐπὶ τὸ στρατόπεδον. Οἱ δὲ πάντες
μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτιάζος καὶ Μιθριδάτης, οἳ ἦσαν
Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἐρμηνεύς ἔφη καὶ τὸν Τις-
σαφέρνους ἀδελφὸν σὺν αὐτοῖς ὄρεῖν καὶ γιγνώσκειν· συνηκολού-
θουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 10
Οὗτοι, ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον, εἴ τις εἴη τῶν Ἑλλή-
νων ἢ στρατηγός, ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλείως.
Μετὰ ταῦτα ἐξῆλθον τῶν Ἑλλήνων φυλαττόμενοι στρατηγοὶ μὲν,
Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ
Ξενοφῶν Ἀθηναῖος, ὅπως μάθῃ τὰ περὶ Προξένου· Χειρίσοφος 15
δ' ἐτύγγανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις, ἐπισιτιζόμενος. Ἐπεὶ
δ' ἔστησαν εἰς ἐπήκοον, λέγει Ἀριαῖος· Κλέαρχος μὲν, ὃ ἄνδρες·
Ἕλληνες, ἐπεὶ ἐπιτοκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν
δίκην καὶ τέθνηκε· Προξένος δὲ καὶ Μένων, ὅτι κατήγγειλαν
αὐτοῦ τὴν ἐπιβουλὴν, ἐν μεγάλῃ τιμῇ εἰσιν· ὑμᾶς δὲ ὁ βασιλεὺς 20
τὰ ὄπλα ἀπαιτεῖ· ἑαυτοῦ γὰρ εἶναι φησὶν, ἐπείπερ Κύρου ἦσαν
τοῦ ἐκείνου δούλου.

Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεάνωρ ὁ
Ὀρχομένιος· Ὡς κάκιστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι, ὅσοι
ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, 25
οὔτινες, ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν,
προδόντες ἡμᾶς σὺν Τισσαφέρνῃ, τῷ ἀθιωτάτῳ τε καὶ παύουργο-
τάτῳ, τοὺς τε ἄνδρας αὐτοὺς, οἷς ὤμνυτε, ἀπολωλέκατε, καὶ τοὺς
ἄλλους ἡμᾶς προδεδωκότες, σὺν τοῖς πολεμίοις ἔρχεσθε ἐφ' ἡμᾶς·
Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερός 30
ἐγένετο Τισσαφέρνῃ τε καὶ Ὀρόντῃ, καὶ πᾶσιν ἡμῖν τοῖς σὺν τού-
τοις. Ἐπὶ τούτοις δὲ Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοίνυν,
εἰ παρὰ τοὺς ὅρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον
γὰρ, ἀπόλλυσθαι τοὺς ἐπιτοκούντας· Προξένος δὲ καὶ Μένων
ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμ- 35
ψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι, φίλοι γε ὄντες ἀμφοτέροις,

πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτεστα συμβουλευεῖν. Πρὸς ταῦτα οἱ βάρβαροι, πολὺν χρόνον διαλεχθέντες ἀλλήλοις, ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες, ἀνῆχθησαν ὡς βασιλῆα,
 5 καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν
 Κλέαρχος, ὁμολογουμένως ἐκ πάντων τῶν ἐμπελὼς αὐτοῦ ἔχόντων
 δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως.
 Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς
 Ἀθηναίους, παρέμεινεν· ἐπεὶ δ' εἰρήνη γίνετο, πείσας τὴν αὐτοῦ
 10 πόλιν, ὡς οἱ Θοῤῃες ἀδικοῦσι τοὺς Ἕλληνας, καὶ διαπραξάμενος
 ὡς ἐδύνατο παρὰ τῶν Ἐφόρων, ἐξέπλει, ὡς πολεμῆσων τοῖς ὑπὲρ
 Χερσρόνησου καὶ Πειρίνθου Θοῤῃζιν. Ἐπεὶ δὲ μεταγρόντις πως
 οἱ Ἐφοροὶ, ἤδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρώτῃτο
 ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχετο πλέων εἰς Ἐλ-
 15 λήσποντον. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ
 τελῶν, ὡς ἀπειθῶν. Ἦδη δὲ φρυγὰς ὦν, ἔρχεται πρὸς Κῦρον, καὶ
 ὁποίοις μὲν λόγοις ἔπεισε Κῦρον, ἀλλαχῇ γέγραπται· δίδωσι δ'
 αὐτῷ Κῦρος μυθίους θαρεικούς· ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥαθυμίᾳ
 ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα, ἐπο-
 20 λέμει τοῖς Θοῤῃζι· καὶ μάχῃ τε ἐνίκησε, καὶ ἀπὸ τούτου ἔφερε καὶ
 ἤγεन αὐτούς· καὶ πολεμῶν διεγένετο, μέχρις οὗ Κῦρος ἐδεήθη τοῦ
 στρατεύματος· τότε δ' ἀπῆλθεν, ὡς σὺν ἐκείνῳ αὐτὸ πολεμῆσων.

Ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν
 μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν·
 25 ἐξὸν δὲ ῥαθυμεῖν, βούλεται πονεῖν, ὥστε πολεμεῖν· ἐξὸν δὲ χρή-
 ματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν.
 Ἐκεῖνος δὲ, ὥσπερ εἰς ἡδονήν, ἥθελε δαπανᾶν εἰς πόλεμον.
 Οὕτω μὲν οὖν φιλοπόλεμος ἦν. Πολεμικὸς δὲ αὐτὸ ταύτη εἶναι
 ἐδόκει, ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων
 30 ἐπὶ τοῖς πολεμίοις, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὡς οἱ πα-
 ρόντες πανταχοῦ πάντες ὁμολογοῦν. Καὶ ἀρχικὸς δὲ ἐλέγετο
 εἶναι, ὡς δυνατὸν ἐκ τοῦ τοιούτου τρόπου, οἶον καὶ ἐκεῖνος
 εἶχεν. Ἰκανὸς μὲν γὰρ, ὡς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἕξει
 ἢ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἱκα-
 35 νὸς δὲ καὶ ἐμποιεῖσθαι τοῖς παροῦσιν, ὡς πιστέον εἶη Κλεάρχῳ.
 Τοῦτο μὲν ἐποίει ἐκ τοῦ χαλεπὸς εἶναι. Καὶ γὰρ ὄρεον στυγνὸς

ἦν, καὶ τῇ φωνῇ τραχύς· ἐκόλαζε τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνιοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμη δὲ ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγεῖτο ὄφελος εἶναι. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα, ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων ἀφῆξεσθαι, ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους. Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἤρουντο οἱ στρατιῶται. Καὶ γὰρ τὸ σιγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν ἐξῶ- μένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι 10 χαλεπὸν ἐφαίνετο. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, καὶ ἐξείη πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπι- χαρὶ οὐκ εἶχεν, ἀλλὰ αἰεὶ χαλεπὸς καὶ ὤμος ἦν· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται, ὥσπερ παῖδες πρὸς διδάσκαλον. Καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδεποτ' εἶχεν· οἵτινες 15 δὲ ἢ ὑπὸ πύλῃς τεταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι, ἢ ἄλλῃ τινὶ ἀνά- γκῃ κατεχόμενοι παρήσαν αὐτῷ, σφόδρα πειθομένοις ἐχεῖτο. Ἐπειδὴ δὲ καὶ ἤρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, μεγάλη ἤδη ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρσάλέως ἔχειν παρῆν, καὶ τὸ τὴν 20 παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. Τοιοῦ- τος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δ' ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ περτήκοντα ἔτη.

Πρόξενος δὲ ὁ Βοιωτίος εὐθύς μὲν μενιράκιον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ διὰ ταύτην τὴν 25 ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίῳ. Ἐπεὶ δὲ συνε- γένετο ἐκείνῳ, ἱκανὸς ἤδη νομίσας εἶναι καὶ ἄρχειν, καὶ, φίλος ὦν τοῖς πρώτοις, μὴ ἡττιᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κίρῳ πράξεις· καὶ ὥρετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγάλην, καὶ χρήματα πολλά. Τούτων δ' ἐπιθυμῶν, 30 σπόδρα ἐπὶ δὴλον αὐτῷ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ὥρετο δεῖν τούτων τυγχάνειν, ἅντι δὲ τούτων μὴ. Ἀρχεῖν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἐαυτοῦ οὔτε φόβον ἱκανὸς ἐμποῖησαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς 35 στρατιώτας, ἢ οἱ ἀρχόμενοι ἐκείνον· καὶ φοβούμενος μᾶλλον ἦν

φανερὸς τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἣ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. Ἦξετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ κάγαθοὶ τῶν συνόντων
 5 εὖνοι ἦσαν, οἱ δ' ἀδικοὶ ἐπεβούλευον, ὥς εὐμεταχειρίστω ὄντι.
 Ὅτε δὲ ἀπέθνησκεν, ἦν ἑτῶν ὡς τριάκοντα.

Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστον
 10 δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. Ἐπὶ δὲ τὸ κατεργάζεσθαι, ὣν ἐπιθυμοίη, συντομωτάτην ὁδὸν ᾤετο εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἑξαπατᾶν· τὸ δὲ ἀπλοῦν τε καὶ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπι-
 15 βουλεύων. Καὶ πολέμιου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾔετο εἶναι, τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾔετο εἰδέναι ὅτι ῥᾶστον ἀφύλακτα λαμβάνειν. Καὶ ὄσους μὲν ἂν αἰσθάνοιτο
 20 ἐπιόρκους καὶ ἀδίκους, ὥς εὖ ὠπλισμένους ἐφοβεῖτο· τοῖς δ' ὁσίοις καὶ ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειράτο χρῆσθαι. Ὡς περ δὲ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοτητι, οὕτω Μένων ἡγάλλετο τῷ ἑξαπατᾶν δύνασθαι, τῷ πλάσσασθαι ψευδῇ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν
 25 ἀπαιδευτῶν ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φίλῃ, διαβάλλων τοὺς πρώτους, τούτους ᾔετο δεῖν κτήσασθαι. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμμηχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος, ὅτι πλείστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίσταιτο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσαι, τὰδ' ἐστί. Παρὰ Ἀριστίπῳ μὲν, ἔτι ὥραϊος ὢν, στρατηγεῖν διεπράξατο τῶν ξένων. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ
 35 βασιλείᾳ σὺν Κύρῳ, τὰ αὐτὰ πεποιηκῶς οὐκ ἀπέθανε· μετὶ

δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασι-
λέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ
ἀποτμηθέντες τὰς κεφαλὰς, (ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι,) 5
ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν, ὥς πονηρὸς, λέγεται τῆς τελευτῆς
τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκράτης ὁ Ἀχαιοὺς, καὶ τούτῳ ἀπεθα-
νέτην. Τούτων δὲ οὐδεὶς οὐθ' ὥς ἐν πολέμῳ κακῶν κατεγέλα,
οὐτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο ἥστην τε ἄμφω ἄμφι τετταρά-
κοντα ἔτη ἀπὸ γενεᾶς.

HELLENICA.

Οἱ δὲ ἐν τῇ Χίῳ μετὰ τοῦ Ἑτεονίκου στρατιῶται ὄντες, ἕως μὲν 10
θέρος ἦν, ἀπὸ τε τῆς ὥρας ἐτρέφοντο, καὶ ἐργαζόμενοι μισθοῦ
κατὰ τὴν χώραν· ἐπεὶ δὲ χειμῶν ἐγένετο, καὶ τροφήν οὐκ εἶχον,
γυμνοὶ τε ἦσαν καὶ ἀνυπόδητοι, ξυνίσταντο ἀλλήλοις καὶ ξυνετι-
θεντο, ὥς τῇ Χίῳ ἐπιθησόμενοι· οἷς δὲ ταῦτα ἀρέσκοι, κάλαμον
φέρειν ἐδόκει, ἵνα ἀλλήλους μάθοιεν, ὅποσοι εἴησαν. Πυθόμενος 15
δὲ τὸ ξύνθημα ὁ Ἑτεόνικος, ἀπόρως μὲν εἶχε, τί χρῶτο τῷ πρά-
γματι, διὰ τὸ πλῆθος τῶν καλαμοφόρων· τό τε γὰρ ἐκ τοῦ ἐμφα-
νοῦς ἐπιχειρήσαι σφαλερὸν ἐδόκει εἶναι, μὴ ἐς τὰ ὅπλα ὀρμήσῃσι,
καὶ, τὴν πόλιν κατασχόντες καὶ πολέμιοι γενόμενοι, ἀπολέσωσι
πάντα τὰ πράγματα, ἃν κρατήσωσι· τό τ' αὖ ἀπολλύναι ἀνθρώ- 20
πους ξυμμάχους πολλοὺς δεινὸν ἐφαίνετο εἶναι, μὴ τινα καὶ ἐς τοὺς
ἄλλους Ἑλλήνας διαβολὴν σχοῖεν, καὶ οἱ στρατιῶται δύσνοοι ἐς τὰ
πράγματα ᾧσιν. Ἀναλαβὼν δὲ μεθ' ἑαυτοῦ ἄνδρας πεντεκαίδεκα,
ἐγχειρίδια ἔχοντας, ἐπορεύετο κατὰ τὴν πόλιν· καὶ ἐντυχὼν τινι
ἀνθρώπῳ ὀφθαλμιῶντι, ἀπιόντι ἐξ ἰατρείου, κάλαμον ἔχοντι, ἀπέ- 25
κτεινε. Θεορύβου δὲ γενομένου, καὶ ἐρωτῶντων τινῶν, διὰ τί
ἀπέθανεν ὁ ἄνθρωπος, παραγγέλλειν ἐκέλευεν ὁ Ἑτεόνικος, ὅτι
τὸν κάλαμον εἶχε. Κατὰ δὲ τὴν παραγγέλιαν ἐρρίπτουν πάντες,
ὅσοι εἶχον, τοὺς καλᾶμους, αἰεὶ ὁ ἀκούων δεδιώς, μὴ ὀφθελὴ ἔχων.

Μετὰ δὲ ταῦτα ὁ Ἐτεόνικος, ξυγαλέας τοὺς Χίους, χρήματα ἐκέλευσε ξυνεισενεγκεῖν, ὅπως οἱ ναῦται λάβωσι μισθόν, καὶ μὴ νευωτερίσωσι τι· οἱ δὲ εἰσήνεγκαν· ἅμα δὲ ἐς τὰς ναῦς ἐσήμανεν ἐμβαλεῖν· προσιών δὲ ἐν μέρει παρ' ἐκάστην ναῦν, παρεθάρφυνε
 5 τε καὶ παρήγει πολλὰ, ὡς τοῦ γεγενημένου οὐδὲν εἰδώς· καὶ μισθὸν ἐκάστῳ μηνὸς διέδωκε. Μετὰ δὲ ταῦτα οἱ Χίοι καὶ οἱ ἄλλοι ξύμμαχοι συλλεγόντες ἐς Ἐφεσον, ἐβουλευσάντο, περὶ τῶν ἐνεστηκότων πραγμάτων πρέσβεις ἐς Λακεδαιμόνα πέμπειν, ταῦτά τε ἐροῦντας, καὶ Λύσανδρον αἰτήσαντας ἐπὶ τὰς ναῦς, εὐ φερόμε-
 10 νον παρὰ τοῖς ξυμμάχοις κατὰ τὴν προτέραν ναυσρχίαν, ὅτε καὶ τὴν ἐν Νοτίῳ ἐνίκησε ναυμαχίαν. Καὶ ἀπεπέμφθησαν πρέσβεις, ξὺν αὐτοῖς δὲ καὶ παρὰ Κύρου ταῦτά λέγοντες ἄγγελοι. Οἱ δὲ Λακεδαιμόνιοι ἔδοσαν τὸν Λύσανδρον ὡς ἐπιστολία, ναύαρχον δὲ Ἄρακον, (οὐ γὰρ νόμος αὐτοῖς δις τὸν αὐτὸν ναυσρχεῖν,) τὰς
 15 μέντοι ναῦς παρέδωσαν Λυσάνδρῳ, ἐτῶν ἤδη τῷ πολέμῳ πέντε καὶ εἴκοσι παρελθυσότων.

Τούτῳ δὲ τῷ ἐνιαυτῷ καὶ Κύρος ἀπέκτεινεν Αὐτοβοισάκην καὶ Μιτράϊον, υἱεῖς ὄντας τῆς Λαρειαίου ἀδελφῆς, τῆς τοῦ Ἀρταξέρ-
 20 ξου, τοῦ Λαρείου πατρὸς, ὅτι αὐτῷ ἀπαντῶντες οὐ διέωσαν διὰ τῆς κόρης τὰς χεῖρας· ὃ ποιοῦσι βασιλεῖ μόνῳ. (Ἡ δὲ κόρη ἐστὶ μακρότερον ἢ χειρὸς, ἐν ᾗ τὴν χεῖρα ἔχων οὐδὲν ἂν θύνατο ποιῆσαι.) Ἰεραμένης μὲν οὖν καὶ ἡ γυνὴ ἔλεγον πρὸς Λαρειαῖον, δεινὸν εἶναι, εἰ περιόψεται τὴν λίαν ὕβριν τούτου· ὃ δὲ αὐτὸν μετεπέμπεται ὡς ἀρρώστῳ, πέμψας ἄγγελους.
 25 Τῷ δ' ἐπιόντι ἔτι, ἐπὶ Ἀρχύτου μὲν ἐφορεύοντος, ἄρχοντος δ' ἐν Ἀθήναις Ἀλεξίου, Λύσανδρος, ἀφικόμενος ἐς Ἐφεσον, μετεπέμψατο Ἐτεόνικον ἐκ Χίου ξὺν ταῖς ναυσὶ, καὶ τὰς ἄλλας πάσας ξυνήθροισεν, εἴ ποῦ τις ἦν, καὶ ταύτας τε ἐπεσκεύαζε, καὶ ἄλλας ἐν Ἀντάνδρῳ ἐναυπηγεῖτο. Ἐλθὼν δὲ παρὰ Κύρον, χρήματα
 30 ἤτει· ὃ δ' αὐτῷ εἶπεν, ὅτι τὰ μὲν παρὰ βασιλείῳς ἀνηλωμένα εἶη, καὶ ἔτι πλείω πολλῶν, δεικνύων, ὅσα ἕκαστος τῶν ναυάρχων ἔχοι· ὁμῶς δ' ἔδωκε. Λαβὼν δὲ ὁ Λύσανδρος τὰργύριον, ἐπὶ τὰς τριήρεις τριηράρχους ἐπέστησε, καὶ τοῖς ναῦταις τὸν ὀφειλόμενον μισθὸν ἀπέδωκε. Παρεσκευάζοντο δὲ καὶ οἱ τῶν Ἀθηναίων
 35 στρατηγοὶ πρὸς τὸ ναυτικὸν ἐν τῇ Σάμῳ.

Κύρος δ' ἐπὶ τούτοις μετεπέμψατο Λύσανδρον, ἐπεὶ αὐτῷ παρὰ

τοῦ πατρὸς ἦκεν ἄγγελος, λέγων, ὅτι ἀρρώστων ἐκείνον καλοῖη, ὧν ἐν Θαμνηρίοις τῆς Μηδείας, ἐγγὺς Καδουσίαν, ἐφ' οὓς ἐστράτευσεν ἀφεσιῶτας. Ἦκοντα δὲ Λύσανδρον οὐκ εἶα ναυμαχεῖν πρὸς Ἀθηναίους, ἐὰν μὴ πολλῶ πλείους ναῦς ἔχη· εἶναι γὰρ χρήματα πολλὰ καὶ βασιλεῖ καὶ ἑαυτῷ, ὥστε τούτου ἔνεκεν πολλὰς πληροῦν. 5 Παρέδειξε δ' αὐτῷ πάντας τοὺς φόρους τοὺς ἐκ τῶν πόλεων, οἱ αὐτῷ ἴδιοι ἦσαν, καὶ τὰ περιττὰ χρήματα ἔδωκε. Καὶ ἀναμνήσας, ὡς εἶχε φιλίας πρὸς τε τὴν τῶν Λακεδαιμονίων πόλιν καὶ πρὸς Λύσανδρον ἰδίᾳ, ἀνέβαινε παρὰ τὸν πατέρα.

Λύσανδρος δ', ἐπεὶ αὐτῷ Κῦρος πάντα παραδούς τὰ αὐτοῦ 10 πρὸς τὸν πατέρα ἀρρώστοῦντα μετάπεμπτos ἀνέβαινε, μισθὸν διαδοὺς τῇ στρατιᾷ, ἀνήχθη τῆς Καρίας ἐς τὸν Κερυαίμιον κόλπον· καὶ προσβαλὼν πόλει τῶν Ἀθηναίων ξυμμάχῳ, ὄνομα Κεδρεῖαις, τῇ ὑστεραίᾳ προσβολῇ κατὰ κράτος αἰρεῖ, καὶ ἐξηνδραπόδισεν· (ἦσαν δὲ μιξοβάρβαροι οἱ ἐνοικοῦντες) ἐκεῖθεν δ' ἀπέπλευσεν ἐς 15 Ῥόδον. Οἱ δὲ Ἀθηναῖοι, ἐκ τῆς Σάμου ὁρμώμενοι, τὴν βασιλείως κακῶς ἐποιοῦν, καὶ τὴν ἐπὶ Χίον καὶ τὴν Ἐφεσον ἐπέπλεον, καὶ παρεσκευάζοντο πρὸς ναυμαχίαν· καὶ στρατηγούς πρὸς τοῖς ὑπάρχουσιν εἵλοντο Μένανδρον, Τυδεά, Κηφισόδοτον. Λύσανδρος δ' ἐκ τῆς Ῥόδου παρὰ τὴν Ἰωνίων ἐκπλεῖ πρὸς τὸν Ἑλλήσποντον, πρὸς τε τῶν 20 πλοίων τὸν ἔκπλεον, καὶ ἐπὶ τὰς ἀφεστηκυῖας αὐτῶν πόλεις. Ἀνήγοντο δὲ καὶ οἱ Ἀθηναῖοι ἐπὶ τῆς Χίου πελάγιοι· ἡ γὰρ Ἀσία πολεμία αὐτοῖς ἦν. Λύσανδρος δ' ἐξ Ἀβύδου παρέπλεε ἐς Λάμψακον, ξύμμαχον οὖσαν Ἀθηναίων. Καὶ οἱ Ἀβυθνηοὶ καὶ οἱ ἄλλοι παρήσαν περὶ· ἡγεῖτο δὲ Θώραξ Λακεδαιμόνιος. Πρὸς 25 λόντες δὲ τῇ πόλει, αἰροῦσι κατὰ κράτος, καὶ διήρπασαν οἱ στρατιῶται, οὖσαν πλουσίαν, καὶ οἶνου καὶ σίτου καὶ τῶν ἄλλων ἐπιτηδείων πλήρη· τὰ δὲ ἐλεύθερα σώματα πάντα ἀφῆκε Λύσανδρος. Οἱ δὲ Ἀθηναῖοι, κατὰ πόδας πλείοντες, ὠρμίσαντο τῆς Χερσόνησου ἐν Ἐλεοῦντι ναυσὶν ὀγδοήκοντα καὶ ἑκατόν. Ἐνταῦθα 30 δὴ ἀριστοποιουμένοις αὐτοῖς ἀγγέλλεται τὰ περὶ Λάμψακον, καὶ εὐθὺς ἀνήχθησαν ἐς Σησιόν. Ἐκεῖθεν δ' εὐθὺς ἐπισιτισάμενοι ἔπλευσαν ἐς Αἰγὸς ποταμούς, ἀντίον τῆς Λαμψάκον· (δειχὲ δὲ ὁ Ἑλλήσποντος ταύτῃ σταδίου ὡς πεντεκαίδεκα·) ἐνταῦθα δὴ ἔδειπνοποιοῦντο. Λύσανδρος δὲ τῇ ἐπιούσῃ νυκτὶ, ἐπεὶ ὄρθρος 35 ἦν, ἐσήμηνεν ἐς τὰς ναῦς ἀριστοποιησαμένους ἐσβαίνειν. Πάντα

δὲ παρασκευασάμενος ὥς ἐς ναυμαχίαν, καὶ τὰ παραβλήματα
 παραβάλλων, προεῖπεν, ὥς μηδεὶς κινήσεται ἐκ τῆς τάξεως, μηδὲ
 ἀνάξοιτο. Οἱ δὲ Ἀθηναῖοι ἅμα τῷ ἡλίῳ ἀνίσχοντι ἐπὶ τῷ λιμένι
 παρετάξαντο ἐν μετώπῳ ὥς ἐς ναυμαχίαν· ἐπεὶ δ' οὐκ ἀντανήγαγε
 5 Λύσανδρος, καὶ τῆς ἡμέρας ὅψις ἦν, ἀπέπλευσαν πάλιν ἐς τοὺς
 Αἰγὸς ποταμούς. Λύσανδρος δὲ τὰς ταχίστας τῶν νεῶν ἐκέλευσεν
 ἐπεσθαι τοῖς Ἀθηναίοις· ἐπειδὴν δὲ ἐκβῶσι, κατιδόντας ὃ, τι
 ποιοῦσιν, ἀποπλεῖν, καὶ αὐτῷ ἐξαγγεῖλαι. Καὶ οὐ πρότερον
 ἐξεβίβασεν ἐκ τῶν νεῶν, πρὶν αὐταὶ ἤκον. Ταῦτα δ' ἐποίει τέττα-
 10 ρας ἡμέρας· καὶ οἱ Ἀθηναῖοι ἐπανήγοντο. Ἀλκιβιάδης δὲ,
 κατιδὼν ἀπὸ τῶν τειχῶν τοὺς μὲν Ἀθηναίους ἐν αἰγιαλῷ ὀρμούν-
 τας καὶ πρὸς οὐδεμιᾷ πόλει, τὰ δ' ἐπιτήδεια ἐκ Σηστοῦ μετιόντας
 πεντεκαίδεκα σταδίου ἀπὸ τῶν νεῶν, τοὺς δὲ πολεμίους ἐν λιμένι
 καὶ πρὸς πόλιν, ἔχοντας πάντα, οὐκ ἐν καλῷ ἔφη αὐτοὺς ὀρμεῖν,
 15 ἀλλὰ μεθορμίσαι ἐς Σηστόν παρήνει, πρὸς τε λιμένα καὶ πρὸς
 πόλιν· οὐ ὄντες ναυμαχήσετε, ἔφη, ὅταν βούλησθε. Οἱ δὲ στρα-
 τηγοὶ, μάλιστα δὲ Τυδεὺς καὶ Μένανδρος, ἀπίεναι αὐτὸν ἐκέλευ-
 σαν· αὐτοὺς γὰρ τῶν στρατηγῶν, οὐκ ἐκῆνον. Καὶ ὁ μὲν ὤχετο.
 Λύσανδρος δ', ἐπεὶ ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις,
 20 εἶπε τοῖς παρ' αὐτοῦ ἐπομένοις, ἐπὰν κατιδῶσιν αὐτοὺς ἐκβεβηκό-
 τας καὶ ἐσκεδασμένους κατὰ τὴν Χερσόνησον, (ὅπερ ἐποιοῦν πολὺ
 μᾶλλον καθ' ἑκάστην ἡμέραν, τὰ τε σιτία πόρρωθεν ὠνούμενοι
 καὶ καταφρονούντες δὴ τοῦ Λυσάνδρου, ὅτι οὐκ ἀντανήγεν) ἀπο-
 πλέοντας τοῦμπαλιν παρ' αὐτὸν, ἄραι ἀσπίδα κατὰ μέσον τὸν
 25 πλοῦν. Οἱ δὲ ταῦτα ἐποίησαν, ὥς ἐκέλευσε. Λύσανδρος δ' εὐθύς
 ἐσήμανε, τὴν ταχίστην πλεῖν· ξυμπαρῆει δὲ καὶ Θώραξ, τὸ πεζὸν
 ἔχων. Κόνων δὲ, ἰδὼν τὸν ἐπίπλουν, ἐσήμανεν, ἐς τὰς ναῦς βοη-
 θεῖν κατὰ κράτος. Διεσκεδασμένοι δὲ τῶν ἀνθρώπων ὄντων, αἱ
 μὲν τῶν νεῶν δίκροτοι ἦσαν, αἱ δὲ μονόκροτοι, αἱ δὲ παντελῶς
 30 κεναὶ· ἡ δὲ Κόνωνος καὶ ἄλλαι περὶ αὐτὸν ἐπὶ πλήρεις ἀνήχθη-
 σαν, καὶ ἡ Πάραλος. Τὰς δ' ἄλλας πάσας Λύσανδρος ἔλαβε πρὸς
 τῇ γῇ. Τοὺς δὲ πλείστους ἄνδρας ἐν τῇ γῇ ξυνέλεξαν· οἱ δὲ καὶ
 ἔφυγον ἐς τὰ τευχύδρια. Κόνων δὲ, ταῖς ἐννέα ναυσὶ φεύγων,
 ἐπεὶ ἔγνω τῶν Ἀθηναίων τὰ πράγματα διεφθαρμένα, κατασχὼν
 35 ἐπὶ τὴν Ἀβαρινίδα, τὴν Λαμψάκου ἄκραν, ἔλαβεν αὐτόθεν τὰ
 μεγάλα τῶν Λυσάνδρου νεῶν ἰστία. Καὶ αὐτὸς μὲν ὀκτὼ ναυσὶν

ἀπέπλευσε παρ' Εὐαγόραν ἐς Κύπρον· ἡ δὲ Πάραλος ἐς τὰς Ἀθήνας, ἀπαγγέλλουσα τὰ γεγονότα. Λύσανδρος δὲ τὰς τε ναῦς καὶ τοὺς αἰχμαλώτους καὶ τὰλλα πάντα ἐς Λάμψακον ἀπήγαγεν, ἔλαβε δὲ καὶ τῶν στρατηγῶν ἄλλους τε, καὶ Φιλοκλέα καὶ Ἀδεϊμαντον. Ἡ δ' ἡμέρᾳ ταῦτα κατειργάσατο, ἐπεμψε Θεόπομπον τὸν Μιλήσιον ληστήν ἐς Λακεδαιμόνα, ἀπαγγελοῦντα τὰ γεγονότα· ὃς ἀφικόμενος τριταῖος ἀπήγγειλε. Μετὰ δὲ ταῦτα Λύσανδρος, ἀθροίσας τοὺς ξυμμάχους, ἐκέλευσε βουλευέσθαι περὶ τῶν αἰχμαλώτων. Ἐνταῦθα δὴ κατηγορίαι ἐγίνοντο πολλαὶ τῶν Ἀθηναίων, ἃ τε ἤδη παρανενομήκεσαν, καὶ ἃ ἐψηφισμένοι ἦσαν ποιεῖν, εἰ 10 κρατήσειαν τῇ ναυμαχίᾳ, τὴν δεξιὰν χεῖρα ἀποκόπτειν τῶν ζωγρηθέντων πάντων, καὶ ὅτι λαβόντες δύο τριήρεις, Κορινθίαν καὶ Ἀνδρίαν, τοὺς ἄνδρας ἐξ αὐτῶν πάντας κατακρημνίσειαν. Φιλοκλῆς δ' ἦν στρατηγὸς τῶν Ἀθηναίων, ὃς τούτους διέφθειρεν. Ἐλέγετο δὲ καὶ ἄλλα πολλὰ, καὶ ἔδοξεν, ἀποκτεῖναι τῶν αἰχμαλώτων ὅσοι ἦσαν Ἀθηναῖοι, πλὴν Ἀδεϊμάντου, ὅτι μόνος ἐπελάβετο 15 ἐν τῇ ἐκκλησίᾳ τοῦ περὶ τῆς ἀποτομῆς τῶν χειρῶν ψηφίσματος. Ἡτιάθη μέντοι ὑπὸ τινων, προδοῦναι τὰς ναῦς. Λύσανδρος δὲ, Φιλοκλέα πρῶτον ἐρωτήσας, ὃς τοὺς Ἀνδρίους καὶ Κορινθίους κατακρημνίσειε, τί εἴη ἄξιος παθεῖν, ἀρξάμενος ἐς Ἑλλήνας παρανομεῖν, ἀπέσφαξεν. 20

Ἐπεὶ δὲ τὰ ἐν τῇ Λαμψάκῳ κατεστήσατο, ἔπλει ἐπὶ τὸ Βυζάντιον καὶ Χαλκηδόνα. Οἱ δ' αὐτὸν ὑπεδέχοντο, τοὺς τῶν Ἀθηναίων φρουροὺς ὑποσπόνδους ἀφέντες. Οἱ δὲ προδόντες Ἀλκιβιάδῃ τὸ Βυζάντιον τότε μὲν ἔφυγον ἐς τὸν Πόντον, ὕστερον δ' ἐς Ἀθήνας, καὶ ἐγένοντο Ἀθηναῖοι. Λύσανδρος δὲ τοὺς τε φρουροὺς τῶν Ἀθηναίων, καὶ εἴ τινα που ἄλλον Ἱδοι Ἀθηναῖον, ἀπέπεμπεν ἐς τὰς Ἀθήνας, διδοὺς ἐκεῖσε μόνον πλέουσιν ἀσφάλειαν, ἄλλοθι δ' οὐ· εἰδώς, ὅτι, ὅση ἂν πλείους συλλεγῶσιν ἐς τὸ ἄστυ καὶ τὸν Πειραιᾶ, θᾶττον τῶν ἐπιτηδεῖων ἔνδειαν ἔσσεσθαι. Καταλιπὼν 30 δὲ Βυζαντίου καὶ Χαλκηδόνος Σθενέλαον ἀρμοστήν Λάκωνα, αὐτὸς ἀποπλεύσας ἐς Λάμψακον, τὰς ναῦς ἐπεσκεύαζεν.

Ἐν δὲ ταῖς Ἀθήναις, τῆς Παράλου ἀφικομένης νυκτός, ἐλέγετο ἡ ξυμφορὰ, καὶ ἡ οἰμωγὴ ἐκ τοῦ Πειραιῶς διὰ τῶν μακρῶν τειχῶν ἐς ἄστυ διῆκεν, ὃ ἕτερος τῷ ἑτέρῳ παραγγέλλων· ὥστε κείνης τῆς 35 νυκτός οὐδεὶς ἐκοιμήθη, οὐ μόνον τοὺς ἀπολωλότας πενθοῦντες,

ἀλλὰ πολὺ ἔτι μᾶλλον αὐτοὶ ἑαυτοὺς πείσεσθαι νομίζοντες, οἷα
ἐποίησαν Μηλίους τε, Λακεδαιμονίων ἀποίκους ὄντας, κρατήσαν-
τες πολιορκίᾳ, καὶ Ἰστιαίας, καὶ Σκιωναίους, καὶ Τυρωναίους,
καὶ Αἰγινήτας, καὶ ἄλλους πολλοὺς τῶν Ἑλλήνων. Τῇ δ' ὕστε-
5 ραίᾳ ἐκκλησίαν ἐποίησαν, ἐν ᾗ ἔδοξε, τοὺς τε λιμένας ἀποχωῶσαι,
πλὴν ἐνός, καὶ τὰ τεῖχη εὐτρεπίζειν, καὶ φύλακας ἐφιστάναι, καὶ
τᾶλλα πάντα ὥς ἐς πολιορκίαν παρασκευάζειν τὴν πόλιν. Καὶ
οὗτοι μὲν περὶ ταῦτα ἦσαν.

Λύσανδρος δ' ἐκ τοῦ Ἑλλησπόντου ναυδὶ διακοσίαις ἀφικό-
10 μενος ἐς τὴν Λέσβον, κατεσκευάσατο τὰς τε ἄλλας πόλεις ἐν αὐτῇ,
καὶ Μιτυλήνῃν· ἐς δὲ τὰ ἐπὶ Θράκης χωρία ἔπεμψε δέκα τριήρεις
ἔχοντα Ἑτεόνικον, ὃς τὰ ἐκεῖ πάντα πρὸς Λακεδαιμονίους μετέστη-
σεν. Εὐθύς δὲ καὶ ἡ ἄλλη Ἑλλὰς ἀφειστήκει Ἀθηναίων μετὰ
τὴν ναυμαχίαν, πλὴν Σαμίων. Οὗτοι δὲ, σφαγὰς τῶν γνωρίμων
15 ποιήσαντες, κατεῖχον τὴν πόλιν. Λύσανδρος δὲ μετὰ ταῦτα ἔπεμ-
ψε πρὸς Ἀγίν τε ἐς Δεκέλειαν καὶ ἐς Λακεδαίμονα, ὅτι προσπλεῖ
σὺν διακοσίαις ναυσί. Λακεδαιμόνιοι δὲ ἐξήεσαν πανδημεῖ, καὶ
οἱ ἄλλοι Πελοποννήσιοι, πλὴν Ἀργείων, παραγγείλαντος τοῦ ἑτέρου
Λακεδαιμονίων βασιλέως Πανσανίου. Ἐπεὶ δὲ ἅπαντες ἡθροί-
20 σθησαν, ἀναλαβὼν αὐτοὺς, πρὸς τὴν πόλιν ἐστρατοπέδευσεν ἐν τῇ
Ἀκαδημίᾳ, τῷ καλουμένῳ γυμνασίῳ. Λύσανδρος δὲ, ἀφικόμενος
πρὸς Αἴγιναν, ἀπέδωκε τὴν πόλιν Αἰγινήταις, ὅσους ἠδύνατο
πλείστους ἀθροίσας αὐτῶν· ὥς δ' αὐτως καὶ Μηλίοις, καὶ τοῖς
ἄλλοις, ὅσοι τῶν αὐτῶν ἐστέροντο. Μετὰ δὲ τοῦτο δηώσας Σαλα-
25 μῖνα, ὥρμισετο πρὸς τὸν Πειραιᾶ ναυσὶ πεντήκοντα καὶ ἑκατὸν,
καὶ τὰ πλοῖα εἶργε τοῦ εἰσπλου.

Οἱ δ' Ἀθηναῖοι, πολιορκούμενοι κατὰ γῆν καὶ κατὰ θάλατταν,
ἡπόρουν, τί χρὴ ποιεῖν, οὔτε νεῶν, οὔτε συμμάχων αὐτοῖς ὄντων,
οὔτε σίτου· ἐνόμιζον δ' οὐδεμίαν εἶναι σωτηρίαν, εἰ μὴ παθεῖν,
30 ἃ οὐ τιμωρούμενοι ἐποίησαν, ἀλλὰ διὰ τὴν ἵβριν ἡδίκουν ἀνθρώ-
πους μικροπολίτας, οὐδ' ἐπὶ μιᾷ αἰτίᾳ ἑτέρᾳ, ἢ ὅτι ἐκείνοις συνε-
μάχουν. Διὰ ταῦτα τοὺς ἀτίμους ἐπιτίμους ποιήσαντες, ἑκαρτέ-
ρουν· καὶ ἀποθνησκόντων ἐν τῇ πόλει λιμῶ πολλῶν, οὐ διελέγοντο
περὶ διαλλαγῆς. Ἐπεὶ δὲ παντελῶς ἡδη ὁ σῖτος ἐπελελειόπει, ἔπεμ-
35 ψαν πρέσβεις παρὰ Ἀγίν, βουλόμενοι ξύμμαχοι εἶναι Λακεδαιμο-
νίοις, ἔχοντες τὰ τεῖχη καὶ τὸν Πειραιᾶ, καὶ ἐπὶ τούτοις ξυνηγάς

ποιεῖσθαι. Ὁ δὲ αὐτοὺς εἰς Λακεδαίμονα ἐκέλευεν ἵεναι· οὐ γὰρ εἶναι κύριος αὐτός. Ἐπεὶ δ' ἀπήγγειλαν οἱ πρέσβεις ταῦτα τοῖς Ἀθηναίοις, ἐπεμψαν αὐτοὺς εἰς Λακεδαίμονα. Οἱ δ', ἐπεὶ ἦσαν ἐν Σελλασίᾳ, πλησίον τῆς Λακωνικῆς, καὶ ἐπύθοντο αὐτῶν οἱ Ἐφο- 5 ροί, ἃ ἔλεγον, ὄντα οἰᾶ περ καὶ πρὸς Ἄγιον, αὐτόθεν αὐτοὺς ἐκέ- λειν ἀπιέναι, καὶ, εἴ τι δέονται εἰρήνης, κάλλιον ἦκειν βουλευσα- μένους. Οἱ δὲ πρέσβεις ἐπεὶ ἦκον οἴκαδε, καὶ ἀπήγγειλαν ταῦτα εἰς τὴν πόλιν, ἀθυμία ἐνέπεσε πᾶσιν· ὥντο γὰρ ἀνδραποδισθί- σασθαι, καὶ, ὥς ἂν πέμπωσιν ἐτέρους πρέσβεις, πολλοὺς τῷ λιμῷ ἀπολῆσθαι. Περὶ δὲ τῶν τειχῶν τῆς καθαιρέσεως οὐδεὶς ἠβούλετο 10 ξυμβουλεύειν· Ἀρχέστρατος γὰρ, εἰπὼν ἐν τῇ βουλῇ, Λακεδαιμο- νίοις κράτιστον εἶναι, ἐφ' οἷς προεκαλοῦντο, εἰρήνην ποιεῖσθαι, ἐδέσθη (προεκαλοῦντο δὲ τῶν μακρῶν τειχῶν ἐπὶ δέκα σταδίους καθελεῖν ἑκάτερον)· ἐγένετο δὲ ψήφισμα, μὴ ἐξεῖναι περὶ τούτων ξυμβουλεύειν. Τοιούτων δὲ ὄντων, Θηραμένης ἐν ἐκκλησίᾳ εἶπεν, 15 ὅτι, εἰ βούλονται αὐτὸν πέμψαι παρὰ Λύσανδρον, εἰδὼς ἥξει Λακεδαιμονίους, πότερον ἐξανδραποδίσασθαι τὴν πόλιν βουλόμε- νοι ἀντέχουσι περὶ τῶν τειχῶν, ἢ πίστειως ἔνεκα. Περσφθίς δὲ διέτριβε παρὰ Λυσάνδρῳ τρεῖς μῆνας καὶ πλείω, ἐπιτηρῶν, ὅποτε Ἀθηναῖοι ἔμελλον, διὰ τὸ ἐπιλειοιπέναι τὸν σῆτον ἅπαντα, ὃ τι τὶς 20 λέγοι, ὁμολογήσειν. Ἐπεὶ δὲ ἦκε τῷ τετάρτῳ μηνί, ἀπήγγειλεν ἐν ἐκκλησίᾳ, ὅτι αὐτὸν Λύσανδρος τέως μὲν κατέχει, εἴτα κελεύει εἰς Λακεδαίμονα ἵεναι· οὐ γὰρ εἶναι κύριος, ὣν ἐρωτῶτο ὑπ' αὐτοῦ, ἀλλὰ τοὺς Ἐφόρους. Μετὰ ταῦτα ἠρέθη πρεσβευτὴς εἰς Λακεδαί- μονα αὐτοκράτῳ δέκατος αὐτός. Λύσανδρος δὲ τοῖς Ἐφόροις 25 ἔπεμψεν ἀγγελοῦντα μετ' ἄλλων Λακεδαιμονίων Ἀριστοτέλην, φυγάδα Ἀθηναῖον ὄντα, ὅτι ἀποκρίναιτο Θηραμένει, κείνους κυρίους εἶναι εἰρήνης καὶ πολέμου. Θηραμένης δὲ, καὶ οἱ ἄλλοι πρέσβεις, ἐπεὶ ἦσαν ἐν Σελλασίᾳ, ἐρωτῶμενοι, ἐπὶ τίνι λόγῳ ἦκειν, εἶπον, ὅτι αὐτοκράτορες περὶ εἰρήνης. Μετὰ ταῦτα οἱ Ἐφοροί 30 καλεῖν ἐκέλευον. Ἐπεὶ δ' ἦκον, ἐκκλησίαν ἐποίησαν, ἐν ᾗ ἀντέλε- γον Κορίνθιοι καὶ Θηβαῖοι μάλιστα, πολλοὶ δὲ καὶ ἄλλοι τῶν Ἑλλήνων, μὴ σπένδασθαι Ἀθηναίοις, ἀλλ' ἐξαιρεῖν. Λακεδαι- μονίῳ δὲ οὐκ ἔφασαν πόλιν Ἑλληνίδα ἀνδραποδεῖν, μέγα ἀγαθὸν ἐργασμένην ἐν τοῖς μεγίστοις κινδύνοις γενομένης τῇ Ἑλλάδι· 35 ἀλλ' ἐποιοῦντο εἰρήνην, ἐφ' ᾗ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ

καθελόντας, καὶ τὰς ναῦς πλὴν δώδεκα παραδόντας, καὶ τοὺς
 φυγάδας κατὰξαντας, τὸν αὐτὸν ἐχθρὸν καὶ φίλον νομίζοντας,
 Λακεδαιμονίοις ἔπεσθαι καὶ κατὰ γῆν καὶ κατὰ θάλατταν, ὅποι
 ἂν ἡγῶνται. Θηραμένης δὲ καὶ οἱ σὺν αὐτῷ πρέσβεις ἐπανεφέ-
 5 ροντο ταῦτα ἐς τὰς Ἀθήνας. Εἰσιόντας δ' αὐτοὺς ὄχλος περιε-
 χεῖτο πολὺς, φοβούμενοι, μὴ ἄπρακτοι ἦκοιεν· οὐ γὰρ ἔτι ἐνεχῶρει
 μένειν διὰ τὸ πλῆθος τῶν ἀπολλυμένων τῷ λιμῷ. Τῇ δὲ ὑστεραίᾳ
 ἀπήγγελλον οἱ πρέσβεις, ἐφ' οἷς οἱ Λακεδαιμόνιοι ποιοῖντο τὴν
 εἰρήνην· προηγόρει δὲ αὐτῶν Θηραμένης, λέγων, ὥς χρὴ πείθε-
 10 σθαι Λακεδαιμονίοις, καὶ τὰ τεῖχη περιαιρεῖν. Ἀντιπόντων δὲ
 τινων αὐτῷ, πολλῶ δὲ πλειόνων ξυνεπαινεσάντων, ἔδοξε δίχεσθαι
 τὴν εἰρήνην. Μετὰ δὲ ταῦτα Λύσανδρός τε κατέπλει ἐς τὸν Πει-
 ραιᾶ, καὶ οἱ φυγάδες κατήεσαν, καὶ τὰ τεῖχη κατέσκαπτον ὑπ'
 αὐλητρίδων πολλῇ προθυμίᾳ, νομίζοντες, ἐκείνην τὴν ἡμέραν τῇ
 15 Ἑλλάδι ἄρχειν τῆς ἐλευθερίας.

Καὶ ὁ ἐνιαυτὸς ἔληγεν, ἐν ᾧ μεσοῦντι Διονύσιος ὁ Ἐρμοκρά-
 τος Συρακούσιος ἐτυράννησε, μάχῃ μὲν πρότερον ἡττηθέντων
 ὑπὸ Συρακουσίων Καρχηδονίων, σπάνει δὲ σίτου ἐλόντων Ἀκρά-
 γαντα, ἑλλιπόντων τῶν Σικελιωτῶν τὴν πόλιν.
 20 Τῷ δ' ἐπιόντι ἔτει, ἐν ᾧ ἦν Ὀλυμπιάς, ἥ τὸ στάδιον ἐνέκα
 Κροκίνας Θετταλὸς, Εὐδίου ἐν Σπάρτῃ ἐφορευόντος, Πυθοδώρου
 δ' ἐν Ἀθήναις ἀρχοντας, ὃν Ἀθηναῖοι, ὅτι ἐν ὀλιγαρχίᾳ ἤρεθ-
 οὐκ ὀνομάζουσιν, ἀλλ' ἀναρχίαν τὸν ἐνιαυτὸν καλοῦσιν, (ἐγένετο
 δὲ αὕτη ἡ ὀλιγαρχία ὧδε· ἔδοξε τῷ δήμῳ, τριάκοντα ἄνδρας
 25 ἐλέσθαι, οἱ τοὺς πατέρας νόμους συγγράψουσι, καθ' οὓς πολιτεύ-
 σουνσι· καὶ ἡρέθησαν οὗτοι, Πολυάρχης, Κριτίας, Μηλόβιος,
 Ἰππόλοχος, Εὐκλείδης, Ἰέρων, Μησιλόχος, Χρέμων, Θηραμένης,
 Ἀρεσίαις, Διοκλῆς, Φαιδρίας, Χαιρέλεως, Ἀναίτιος, Πείσων,
 Σοφοκλῆς, Ἐρατοσθένης, Χαρικλῆς, Ὀνομακλῆς, Θεόγνης, Αἰσχί-
 30 νης, Θεογένης, Κλεομήδης, Ἐρασίστρατος, Φεῖδων, Δρακοντίδης,
 Εὐμάθης, Ἀριστοτέλης, Ἰππόμαχος, Μησιθείδης·) τούτων δὴ
 πραχθέντων, ἀπέπλει Λύσανδρος πρὸς Σάμον· Ἅγις δ' ἐκ τῆς
 Δακελείας ἀπαγαγὼν τὸ πεζὸν στράτευμα, διέλυσε κατὰ πόλεις
 ἐκάστους.

35 Κατὰ δὲ τοῦτον τὸν καιρὸν περὶ ἡλίου ἔκλειψιν Λυκόφρων ὁ
 Φεραῖος, βουλόμενος ἄρξαι ὅλης τῆς Θετταλίας, τοὺς ἐναντιουμέ-

νους αὐτῷ τῶν Θετταλῶν, Λαρισαίους τε καὶ ἄλλους, ἐνίκησε μάχῃ, καὶ πολλοὺς ἀπέκτεινεν.

Ἐν δὲ τῷ αὐτῷ χρόνῳ καὶ Διονύσιος, ὁ Συρακούσιος τύραννος, μάχῃ ἡττηθεὶς ὑπὸ Καρχηδονίων, Γέλαν καὶ Καμαρίναν ἀπώλεσε. Μετ' ὀλίγον δὲ καὶ Λεοντίνοι, Συρακουσίους ξυνοικουντες, ἀπέστησαν ἐς τὴν αὐτῶν πόλιν ἀπὸ Διονυσίου καὶ Συρακουσίων. Παραχρῆμα δὲ καὶ οἱ Συρακούσιοι ἱππεῖς ὑπὸ Διονυσίου ἐς Κατάνην ἀπεστάλησαν.

Οἱ δὲ Σύμιοι, πολιορκούμενοι ὑπὸ Λυσάνδρου πάντη, ἐπεὶ βουλευομένων αὐτῶν τοπρωτῶν ὁμολογεῖν, προσβάλλειν ἤδη ἔμελλεν ὁ Λύσανδρος, ὡμολόγησαν, ἐν ἱμάτιον ἔχων ἕκαστος ἀπιέναι τῶν ἐλευθέρων, τὰ δ' ἄλλα παραδοῦναι· καὶ οὕτως ἐξῆλθον. Λύσανδρος δὲ, τοῖς ἀρχαίοις πολίταις παραδοὺς τὴν πόλιν καὶ τὰ ἐνόντα πάντα, καὶ δέκα ἄρχοντας καταστήσας φρουροὺς, ἀφῆκε τὸ τῶν ξυμμάχων ναυτικὸν κατὰ πόλεις· ταῖς δὲ Λακωνικαῖς ναυσὶν ἀπέπλευσεν ἐς Λακεδαίμονα, ἀπάγων τὰ τε τῶν αἰχμαλώτων νεῶν ἀκρωτήρια, καὶ τὰς ἐκ τοῦ Πειραιῶς τριήρεις, πλὴν δώδεκα, καὶ στεφάνους, οὓς παρὰ τῶν πόλεων ἐλάμβανε δῶρα ἰδίᾳ, καὶ ἀργυρίου τετρακόσια καὶ ἑβδομήκοντα τάλαντα, ἃ περιεγένοντο τῶν φόρων, οὓς αὐτῷ Κῦρος παρέδειξεν ἐς τὸν πόλεμον, καὶ εἴ τι ἄλλο προσεκτίσαστο ἐν τῷ πολέμῳ. Ταῦτα δὲ πάντα Λακεδαιμονίοις ἀπέδωκε, τελευτῶντος τοῦ θέρους, ἐς ὃ ὁ ἐξάμηνος καὶ ὀκτὼ καὶ εἴκοσιν ἔτη τῷ πολέμῳ ἐτελεύτα, ἐν οἷς Ἑφοροὶ ἀριθμούμενοι οἶδε ἐγένοντο· Αἰνησίης πρῶτος, ἐφ' οὗ ἤρξατο ὁ πόλεμος, πέμπτῳ καὶ δεκάτῳ ἔτει τῶν μετ' Εὐβοίας ἄλωσιν τριακονταετίδων σπονδῶν· μετὰ δὲ τοῦτον οἶδε, Βρασιίδας, Ἰσάνωρ, Σωστρατίδας, Ἐξαρχος, Ἀγησίστρατος, Ἀγγενίδας, Ὀνομακλῆς, Ζεῦξιππος, Πιτύας, Πλειστόλας, Κλεινόμαχος, Ἰλαρχος, Λέων, Χαιρίδας, Πατησιάδας, Κλεοσθένης, Λυκάριος, Ἐπήρατος, Ὀνομάντιος, Ἀλεξιππίδας, Μισγολαΐδας, Ἰστιάς, Ἀρακος, Εὐάρχιππος, Παντιακλῆς, Πιτύας, Ἀρχύτας, Εὐδίκος, ἐφ' οὗ Λύσανδρος, πρᾶξας τὰ εἰρημένα, οἴκαδε κατέπλευσεν.

Οἱ δὲ τριάκοντα ἤρεθθησαν μὲν, ἐπεὶ τάχιστα τὰ μακρὰ τείχη καὶ τὰ περὶ τὸν Πειραιᾶ καθηρέθη· αἰρεθέντες δὲ, ἐφ' ᾧ τε ξυγγράφαι νόμους, καθ' οὓσιν αὖτε πολιτεύουσιντο, τούτους μὲν αἰετὶ ἔμελλον ξυγγράφειν τε καὶ ἀποδεικνύναι, βουλὴν δὲ καὶ τὰς ἄλλας

ἀρχὰς κατέστησαν, ὥς ἐδόκει αὐτοῖς. Ἐπειτα πρῶτον μὲν, οὓς
 πάντες ἤδεσαν ἐν τῇ δημοκρατίᾳ ἀπὸ συκοφαντίας ζῶντας, καὶ
 τοῖς καλοῖς καὶ ἀγαθοῖς βαρεῖς ὄντας, συλλαμβάνοντες ὑπῆγον
 θανάτου· καὶ ἡ τε βουλὴ ἡδέως αὐτῶν κατεψηφίζετο, οἱ τε ἄλλοι,
 5 οἷοι ξυνήδεσαν ἑαυτοῖς μὴ ὄντες τοιοῦτοι, οὐδὲν ἤχοντο. Ἐπεὶ
 δὲ ἤρξαντο βουλευέσθαι, ὅπως ἂν ἐξείη αὐτοῖς τῇ πόλει χρῆσθαι,
 ὅπως βούλοιντο, ἐκ τούτου πρῶτον μὲν, πέμψαντες ἐς Λακεδαιμόνα
 Αἰσχίνην τε καὶ Ἀριστοτέλην, ἔπεισαν Λύσανδρον, φρουροὺς
 σφίσι ξυμπρᾶξαι ἔλθειν, ἕως δὴ, τοὺς πονηροὺς ἐκποδῶν ποιησά-
 10 μενοι, καταστήσαιντο τὴν πολιτείαν· θρέψειν δὲ αὐτοὶ ὑπὸ σκηνῶν
 το. Ὁ δὲ πεισθεὶς, τοὺς τε φρουροὺς καὶ Καλλίβιον ἀρμολογῶν
 ξυνέπραξεν αὐτοῖς πεμφθῆναι. Οἱ δ' ἐπεὶ τὴν φρουρὰν ἔλαβον,
 τὸν μὲν Καλλίβιον ἐθεράπευον πάσῃ θεραπείᾳ, ὥς πάντα ἐκαι-
 νοίη, ἃ πράττειεν· τῶν δὲ φρουρῶν τούτου ξυμπέμποντος αὐτοῖς,
 15 οὓς ἐβούλοντο, ξυνελάμβανον, οὐκ εἴ τι τοὺς πονηροὺς τε καὶ ὀλίγου
 ἀξίους, ἀλλ' ἥδη οὓς ἐνόμιζον ἥκιστα μὲν παρωθουμένους ἂν
 ἀνέχεσθαι, ἀντιπράττειν δὲ τι ἐπιχειροῦντας πλείστους ἂν τοὺς
 ξυνελθόντας λαμβάνειν. Τῷ μὲν οὖν πρώτῳ χρόνῳ ὁ Κριτίας τῷ
 Θηραμένει ὁμογνώμων τε καὶ φίλος ἦν. Ἐπεὶ δὲ αὐτὸς μὲν
 20 προπετής ἦν ἐπὶ τὸ πολλοὺς ἀποκτείνειν, αἷτε καὶ φυγῶν ὑπὸ τοῦ
 δήμου, ὁ δὲ Θηραμένης ἀντέκοπτε, λέγων, ὅτι οὐκ εἰκὸς εἶη θανα-
 τοῦν, εἴ τις ἐτιμᾶτο ὑπὸ τοῦ δήμου, τοὺς δὲ καλοὺς καὶ ἀγαθοὺς
 μηδὲν κακὸν εἰργάζετο· ἐπεὶ καὶ ἐγὼ, ἔφη, καὶ σὺ πολλὰ δὴ τοῦ
 ἀρεσκεῖν ἕνεκα τῇ πόλει καὶ εἵπομεν καὶ ἐπράξαμεν. Ὁ δὲ (ἔτι
 25 γὰρ οἰκειῶς ἐχρήτο τῷ Θηραμένει) ἀντέλεγεν, ὅτι οὐκ ἐγγυφοίη
 τοῖς πλεονεκτεῖν βουλευμένοις, μὴ οὐκ ἐκποδῶν ποιεῖσθαι τοὺς
 ἱκανωτάτους διακωλύειν· εἰ δὲ, ὅτι τριάκοντα ἐσμέν, καὶ οὐχ εἰς,
 ἥτιόν τι οἶει, ὥσπερ τυραννίδος, ταύτης τῆς ἀρχῆς χρῆναι ἐπιμα-
 λεῖσθαι, εὐήθης εἶ. Ἐπεὶ δὲ, ἀποθνησκόντων πολλῶν, καὶ
 30 ἀδίκως, πολλοὶ δῆλοι ἦσαν ξυνιστάμενοί τε καὶ θαυμάζοντες, τί
 ἔσοιτο ἡ πολιτεία, πάλιν ἔλεγεν ὁ Θηραμένης, ὅτι, εἰ μὴ τις κοινο-
 νοὺς ἱκανοὺς λήψοιτο τῶν πραγμάτων, ἀδύνατον ἔσοιτο τὴν ὀλο-
 γαρχίαν διαμένειν. Ἐκ τούτου μέντοι Κριτίας καὶ οἱ ἄλλοι οἱ ἐκ
 τῶν τριάκοντα, ἥδη φοβούμενοι, καὶ οὐχ ἥκιστα τὸν Θηραμένην,
 85 μὴ συρφεύειν πρὸς αὐτὸν οἱ πολῖται, καταλέγουσι τρισχιλίους
 τοὺς μεθέξοντας δὴ τῶν πραγμάτων. Ὁ δ' αὖ Θηραμένης καὶ

πρὸς ταῦτα ἔλεγεν, ὅτι ἄτοπον δοκοίη ἑαυτῷ εἶναι, τὸ πρῶτον μὲν, βουλομένους τοὺς βελτίστους τῶν πολιτῶν, κοινωνοὺς ποιήσασθαι τρισχιλίους, ὥσπερ τὸν ἀριθμὸν τοῦτον ἔχοντά τινα ἀνάγκην καλοὺς καὶ ἀγαθοὺς εἶναι, καὶ οὐτ' ἔξω τούτων σπονδαίους, οὐτ' ἐντὸς τούτων πονηροὺς οἷόν τε εἶη γενέσθαι· ἔπειτα δ', ἔφη, 5 ὁρῶ ἔγωγε δύο ὑμᾶς τὰ ἐναντιώτατα πράττοντας, βιαίαν τε τὴν ἀρχὴν καὶ ἥττονα τῶν ἀρχομένων κατασκευαζομένους. Ὁ μὲν ταῦτ' ἔλεγεν. Οἱ δ' ἐξέτασιν ποιήσαντες τῶν μὲν τρισχιλίων ἐν τῇ ἀγορᾷ, τῶν δὲ ἔξω τοῦ καταλόγου ἄλλων ἄλλαχοῦ, ἔπειτα κελεύσαντες ἐπὶ τὰ ὄπλα, ἐν ᾗ ἐκεῖνοι ἀπεληλύθισαν, πέμψαντες τοὺς 10 φρουροὺς καὶ τῶν πολιτῶν τοὺς ὁμογνώμονας αὐτοῖς, τὰ ὄπλα πάντων, πλὴν τῶν τρισχιλίων, παρείλοντο· καὶ ἀνακομίσαντες ταῦτα ἐς τὴν ἀκρόπολιν, ξυνέθηκαν ἐν τῷ ναῷ. Τούτων δὲ γενομένων, ὡς ἐξὸν ἤδη ποιεῖν αὐτοῖς, ὃ τι βούλιντο, πολλοὺς μὲν ἔχθρας ἔνεκα ἀπέκτεινον, πολλοὺς δὲ χρημάτων. Ἔδοξε δ' αὐτοῖς, 15 ὅπως ἔχοιεν καὶ τοῖς φρουροῖς χρήματα διδόναι, καὶ τῶν μετοίκων ἕνα ἕκαστον λαβεῖν, καὶ αὐτοὺς μὲν ἀποκτείνειν, τὰ δὲ χρήματα αὐτῶν ἀποσημῆναι. Ἐκέλευον δὲ καὶ τὸν Θηραμένην λαβεῖν, ὅντινα βούλοιτο. Ὁ δ' ἀπεκρίνατο· Ἀλλ' οὐ δοκεῖ μοι, ἔφη, καλὸν εἶναι, φάσκοντας βελτίστους εἶναι, ἀδικώτερα τῶν συκοφαν- 20 τῶν ποιεῖν. Ἐκεῖνοι μὲν γάρ, παρ' ὧν χρήματα λαμβάνοιεν, ζῆν εἶων· ἡμεῖς δὲ ἀποκτενοῦμεν μηδὲν ἀδικοῦντας, ἵνα χρήματα λαμβάνωμεν; Πῶς οὐ ταῦτα τῷ παντὶ ἐκείνων ἀδικώτερα; Οἱ δ', ἐμποδῶν νομίζοντες αὐτὸν εἶναι τῷ ποιεῖν, ὃ τι βούλιντο, ἐπιβου- 25 λεύουσιν αὐτῷ, καὶ ἰδίᾳ πρὸς τοὺς βουλευτὰς ἄλλος πρὸς ἄλλον διέβαλλον, ὡς λυμαινόμενον τὴν πολιτείαν. Καὶ παραγγείλαντες νεανίσκοις, οἱ ἐδόκουν αὐτοῖς θρασύτατοι εἶναι, ξιφίδια ὑπὸ μάλης ἔχοντας παραγενέσθαι, ξυνέλεξαν τὴν βουλήν. Ἐπεὶ δὲ ὁ Θηραμένης παρῆν, ἀναστὰς ὁ Κριτίας ἔλεξεν ὥδε.

30

Ω ἄνδρες βουλευταῖ, εἰ μὲν τις ὑμῶν νομίζει πλείονας τοῦ καιροῦ ἀποθνήσκειν, ἐννοησάτω, ὅτι, ὅπου πολιτεῖαι μεθίστανται, πανταχοῦ ταῦτα γίγνεται· πλείστους δ' ἀνάγκη πολεμίους εἶναι τοῖς ἐς ὀλιγαρχίαν μεθιστάσι, διὰ τε τὸ πολυανθρωποτάτην τῶν Ἑλληνίδων τὴν πόλιν εἶναι, καὶ διὰ τὸ πλείστον χρόνον ἐν ἐλευθερίᾳ τὸν δῆμον τετράφθαι. Ἡμεῖς δὲ, γνόντες μὲν, τοῖς οἷοις ἡμῖν τε 35 καὶ ὑμῖν χαλεπὴν πολιτείαν εἶναι δημοκρατίαν, γνόντες δὲ, ὅτι

Λακεδαιμονίοις τοῖς περισσώσασιν ἡμᾶς ὃ μὲν δῆμος οὐποτ' ἂν
 φίλος γένοιτο, οἱ δὲ βέλτιστοι αἰεὶ ἂν πιστοὶ διατελοῖεν, διὰ ταῦτα
 σὺν τῇ Λακεδαιμονίων γνώμῃ τήνδε τὴν πολιτείαν καθίσταμεν.
 Καὶ ἐάν τινα αἰσθανώμεθα ἐναντίον τῇ ὀλιγαρχίᾳ, ὅσον δυνάμε-
 5 θα, ἐκποδὼν ποιούμεθα· πολὺ δὲ μάλιστα ἡμῖν δοκεῖ δίκαιον
 εἶναι, εἴ τις ἡμῶν αὐτῶν λυμάνεται ταύτῃ τῇ καταστάσει, δίκην
 αὐτὸν διδόναι. Νῦν οὖν αἰσθανόμεθα Θηραμένην τουτονὶ, οἷς
 δύνатаι, ἀπολλύντα ἡμᾶς τε καὶ ὑμᾶς. Ὡς δὲ ταῦτα ἀληθῆ, ἦν
 κατανοῇτε, εὐρήσετε οὔτε ψέγοντα οὐδένα μᾶλλον Θηραμένους
 10 τουτουῖ τὰ παρόντα, οὔτε ἐναντιούμενον, ὅταν τινὰ ἐκποδὼν βου-
 λώμεθα ποιήσασθαι τῶν δημαγωγῶν. Εἰ μὲν τοίνυν ἐξ ἀρχῆς
 ταῦτα ἐγύγνωσκε, πολέμιος μὲν ἦν, οὐ μέντοι πονηρός γ' ἂν
 δικαίως ἐνομίζετο· νῦν δὲ, αὐτὸς μὲν ἄρξας τῆς πρὸς Λακεδαιμο-
 νίους πίστεως καὶ φιλίας, αὐτὸς δὲ τῆς τοῦ δήμου καταλύσεως,
 15 μάλιστα δὲ ἐξορμήσας ἡμᾶς τοῖς πρώτοις ὑπαγομένοις ἐς ἡμᾶς
 δίκην ἐπιτιθέναι, νῦν, ἐπεὶ καὶ ὑμεῖς καὶ ἡμεῖς φανερώς ἐχθροὶ
 τῷ δήμῳ γεγενήμεθα, οὐκέτ' αὐτῷ τὰ γιγνόμενα ἀρέσκει, ὅπως
 αὐτὸν μὲν αὐτὸν ἐν τῷ ἀσφαλεῖ καταστῇ, ἡμεῖς δὲ δίκην δώμεν τῶν
 πεπραγμένων. Ὡς τε οὐ μόνον ὡς ἐχθρῷ αὐτῷ προσήκει, ἀλλὰ
 20 καὶ ὡς προδότῃ ὑμῶν τε καὶ ἡμῶν, διδόναι τὴν δίκην. Καίτοι
 τοσούτῳ μὲν δεινότερον προδοσία πολέμου, ὅσῳ χαλεπώτερον
 φυλάξασθαι τὸ ἀφανὲς τοῦ φανεροῦ· τοσούτῳ δ' ἐχθισον, ὅσῳ
 πολέμιοι μὲν ἀνθρωποὶ καὶ σπένδονται αὐθις, καὶ πιστοὶ γίγνον-
 ται· ὃν δ' ἂν προδιδόντα λαμβάνωσι, τούτῳ οὔτε ἐσπείσατο
 25 πώποτε οὐδεὶς, οὔτ' ἂν σπείσαιο τοῦ λοιποῦ. Ἴνα δὲ εἰδῇτε, ὅτι
 αὐ καὶνὰ ταῦτα οὗτος ποιῇ, ἀλλὰ φύσει προδότης ἐστίν, ἀναμνήσω
 ὑμᾶς τὰ τούτῳ πεπραγμένα. Οὗτος γὰρ ἐξ ἀρχῆς μὲν τιμώμενος
 ὑπὸ τοῦ δήμου, κατὰ τὸν πατέρα Ἄγνωναν, προπετέστατος ἐγένετο
 τὴν δημοκρατίαν μεταστῆσαι ἐς τοὺς τετρακοσίους, καὶ ἐπρώτειεν
 30 ἐν ἐκείνοις. Ἐπεὶ δ' ἤσθετο ἀντίπαλόν τι τῇ ὀλιγαρχίᾳ ξυνιστά-
 μενον, πρῶτος αὐτῷ ἡγεμῶν τῷ δήμῳ ἐπ' ἐκείνους ἐγένετο. Ὅθεν
 δήπου καὶ κόθορνος ἐπικαλεῖται. Καὶ γὰρ ὁ κόθορνος ἀρμότ-
 τειν μὲν τοῖς ποσὶν ἀμφοτέροις δοκεῖ, ἀποβλέπει δ' ἐπ' ἀμφοτέ-
 ρον. Δεῖ δὲ, ὡς Θηράμενες, ἄνδρα τὸν ἄξιον ζῆν οὐ προάγειν
 35 μὲν δεινὸν εἶναι τοὺς ξυρόντας ἐς πράγματα, ἦν δὲ τι ἀντικόπη,
 εὐθύς μεταβάλλεσθαι· ἀλλ' ὥσπερ ἐν νηϊ διαπονεῖσθαι, ἕως ἂν

ἐς οὐρον καταστῆσαι· εἰ δὲ μὴ, πῶς ἂν ἀφίκοντό ποτε, ἔνθα δεῖ, εἰ, ἐπειδὴν τι ἀντικώψη, εὐθὺς ἐς τὰναντία πλείοειν; Καὶ εἰσὶ μὲν δῆπου πᾶσαι μεταβολαὶ πολιτειῶν θανατηφόροι· σὺ δὲ, διὰ τὸ εὐμετάβολος εἶναι, πλείστοις μὲν μεταίτιος εἰ ἐξ ὀλιγαρχίας ὑπὸ τοῦ δήμου ἀπολωλέναι, πλείστοις δ' ἐκ δημοκρατίας ὑπὸ τῶν βελ- 5 τιόνων. Οὗτος δὲ τοι ἐστὶν, ὅς, ταχθεὶς ἀνελέσθαι ὑπὸ τῶν στρατηγῶν τοὺς καταδύντας Ἀθηναίων ἐν τῇ περὶ Λέσβον ναυμα- χίᾳ, αὐτὸς οὐκ ἀνελόμενος, ὅμως τῶν στρατηγῶν κατηγορῶν ἀπέ- κτεινεν αὐτούς, ἵνα αὐτὸς περισωθῇ. "Οστις γε μὴν φανερός ἐστι τοῦ μὲν πλεονεκτεῖν ἀεὶ ἐπιμελούμενος, τοῦ δὲ καλοῦ καὶ τῶν 10 φίλων μὴδὲν ἐντρεπόμενος, πῶς τούτου χρή ποτε φείσασθαι; πῶς δ' οὐ φυλάξασθαι, εἰδότας αὐτοῦ τὰς μεταβολὰς, ὡς μὴ καὶ ἡμᾶς ταῦτο δυνασθῇ ποιῆσαι; Ἡμεῖς οὖν τοῦτον ὑπάγομεν καὶ ὡς ἐπι- βουλευόντα, καὶ ὡς προδιδόντα ἡμᾶς τε καὶ ὑμᾶς. Ὡς δ' εἰκότα ποιοῦμεν, καὶ τὰδ' ἐννοήσατε. Καλλίστη μὲν γὰρ δῆπου δοκεῖ 15 πολιτεία εἶναι ἡ Λακεδαιμονίων· εἰ δὲ ἐκείνῃ ἐπιχειρήσειε τις τῶν Ἐφόρων, ἀντὶ τοῦ τοῖς πλείοσι πείθεσθαι, ψέγειν τε τὴν ἀρχὴν, καὶ ἐναντιοῦσθαι τοῖς πραττομένοις, οὐκ ἂν οἴεσθε αὐτὸν καὶ ὑπ' αὐ- τῶν τῶν Ἐφόρων καὶ ὑπὸ τῆς ἄλλης ἀπάσης πόλεως τῆς μεγίστης τιμωρίας ἀξιωθῆναι; Καὶ ὑμεῖς οὖν, ἐὰν σωφρονῇτε, οὐ τούτου, 20 ἀλλ' ὑμῶν φείσεσθε· ὡς οὗτος, σωθεὶς μὲν, πολλοὺς ἂν μέγα φρο- νεῖν ποιήσειε τῶν ἐναντία γιγνωσκόντων ὑμῖν· ἀπολόμενος δὲ, πάντων καὶ τῶν ἐν τῇ πόλει καὶ τῶν ἔξω ὑποτέμειοι ἂν τὰς ἐλπίδας.

Ὁ μὲν ταῦτ' εἰπὼν ἀκαθέζετο· Θηραμένης δὲ ἀναστὰς ἔλεξεν·

Ἀλλὰ πρῶτον μὲν μνησθῆσομαι, ὧ ἄνδρες, ὃ τελευταῖον κατ' 25 ἐμοῦ εἶπε. Φησὶ γάρ με τοὺς στρατηγοὺς ἀποκτεῖναι κατηγο- ροῦντα. Ἐγὼ δὲ οὐκ ἤρχον κατ' ἐκείνων λόγον, ἀλλ' ἐκεῖνοι ἔφα- σαν, προσταχθέντα με ὑφ' ἑαυτῶν οὐκ ἀνελέσθαι τοὺς δυστυχοῦν- τας ἐν τῇ περὶ Λέσβον ναυμαχίᾳ. Ἐγὼ δὲ ἀπολογούμενος, ὡς διὰ τὸν χειμῶνα οὐδὲ πλεῖν, μὴ ὅτι ἀναιρεῖσθαι τοὺς ἄνδρας δυνατόν 30 ἦν, ἔδοξα τῇ πόλει εἰκότα λέγειν, ἐκεῖνοι δὲ ἑαυτῶν κατηγορεῖν ἐφαίνοντο· φάσκοντες γὰρ, οἷόν τε εἶναι σῶσαι τοὺς ἄνδρας, προέμενοι αὐτοὺς ἀπολέσθαι, ἀποπλέοντες ὥχοντο. Οὐ μέντοι θαυμάζω γε τὸ Κριτίαν παρανενομηκεῖν· ὅτε γὰρ ταῦτα ἦν, οὐ παρῶν ἐτύγχανεν, ἀλλ' ἐν Θετταλίᾳ μετὰ Προμηθέως δημοκρατίαν 35 κατασκευασίῳ, καὶ τοὺς πενέστας ὥπλιζεν ἐπὶ τοὺς δεσπότας.

Ὡν μὲν οὖν οὗτος ἐκεῖ ἔπραττε, μηδὲν ἐνθάδε γένοιτο· τάδε γε
 μέντοι ὁμολογῶ ἐγὼ τούτῳ, εἴ τις ὑμᾶς μὲν τῆς ἀρχῆς βούλεται
 παῦσαι, τοὺς δ' ἐπιβουλευόντας ὑμῖν ἰσχυροὺς ποιεῖν, δίκαιον
 εἶναι τῆς μεγίστης αὐτὸν τιμωρίας τυγχάνειν· ὅστις μέντοι ὁ
 5 ταῦτα πράττων ἐστίν, οἶμαι ἂν ὑμᾶς κάλλιστα κρίνειν, τὰ τε πε-
 πραγμένα, καὶ ἃ νῦν πράττει ἕκαστος ἡμῶν, εἰ κατανοήσετε.
 Οὐκοῦν μέχρι μὲν τοῦ ὑμᾶς τε καταστῆναι ἐς τὴν βουλὴν, καὶ
 ἀρχᾶς ἀποδειχθῆναι, καὶ τοὺς ὁμολογουμένως συκοφάντας ὑπάγε-
 σθαι, πάντες ταῦτα ἐγινώσκομεν· ἐπεὶ δὲ οὗτοι ἤρξαντο ἀνδρας
 10 καλοὺς τε καὶ ἀγαθοὺς ξυλλαμβάνειν, ἐκ τούτου καὶ γὰρ ἤρξάμην
 τᾶναντία τούτοις γινώσκειν. Ἡδὲν γάρ, ὅτι, ἀποθνήσκοντος
 μὲν Λέοντος τοῦ Σαλαμινίου, ἀνδρὸς καὶ ὄντος καὶ δοκοῦντος ἱκα-
 νοῦ εἶναι, ἀδικοῦντος δ' οὐδὲ ἐν, οἱ ὅμοιοι τούτῳ φοβήσονται,
 φοβούμενοι δὲ ἐναντίοι τῇδε τῇ πολιτείᾳ ἔσονται. Ἐγίνωσκον
 15 δὲ, ὅτι, ξυλλαμβανομένου Νικηράτου τοῦ Νικίου, καὶ πλουσίου,
 καὶ οὐδὲν πώποτε δημοτικὸν οὔτε αὐτοῦ οὔτε τοῦ πατρὸς πράξαν-
 τος, οἱ τούτῳ ὅμοιοι δυσμενεῖς ὑμῖν γενήσονται. Ἀλλὰ μὴν, καὶ
 Ἀντιφῶντος ὑφ' ὑμῶν ἀπολλυμένου, ὃς ἐν τῷ πολέμῳ δύο τριῆρεις
 εὖ πλεούσας παρείχετο, ἠπιστάμην, ὅτι καὶ οἱ πρόθυμοι τῇ πόλει
 20 γεγεννημένοι πάντες ὑπόπτως ὑμῖν ἔξοιεν. Ἀντεῖπον δὲ καὶ, ὅτε
 τῶν μετοίκων ἓνα ἕκαστον λαβεῖν ἔφασαν χρῆναι· εὐδηλον γάρ
 ἦν, ὅτι, τούτων ἀπολομένων, καὶ οἱ μέτοικοι ἅπαντες πολέμιοι τῇ
 πολιτείᾳ ἔσονται. Ἀντεῖπον δὲ καὶ, ὅτε τὰ ὅπλα τοῦ πλήθους
 παρηγοῦντο, οὐ νομίζων χρῆναι ἀσθενῇ τὴν πόλιν ποιεῖν· οὐδὲ
 25 γὰρ τοὺς Λακεδαιμονίους ἐώρων τούτου ἔνεκα βουλομένους περι-
 σῶσαι ἡμᾶς, ὅπως, ὀλίγοι γενόμενοι, μηδὲν δυναίμεθα αὐτοὺς
 ὠφελεῖν· ἐξῆν γὰρ αὐτοῖς, εἰ τούτου γε δέοιντο, καὶ μηδὲνα λιπεῖν,
 ὀλίγον ἔτι χρόνον τῷ λιμῷ πιέσαντας. Οὐδέ γε τὸ φρουροὺς
 μισθοῦσθαι ξυνήρεσκέ μοι, ἐξὸν αὐτῶν τῶν πολιτῶν τοσούτους
 30 προσλαμβάνειν, ἕως εὐδῶς οἱ ἄρχοντες ἐμέλλομεν τῶν ἀρχομένων
 κρατήσκειν. Ἐπεὶ γε μὴν πολλοὺς ἐώρων ἐν τῇ πόλει τῇ ἀρχῇ τῇδε
 δυσμενεῖς, πολλοὺς δὲ φυγάδας γενομένους, οὐκ ἂν ἐδόκει μοι,
 οὔτε Θρασύβουλον, οὔτε Ἄνυτον, οὔτε Ἀλκιβιάδην φυγαδεύειν·
 ᾗδεν γὰρ, ὅτι οὕτω γε τὸ ἀντίπαλον ἰσχυρὸν ἔσοιτο, εἰ τῷ μὲν
 35 πλήθει ἡγεμόνες ἱκανοὶ προσγενήσονται, τοῖς δὲ ἡγεῖσθαι βουλο-
 μένοις ξύμμαχοι πολλοὶ φανήσονται. Ὅ ταῦτ' οὖν νομοθετῶν ἐν

τῷ φανερῷ, πότερα εὐμενῆς ἂν δικαίως, ἢ προδότης νομίζοιτο ;
 Οὐχ οἱ ἐχθροὺς, ὧς Κριτία, κωλύοντες πολλοὺς ποιῆσθαι, οὐδὲ οἱ
 ξυμμάχους πλείστους διδάσκοντες κτᾶσθαι, οὗτοι τοὺς πολεμίους
 ἰσχυροὺς ποιοῦσιν· ἀλλὰ πολὺ μᾶλλον οἱ ἀδίκως τε χρήματα
 ἀφαιρούμενοι, καὶ τοὺς οὐδὲν ἀδικοῦντας ἀποκτείνοντες, οὗτοι 5
 εἰσιν οἱ καὶ πολλοὺς τοὺς ἐναντίους ποιοῦντες, καὶ προδιδόντες οὐ
 μόνον τοὺς φίλους, ἀλλὰ καὶ ἑαυτοὺς, δι' αἰσχροκέρδειαν. Εἰ δὲ
 μὴ ἄλλως γνωστὸν, ὅτι ἀληθῆ λέγω, ὧδε ἐπισκέψασθε. Πότερον
 οἴεσθε, Θρασύβουλον, καὶ Ἄνυτον, καὶ τοὺς ἄλλους φυγάδας, ἃ
 ἐγὼ λέγω, μᾶλλον ἂν ἐνθάδε βούλεσθαι γίγνεσθαι, ἢ ἃ οὗτοι 10
 πράττουσιν ; Ἐγὼ μὲν γὰρ οἶμαι, νῦν μὲν αὐτοὺς νομίζειν, ξυμ-
 μάχων πάντα μεσὰ εἶναι· εἰ δὲ τὸ κράτιστον τῆς πάλεως προσφι-
 λῶς ἡμῖν εἴη, χαλεπὸν ἂν ἡγεῖσθαι εἶναι καὶ τὸ ἐπιβαίνειν ποι-
 τῆς χώρας. Ἄ δ' αὖ εἶπεν, ὡς ἐγὼ εἰμι οἶός ἀεὶ ποτε μεταβάλλε-
 σθαι, κατανοήσατε καὶ ταῦτα. Τὴν μὲν γὰρ τῶν τετρακοσίων 15
 πολιτείαν καὶ αὐτὸς δῆπου ὁ δῆμος ἐψηφίσατο, διδασκόμενος, ὡς
 οἱ Λακεδαιμόνιοι πάσῃ πολιτείᾳ μᾶλλον ἂν, ἢ δημοκρατίᾳ, πιστεύ-
 σιαν. Ἐπεὶ δὲ γε ἐκείνοι μὲν οὐδὲν ἀνέισαν, οἱ δὲ ἀμφὶ Ἀριστο-
 τέλην καὶ Μελάνθιον καὶ Ἀρίσταρχον, στρατηγοῦντες, φανεροὶ
 ἐγένοντο ἐπὶ τῷ χώματι ἔρυμα τειχίζοντες, ἐς ὃ ἐβούλοντο τοὺς 20
 πολεμίους δεξάμενοι ὑφ' αὐτοῖς καὶ τοῖς ἑτέροις τὴν πόλιν ποιή-
 σασθαι· εἰ ταῦτ' αἰσθανόμενος ἐγὼ διεκώλυσα, τοῦτ' ἔστι προδό-
 την εἶναι τῶν φίλων ; Ἀποκαλεῖ δὲ κόθορνόν με, ὡς ἀμφοτέροις
 περὶόμενον ἀρμόττειν· Ὅστις δὲ μηδετέροις ἀρέσκει, τοῦτον, ὧ
 πρὸς τῶν Θεῶν, τί ποτε καὶ καλέσαι χρή ; Σὺ γὰρ δὴ ἐν μὲν τῇ 25
 δημοκρατίᾳ πάντων μισοδημότατος ἐνομίζου, ἐν δὲ τῇ ἀριστοκρατίᾳ
 πάντων μισοχρηστώτατος γεγένησαι. Ἐγὼ δ', ὧς Κριτία, κείνοις
 μὲν ἀεὶ ποτε πολεμῶ, τοῖς οὐ πρόσθεν οἰομένοις καλὴν ἂν δημο-
 κρατίαν εἶναι, πρὶν ἂν καὶ οἱ δοῦλοι, καὶ οἱ δι' ἀπορίαν δραχμῆς
 ἂν ἀποδόμενοι τὴν πόλιν, δραχμῆς μετέχοιεν· καὶ τοῖσδε γ' αὖ ἀεὶ 30
 ἐναντίος εἰμι, οἳ οὐκ οἶονται καλὴν ἂν ἐγγενέσθαι ὀλιγαρχίαν,
 πρὶν ἂν ἐς τὸ ὑπ' ὀλίγων τυραννῆσθαι τὴν πόλιν καταστήσειαν,
 Τὸ μέντοι σὺν τοῖς δυναμένοις, καὶ μεθ' ἱππῶν καὶ μετ' ἀσπίδων
 ὠφελεῖν διὰ τοῦτο τὴν πολιτείαν, πρόσθεν ἄριστον ἡγούμενη εἶναι,
 καὶ νῦν οὐ μεταβάλλομαι. Εἰ δ' ἔχεις εἰπεῖν, ὧς Κριτία, ὅπου ἐγὼ 35
 ἔνν τοῖς δημοτικοῖς ἢ τυραννικοῖς τοὺς καλοὺς τε καὶ κακοὺς ἀπο-

στερεῖν πολιτείας ἐπεχείρησα, λέγα· ἐάν γὰρ ἐλεγχθῶ ἢ νῦν ταῦτα πράττων, ἢ πρότερον πώποτε ταῦτα πεποιηκώς, ὁμολογῶ, τὰ πάντων ἐσχαιώτατα παθὼν ἂν δικαίως ἀποθνήσκειν.

Ὡς δ' εἰπὼν ταῦτα ἐπαύσατο, καὶ ἡ βουλὴ δῆλῃ ἐγένετο εὐμα-
 5 νῶς ἐπιθορυβήσασα, γινούς ὁ Κριτίας, ὅτι, εἰ ἐπιτρέψει τῇ βουλῇ διαψηφίζεσθαι περὶ αὐτοῦ, ἀναφεύξοιτο, καὶ τοῦτο οὐ βιωτὸν ἡγησάμενος, προσελθὼν καὶ διαλεχθεὶς τι τοῖς τριάκοντα ἐξῆλθε, καὶ ἐπιστῆναι ἐκέλευσε τοὺς τὰ ἐγχειρίδια ἔχοντας φανερώς τῇ βουλῇ ἐπὶ τοῖς δρυφάκτοις. Πάλιν δ' εἰσελθὼν, εἶπεν· Ἐγὼ, ὃ
 10 βουλῇ, νομίζω, προστάτου ἔργον εἶναι οἴου δεῖ, ὃς ἂν, ὄρων τοὺς φίλους ἐξαπατωμένους, μὴ ἐπιτρέπῃ. Καὶ ἐγὼ οὖν τοῦτο ποιήσω. Καὶ γὰρ οἶδε οἱ ἐφεστηκότες οὐ φασιν ἡμῖν ἐπιτρέψειν, εἰ ἀνήσομεν ἄνδρα, τὸν φανερώς τὴν ὀλιγαρχίαν λυμαινόμενον. Ἔστι δὲ ἐν τοῖς καινοῖς νόμοις, τῶν μὲν ἐν τοῖς τρισχιλλοῖς ὄντων μηδένα
 15 ἀποθνήσκειν ἄνευ τῆς ὑμετέρας ψήφου· τῶν δ' ἔξω τοῦ καταλόγου κυρίους εἶναι τοὺς τριάκοντα θανατοῦν. Ἐγὼ οὖν, ἔφη, Θηραμένην τουτοῖ ἐξαλείφω ἐκ τοῦ καταλόγου, ξυνδοκοῦν ἅπασιν ἡμῖν. Καὶ τοῦτον, ἔφη, ἡμεῖς θανατοῦμεν. Ἀκούσας ταῦτα ὁ Θηραμένης, ἀνεπήδησεν ἐπὶ τὴν ἱστίαν, καὶ εἶπεν· Ἐγὼ δ', ἔφη,
 20 ὃ ἄνδρες, ἱκετεύω τὰ πάντων ἐννομώτατα, μὴ ἐπὶ Κριτία εἶναι ἐξαλείφειν μήτε ἐμέ, μήτε ὑμῶν ὃν ἂν βούληται, ἀλλ', ὅνπερ νόμον οὔτοι ἔγραψαν περὶ τῶν ἐν τῷ καταλόγῳ, κατὰ τοῦτον καὶ ὑμῖν καὶ ἐμοὶ τὴν κρίσιν εἶναι. Καὶ τοῦτο μὲν, ἔφη, μὰ τοὺς θεοὺς, οὐκ ἄγνοῶ, ὅτι οὐδὲν μοι ἀρκέσει ὁδε ὁ βωμός· ἀλλὰ βούλομαι
 25 καὶ τοῦτο ἐπιδειῖναι, ὅτι οὔτοι οὐ μόνον εἰσὶ περὶ ἀνθρώπους ἀδικώτατοι, ἀλλὰ καὶ περὶ θεοὺς ἀσεβέστατοι. Τμῶν μέντοι, ἔφη, ὃ ἄνδρες καλοὶ καγαθοὶ, θαυμάζω, εἰ μὴ βοηθήσετε ὑμῖν αὐτοῖς, καὶ ταῦτα γινώσκοντες, ὅτι οὐδὲν τὸ ἐμὸν ὄνομα εὐξαλειπτότερον, ἢ τὸ ὑμῶν ἐκάστου. Ἐκ δὲ τούτου ἐκέλευσε μὲν ὁ
 30 τῶν τριάκοντα κήρυξ τοὺς ἔνδεκα ἐπὶ τὸν Θηραμένην. Ἐκείνοι δὲ εἰσελθόντες σὺν τοῖς ὑπηρέταις, ἡγουμένου αὐτῶν Σατύρου, τοῦ Θρασυτάτου αὐτῶν καὶ ἀναιδεστάτου, εἶπε μὲν ὁ Κριτίας· Παραδίδομεν ὑμῖν, ἔφη, Θηραμένην τουτοῖ κατακεκριμένον κατὰ τὸν νόμον· ὑμεῖς δὲ λαβόντες καὶ ἀπαγαγόντες, οἱ ἔνδεκα, οὐ δεῖ,
 35 τὰ ἐκ τούτων πράσσετε. Ὡς δὲ ταῦτα εἶπεν, εἶλκε μὲν ἀπὸ τοῦ βωμοῦ ὁ Σάτυρος, εἶλκον δὲ οἱ ὑπηρέται. Ὁ δὲ Θηραμένης,

ὥσπερ εἰκός, καὶ θεοὺς ἐπικαλεῖτο καὶ ἀνθρώπους, καθορᾶν τὰ γινόμενα. Ἡ δὲ βουλὴ ἡσυχίαν εἶχεν, ὁρῶσα καὶ τοὺς ἐπὶ τοῖς δρυφάκτοις ὁμοίους Σατύρω, καὶ τὸ ἔμπροσθεν τοῦ βουλευτηρίου πλήρης τῶν φρουρῶν, καὶ οὐκ ἄγνοοῦντες, ὅτι ἐγχειρίδια ἔχοντες παρήσαν. Οἱ δ' ἀπήγαγον τὸν ἄνδρα διὰ τῆς ἀγορᾶς, 5 μάλα μεγάλῃ τῇ φωνῇ δηλοῦντα, οἷα ἔπασχε. Λέγεται δὲ ἐν ῥῆμα καὶ τοῦτο αὐτοῦ. Ὡς εἶπεν ὁ Σάτυρος, ὅτι οἰμῶξοιτο, εἰ μὴ σιωπήσειεν, ἐπήγετο· Ἄν δὲ σιωπῶ, οὐκ ἄρα, ἔφη, οἰμῶξομαι; Καὶ ἐπεὶ γε ἀποθνήσκειν ἀναγκαζόμενος τὸ κώνειον ἔπιε, τὸ λειπόμενον ἔφασαν ἀποκοτταβίσαντα εἰπεῖν αὐτόν· Κριτὴ τοῦτ' 10 ἔστω τῷ καλῷ. Καὶ τοῦτο μὲν οὐκ ἄγνοῶ, ὅτι ταῦτα ἀποφθέγματα οὐκ ἀξιόλογα· ἐκείνο δὲ κρῖνω τοῦ ἀνδρὸς ἀγαθόν, τὸ τοῦ θανάτου παρεστηκότος, μήτε τὸ φρόνιμον, μήτε τὸ παιγνιώδες ἀπολπεῖν ἐκ τῆς ψυχῆς.

Θηραμένης μὲν δὴ οὕτως ἀπέθανεν· οἱ δὲ τριάκοντα, ὥς ἔξον 15 ἤδη αὐτοῖς τυραννεῖν ἀδεῶς, προεῖπον μὲν τοῖς ἔξω τοῦ καταλόγου, μὴ εἰσιέναι ἐς τὸ ἄστυ, ἦγον δὲ ἐκ τῶν χωρίων, ἵνα αὐτοὶ καὶ οἱ φίλοι τοὺς τούτων ἀγροὺς ἔχοιεν. Φευγόντων δὲ ἐς τὸν Πειραιᾶ, καὶ ἐντεῦθεν πολλοὺς ἄγοντες ἐνέπλησαν καὶ τὰ Μέγαρα καὶ τὰς Θήβας τῶν ὑποχωρούντων. 20

Ἐκ δὲ τούτων Θρασύβουλος, ὁρμηθεὶς ἐκ Θηβῶν ὥς σὺν ἑβδομήκοντα, Φυλὴν χωρίον καταλαμβάνει ἰσχυρόν. Οἱ δὲ τριάκοντα ἐβοήθουν ἐκ τοῦ ἄστεος σὺν τε τοῖς τριαχιλίοις καὶ σὺν τοῖς ἱππεῦσι, καὶ μάλ' εὐημερίας οὔσης. Ἐπεὶ δὲ ἀφίκοντο, εὐθὺς μὲν θρασυόμενοι τινες τῶν νέων προσέβαλον πρὸς τὸ χωρίον, καὶ ἐποίησαν 25 μὲν οὐδέν, τραύματα δὲ λαβόντες ἀπῆλθον. Βουλομένων δὲ τῶν τριάκοντα ἀποτειχίζειν, ὅπως ἐκπολιορκήσειαν αὐτούς, ἀποκλείσαντες αὐτοῖς τὰς ἐφόδους τῶν ἐπιτηδείων, ἐπιγίγνεται τῆς νυκτὸς χιὼν παμπληθής· καὶ τῇ ὑστεραίᾳ οἷδε νοφόμενοι ἀπῆλθον ἐς τὸ ἄστυ, μάλα συχνοὺς τῶν σκευοφόρων ὑπὸ τῶν ἐκ Φυλῆς ἀποβα- 30 λόντες. Γινώσκοντες δὲ, ὅτι καὶ ἐκ τῶν ἀγρῶν λεηλατήσοιεν, εἰ μὴ τις φυλακὴ ἔσοιτο, διαπέμπουσιν ἐς τὰς ἐσχατίας, ὅσον πεντεκαίδεκα στάδια ἀπὸ Φυλῆς, τοὺς τε Λακωνικοὺς πλὴν ὀλίγων φρουροὺς, καὶ τῶν ἱππέων δύο φυλάς. Οὗτοι δὲ σιρατοπεδευσάμενοι ἐν χωρίῳ λασίῳ, ἐφύλαττον. Ὁ δὲ Θρασύβουλος, ἤδη 35 συνειλεγμένων ἐς τὴν Φυλὴν περὶ ἑπτακοσίους, λαβὼν αὐτούς,

- καταβαίνει τῆς νυκτός. Θέμενος δὲ τὰ ὅπλα ὅσον τρία ἢ τέσσαρα στάδια ἀπὸ τῶν φρουρῶν, ἡσυχίαν εἶχεν. Ἐπεὶ δὲ πρὸς ἡμέραν ἐγγίγνεται, καὶ ἦδη ἀνίσταντο, ὅποι ἰδεῖτο ἕκαστος, ἀπὸ τῶν ὀπλίων, καὶ οἱ ἵπποκόμοι ψήχοντες τοὺς ἵππους ψόφον ἐποίουν, ἐν τούτῳ
- 5 ἀναλαβόντες οἱ περὶ Θρασύβουλον τὰ ὅπλα, δρόμῳ προσέπιπτον· καὶ ἔστι μὲν οὓς αὐτῶν κατέλαβον, πάντας δὲ τρεψάμενοι ἰδίωξαν ἕξ ἢ ἑπτὰ στάδια· καὶ ἀπέκτειναν τῶν μὲν ὀπλιτῶν πλίον ἢ εἴκοσι καὶ ἑκατὸν, τῶν δὲ ἱππέων Νικόστρατόν τε, τὸν καλὸν ἐπικαλούμενον, καὶ ἄλλους δὲ δύο, ἔτι καταλαβόντες ἐν ταῖς εὐναῖς.
- 10 Ἐπαναχωρήσαντες δὲ, καὶ τρόπαιον στησάμενοι, συσκευασάμενοι ὅπλα τε, ὅσα ἔλαβον, καὶ σκεύη, ἀπῆλθον ἐπὶ Φυλῆς. Οἱ δὲ ἐξ ἄσπερος ἱππεῖς βοηθήσαντες τῶν μὲν πολεμίων οὐδένα ἔτι εἶδον· προσμεινάντες δὲ, ἕως τοὺς νεκροὺς ἀνείλοντο οἱ προσήκοντες, ἀνεχώρησαν ἐς τὸ ἄστυ. Ἐκ δὲ τούτου οἱ τριάκοντα, οὐκ εἶ
- 15 νομίζοντες ἀσφαλῆ σφίσι τὰ πράγματα, ἐβουλήθησαν Ἐλευσίνα ἐξιδιώσασθαι, ὥστε εἶναι σφίσι καταφυγὴν, εἰ δεῖσιν. Καὶ παραγγείλαντες τοῖς ἱππεῦσιν, ἦλθον ἐς Ἐλευσίνα Κριτίας τε καὶ οἱ ἄλλοι τῶν τριάκοντα· ἐξέτασιν τε ποιήσαντες ἐν τοῖς ἱππεῦσι, φάσκοντες, εἰδέναι βούλεσθαι, πόσοι εἴεν καὶ πόσης φυλακῆς
- 20 προσδεήσοιντο, ἐκέλευον ἀπογράφεσθαι πάντας· τὸν δὲ ἀπογραφάμενον αἰεὶ διὰ τῆς πυλίδος ἐπὶ τὴν θάλατταν ἐξείναι. Ἐπὶ δὲ τῷ αἰγιαλῷ τοὺς μὲν ἱππέας ἔνθεν καὶ ἔνθεν κατέστησαν, τὸν δ' ἐξιόντα αἰεὶ οἱ ὑπηρεταὶ ξυνέδουν. Ἐπεὶ δὲ πάντες ξυνειλημμένοι ἦσαν, Λυσίμαχον τὸν ἵππαρχον ἐκέλευσαν ἀναγαγόντα παραδούναι
- 25 αὐτοὺς τοῖς ἔνδεκα. Τῇ δὲ ὑστεραίᾳ ἐς τὸ Ἰλδεῖον παρεκάλεσαν τοὺς ἐν τῷ καταλόγῳ ὀπλίτας καὶ τοὺς ἄλλους ἱππέας. Ἀναστὰς δὲ Κριτίας ἔλεξεν· Ἡμεῖς, ἔφη, ὦ ἄνδρες, οὐδὲν ἥττον ὑμῖν κατασκευάζομεν τὴν πολιτείαν, ἢ ἡμῖν αὐτοῖς. Δεῖ οὖν ὑμᾶς, ὥσπερ καὶ τιμῶν μεθεῖτε, οὕτω καὶ τῶν κινδύνων μετέχειν. Τῶν
- 30 οὖν ξυνειληγμένων Ἐλευσινίων καταψηφιστίον ἐστὶν, ἵνα ταῦτα ἡμῖν καὶ θαρρόητε καὶ φοβῆσθε. Δεῖξας δὲ τι χωρίον, ἐς τοῦτο ἐκέλευσε φανεράν φέρειν τὴν ψῆφον. Οἱ δὲ Λακωνικοὶ φρουροὶ ἐν τῷ ἡμίσει τοῦ Ἰλδείου ἐξωπλισμένοι ἦσαν· ἦν δὲ ταῦτα ἀρεστά καὶ τῶν πολιτῶν ὅσοις τὸ πλεονεκτεῖν μόνον ἔμελλεν.
- 35 Ἐκ δὲ τούτου λαβὼν ὁ Θρασύβουλος τοὺς ἀπὸ Φυλῆς, περὶ χιλίους ἦδη ξυνειληγμένους, ἀφικνεῖται τῆς νυκτός ἐς τὸν Πειραιᾶ.

Οἱ δὲ τριάκοντα, ἐπεὶ ἤσθοντο ταῦτα, ἐβοήθουν εὐθὺς αὐτοῖς ξὺν
 τε τοῖς Λακωνικοῖς, καὶ ξὺν τοῖς ἱππεῦσι καὶ τοῖς ὀλίταις· ἔπειτα
 ἐχώρουν κατὰ τὴν ἐς τὸν Πειραιᾶ ἁμαξιτὸν ἀναφέρονσαν. Οἱ δὲ
 ἀπὸ Φυλῆς ἔτι μὲν ἐπεχείρησαν μὴ ἀνιέναι αὐτούς· ἐπεὶ δὲ μέγας
 ὁ κύκλος ὧν πολλῆς φυλακῆς ἐδόκει δεῖσθαι, οὕτω πολλοῖς οὖσι, 5
 ξυνεσπειράθησαν ἐπὶ τὴν Μουνυχίαν. Οἱ δὲ ἐκ τοῦ ἄστεος ἐς τὴν
 Ἱπποδάμειαν ἀγορὰν ἐλθόντες, πρῶτον μὲν ξυνετάξαντο, ὥστε
 ἐμπλήσαι τὴν ὁδόν, ἣ φέρει πρὸς τε τὸ ἱερὸν τῆς Μουνυχίας Ἀρτέ-
 μιδος καὶ τὸ Βενδίδειον· καὶ ἐγένοντο βάρους οὐκ ἔλαττον, ἢ ἐπὶ
 πεντήκοντα ἀσπίδων. Οὕτω δὲ ξυντεταγμένοι ἐχώρουν ἄνω. Οἱ 10
 δὲ ἀπὸ Φυλῆς ἀντανέπλησαν μὲν τὴν ὁδόν, βάρους δὲ οὐ πλέον ἢ
 ἐς δέκα ὀπλίτας ἐγένοντο. Ἐτάχθησαν μέντοι ἐπ' αὐτοῖς πελτο-
 φόροι τε καὶ ψιλοὶ ἀκοντισταί, ἐπὶ δὲ τούτοις οἱ πετροβόλοι. Οὗτοι
 μέντοι συχνοὶ ἦσαν· καὶ γὰρ αὐτόθεν προσεγένοντο. Ἐν ᾧ δὲ
 προσήεσαν οἱ ἐναντίοι, Θρασύβουλος τοὺς μετ' αὐτοῦ θίεσθαι 15
 κελεύσας τὰς ἀσπίδας, καὶ αὐτὸς θέμενος, τὰ δ' ἄλλα ὅπλα ἔχων,
 κατὰ μέσον στάς, ἔλεξεν·

Ἄνδρες πολῖται, τοὺς μὲν διδάξαι, τοὺς δὲ ἀναμνησάμενοι ὑμῶν
 βούλομαι, ὅτι εἰσὶ τῶν προσιόντων οἱ μὲν τὸ δεξιὸν ἔχοντες, οὗς
 ὑμεῖς ἡμέρᾳ πέμπτῃ τρεψάμενοι ἐδιώξατε· οἱ δ' ἐπὶ τοῦ εὐωνύμου 20
 ἔσχατοι, οὗτοι δὲ οἱ τριάκοντα, οἱ ἡμᾶς καὶ πόλεως ἀπεστέρου
 οὐδὲν ἀδικούντας, καὶ οἰκιῶν ἐξήλαυνον, καὶ τοὺς φιλοτάτους τῶν
 ἡμετέρων ἀπεςσημαίνοντο. Ἀλλὰ νῦν τοι παραγεγένηται, οὗ οὗτοι
 μὲν οὐποτε ᾤοντο, ἡμεῖς δὲ αἰεὶ εὐχόμεθα. Ἐχοντες γὰρ ὅπλα
 μὲν ἐναντίοι αὐτοῖς καθίσταμεν· οἱ δὲ θεοί, ὅτι ποτὲ καὶ 25
 δειπνοῦντες ξυνελαμβανόμεθα καὶ καθεύδοντες καὶ ἀγοράζοντες,
 οἱ δὲ καὶ οὐχ ὅπως ἀδικούντες, ἀλλ' οὐδ' ἐπιδημοῦντες ἐφυγαδενό-
 μεθα, νῦν φανερώς ἡμῖν ξυμμαχοῦσι. Καὶ γὰρ ἐν εὐδία χειμῶνα
 ποιοῦσιν, ὅταν ἡμῖν ξυμφέρῃ· καὶ ὅταν ἐπιχειρῶμεν, πολλῶν ὄντων
 ἐναντίων, ὀλίγοις οὖσι τρόπαια ἵστασθαι διδόασιν. Καὶ νῦν δὲ 30
 κεκομίκασιν ἡμᾶς ἐς χωρίον, ἐν ᾧ οὗτοι μὲν οὔτε βάλλειν οὔτε
 ἀκοντίζειν ὑπὲρ τῶν προτεταγμένων, διὰ τὸ πρὸς ὄρθιον ἵεναι,
 δύναντ' ἂν· ἡμεῖς δὲ, ἐς τὸ κάταντες καὶ δόρατα ἀφιέντες καὶ
 ἀκόντια καὶ πέτρους, ἐξιζόμεθα τε αὐτῶν, καὶ πολλοὺς κατατρώ-
 σομεν. Καὶ ᾧτε μὲν ἂν τις δεήσειν τοῖς γε πρωτοστάταις ἐκ τοῦ 35
 ἴσου μάχεσθαι· νῦν δὲ, ἂν ὑμεῖς, ὥσπερ προσήκει, προθύμως

ἀφίητε τὰ βέλη, ἁμαρτήσεται μὲν οὐδαίς, ὧν γε μιστὴ ἡ ὁδός, φυλαττόμενοι δὲ δραπετεύσουσιν αἰεὶ ὑπὸ ταῖς ἀσπίσιν· ὥστε ἔξισται ὥσπερ τυφλοὺς καὶ τύπτειν, ὅπου ἂν βουλώμεθα, καὶ ἐναλλομένους ἀνατρέπειν. Ἄλλ', ὃ ἄνδρες, οὕτω χρὴ ποιεῖν, ὅπως
 5 ἕκαστός τις ἑαυτῷ ξυνηίσεται τῆς νίκης αἰτιώτατος ὧν. Αὕτη γὰρ ἡμῖν, ἂν θεὸς θεῖλῃ, νῦν ἀποδώσει καὶ πατρίδα, καὶ οἴκους, καὶ ἑλευθερίαν, καὶ τιμὰς, καὶ παῖδας, οἷς εἰσι, καὶ γυναῖκας. Ὡ μακάριοι δῆτα, οἳ ἂν ἡμῶν νικήσαντες ἐπιδώσει τὴν πασῶν ἡδίστην ἡμέραν· εὐδαίμων δὲ καὶ, ἂν τις ἀποθάνῃ· μνημείου γὰρ οὐδαίς
 10 οὕτω πλούσιος ὧν καλοῦ τεύξεται. Ἐξάρξω μὲν οὖν ἐγὼ, ἥνικ' ἂν καιρὸς ᾖ, παιᾶνα· ὅταν δὲ τὸν Ἐννάλιον παρακαλέσωμεν, τότε πάντες ὁμοθυμαδὸν, ἀνθ' ὧν ὑβρίσθημεν, τιμωρώμεθα τοὺς ἄνδρας.

Ταῦτα δ' εἰπὼν, καὶ μεταστραφεὶς πρὸς τοὺς ἐναντίους, ἥσυχίαν
 15 εἶχε· καὶ γὰρ ὁ μάντις παρήγγειλεν αὐτοῖς, μὴ πρότερον ἐπιτίθεσθαι, πρὶν ἂν τῶν σφετέρων ἢ πέσοι τις, ἢ τραυθεῖη· ἐπειδὴν μέντοι τοῦτο γένηται, ἡγησόμεθα μὲν, ἔφη, ἡμεῖς· νίκη δὲ ἡμῖν ἔσται ἐπομένη, ἐμοὶ μέντοι θάνατος, ὥς γ' ἐμοὶ δοκεῖ. Καὶ οὐκ ἐψεύσατο, ἀλλ' ἐπεὶ ἀνέλαβον τὰ ὅπλα, αὐτὸς μὲν, ὥσπερ ὑπὸ
 20 μούρας τινὸς ἀγόμενος, ἐκπηδήσας πρῶτος, ἐμπεισὼν τοῖς πολεμίοις ἀποθνήσκει, (καὶ τέθαιπται ἐν τῇ διαβάσει τοῦ Κηφισσοῦ,) οἳ δ' ἄλλοι ἐνίκων καὶ κατεδίωξαν μέχρι τοῦ ὀμαλοῦ. Ἀπεθانون δ' ἐνταῦθα τῶν μὲν τριάκοντα Κριτίας τε καὶ Ἰππόμαχος, τῶν δ' ἐν Πειραιεὶ δέκα ἀρχόντων Χαρμίδης ὁ Γλαύκωνος, τῶν δ' ἄλλων
 25 περὶ ἑβδομήκοντα. Καὶ τὰ μὲν ὅπλα ἔλαβον, τοὺς δὲ χιτῶνας οὐθενὸς τῶν πολιτῶν ἐσκύλευσαν. Ἐπεὶ δὲ τοῦτο ἐγένετο, καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπεδίδοσαν, προσιόντες ἀλλήλοις πολλοὶ διελέγοντο. Κλεόκριτος δὲ, ὁ τῶν μυστῶν κήρυξ, μάλ' ἔμφω-
 30 ῖνος ὧν, κατασιωπηθεῖς ἔλεξεν· Ἄνδρες πολῖται, τί ἡμᾶς ἐξελαύνετε; τί ἀποκτεῖναι βούλεισθε; ἡμεῖς γὰρ ὑμᾶς κακὸν οὐδεπώποτε ἐποιήσαμεν, μετεσχῆκαμεν δὲ ὑμῖν καὶ ἱερῶν τῶν σεμνοτάτων, καὶ θυσιῶν, καὶ ἑορτῶν τῶν καλλίστων, καὶ ξυγχο-
 35 ρεῦται καὶ ξυμφοιτηταὶ γεγενήμεθα, καὶ ξυστρατιῶται, καὶ πολλὰ μεθ' ὑμῶν κεκινδυνεύκαμεν κατὰ γῆν καὶ κατὰ θάλατταν ὑπὲρ τῆς κοινῆς ἀμφοτέρων ἡμῶν σωτηρίας τε καὶ ἑλευθερίας. Πρὸς θεῶν πατρῶν καὶ μητρῶν, καὶ συγγενείας, καὶ κηδεστίας, καὶ

ἐταιρίας, (πάντων γὰρ τούτων πολλοὶ κοινωνοῦμεν ἀλλήλοις) αἰ-
 δούμενοι καὶ θεοὺς καὶ ἀνθρώπους, παύσασθε ἁμαρτάνοντες ἐς
 τὴν πατρίδα, καὶ μὴ πείθεσθε τοῖς ἀνοσιωτάτοις τριάκοντα, οἱ
 ἰδίων κερδέων ἕνεκα ὀλίγου δεῖν πλείους ἀπεκτόνασιν Ἀθηναίων
 ἐν ὁκτῶ μηνὶ, ἣ πάντες Πελοποννήσιοι δέκα ἔτη πολεμοῦντες. 5
 Ἐξὸν δ' ἡμῖν ἐν εἰρήνῃ πολιτεύεσθαι, οὗτοι τὸν πάντων αἰσχιστόν
 τε καὶ χαλεπώτατον καὶ ἀνοσιώτατον καὶ ἔχθιστον καὶ θεοῖς καὶ
 ἀνθρώποις πόλεμον ἡμῖν πρὸς ἀλλήλους παρέχουσιν. Ἀλλ' εὖ γε
 μέντοι ἐπίστασθε, ὅτι καὶ τῶν νῦν ὑφ' ἡμῶν ἀποθανόντων οὐ
 μόνον ὑμεῖς, ἀλλὰ καὶ ἡμεῖς ἔστιν οὓς πολλὰ κατεδακρύσαμεν. 10

Ὁ μὲν τοιαῦτα ἔλεγεν. Οἱ δὲ λοιποὶ ἄρχοντες, καὶ διὰ τὸ
 τοιαῦτα προσακούειν, τοὺς μεθ' ἑαυτῶν ἀπήγαγον ἐς τὸ ἄστυ.
 Τῇ δ' ὑστεραίᾳ οἱ μὲν τριάκοντα πάνυ δὴ ταπεινοὶ καὶ ἔρημοι
 ξυνεκάθηντο ἐν τῷ ξυνεδρίῳ· τῶν δὲ τρισχιλίων ὅπου ἕκαστοι
 τεταγμένοι ἦσαν, πανταχοῦ διεφέροντο πρὸς ἀλλήλους. Ὅσοι μὲν 15
 γὰρ ἐπεποιήκεσαν τι βιαιότερον καὶ ἐφοβοῦντο, ἐντόνως ἔλεγον,
 ὥς οὐ χρὴ καθυφίεσθαι τοῖς ἐν Πειραιεῖ· ὅσοι δὲ ἐπίστευον
 μηδὲν ἡδικημένοι, αὐτοὶ τε ἀνελογίζοντο, καὶ τοὺς ἄλλους ἐδίδα-
 σκον, ὥς οὐδὲν δέοιντο τούτων τῶν κακῶν, καὶ τοῖς τριάκοντα οὐκ
 ἔφασαν χρῆναι πείθεσθαι, οὐδ' ἐπιτρέπειν ἀπολλύναι τὴν πόλιν. 20
 Καὶ τὸ τελευταῖον ἐψηφίσαντο, ἐκείνους μὲν καταπαῦσαι, ἄλλους
 δὲ ἰλέσθαι. Καὶ ἔλλοντο δέκα, ἓνα ἀπὸ φυλῆς. Καὶ οἱ μὲν
 τριάκοντα Ἐλευσινάδε ἀπῆλθον· οἱ δὲ δέκα τῶν ἐν ἄστυ, καὶ
 μάλα τεταραγμένων καὶ ἀπιστούντων ἀλλήλοις, ξὺν τοῖς ἑπτάρχοις
 ἐπεμέλοντο. Ἐξεκάθευδον δὲ καὶ οἱ ἱππεῖς ἐν τῷ Ἰρδείῳ, τοὺς 25
 τε ἵππους καὶ τὰς ἀσπίδας ἔχοντες, καὶ δι' ἀπιστίαν ἐφωδεύοντο
 μὲν ἄφ' ἐσπέρας ξὺν ταῖς ἀσπίσι κατὰ τὰ τεῖχη, τὸ δὲ πρὸς ὄρθρον
 ξὺν τοῖς ἵπποις, αἰεὶ φοβούμενοι, μὴ ἐπεισπέσοιεν τινες αὐτοῖς τῶν
 ἐκ τοῦ Πειραιῶς. Οἱ δὲ, πολλοὶ ὄντες καὶ παντοδαποὶ, ὅπλα
 ἐποιοῦντο, οἱ μὲν ξύλινα, οἱ δὲ οἰσύνια, καὶ ταῦτα ἐλευκοῦντο. 30
 Πρὶν δὲ ἡμέρας δέκα γενέσθαι, πιστὰ δόντες, οὔτινες συμπολεμή-
 σαιαν, καὶ εἰ ξένοι εἴεν, ἰσοτέλειαν ἔσεσθαι, ἐξῆσαν πολλοὶ μὲν
 ὀπλίται, πολλοὶ δὲ γυμνήτες, (ἐγένοντο δὲ αὐτοῖς καὶ ἱππεῖς ὥσει
 ἑβδομήκοντα,) προνομᾶς δὲ ποιούμενοι, καὶ λαμβάνοντες ξύλα καὶ
 ὀπαῖραν, ἐκάθευδον πάλιν ἐν Πειραιεῖ. Τῶν δ' ἐκ τοῦ ἄστυος 35
 ἄλλος μὲν οὐδεὶς ξὺν ὀπλοῖς ἐξῆν, οἱ δὲ ἱππεῖς ἔστιν ὅτε καὶ

λησταὶς ἐχειροῦντο τῶν ἐκ τοῦ Πειραιῶς, καὶ τὴν φάλαγγα αὐτῶν ἐκακούργουν. Περιέτυχον δὲ καὶ τῶν Αἰξωνέων τισὶν, ἐς τοὺς αὐτῶν ἀγροὺς ἐπὶ τὰ ἐπιτήδεια πορευομένοις· καὶ τούτους Ἀνσίμαχος ὁ ἵππαρχος ἀπέσφαξε, πολλὰ λιτανεύοντας, καὶ πολλῶν
 5 χαλεπῶς φερόντων ἱππέων. Ἄνταπέκτεινον δὲ καὶ οἱ ἐν Πειραιεῖ τῶν ἱππέων ἐπ' ἀγροῦ λαβόντες Καλλίστρατον, φυλῆς Λεοντίδος· καὶ γὰρ ἤδη μέγα ἐφρόνουν, ὥστε καὶ πρὸς τὸ τεῖχος τοῦ ἄστεος προσέβαλον. Εἰ δὲ καὶ τοῦτο δεῖ εἰπεῖν τοῦ μηχανοποιου, τοῦ ἐν τῷ ἄστει, ὅς, ἐπεὶ ἔγνω, ὅτι κατὰ τὸν ἐκ Λυκείου δρόμον μέλλουσιν
 10 τὰς μηχανὰς προσάγειν, τὰ ζεύγη ἐκέλευσε πάντα ἄμαξιαίους λίθους ἄγειν, καὶ καταβάλλειν, ὅπου ἕκαστος βούλοιο τοῦ δρόμου. Ὡς δὲ τοῦτο ἐγένετο, πολλὰ εἰς ἕκαστος τῶν λίθων πράγματα παρεῖχε. Περμπόντων δὲ πρέσβεις ἐς Λακεδαιμόνα, τῶν μὲν τριάκοντα ἐξ Ἐλευσίνος, τῶν δ' ἐν καταλόγῳ ἐξ ἄστεος, καὶ βοηθεῖν
 15 καλεούντων, ὡς ἀφεστηκότος τοῦ δήμου ἀπὸ Λακεδαιμονίων, Λύσανδρος λογισάμενος, ὅτι οἷόν τε εἴη ταχὺ ἐκπολιορκῆσαι τοὺς ἐν τῷ Πειραιεῖ κατὰ τε γῆν καὶ κατὰ θάλατταν, εἰ τῶν ἐπιτηδείων ἀποκλεισθείησαν, ξυνέπραξεν, ἑκατόν τε τάλαντα αὐτοῖς δανεισθῆναι, καὶ αὐτὸν μὲν κατὰ γῆν ἀρμοστήν, Αἰβυν δὲ τὸν ἀδελφὸν
 20 ναυαρχοῦντα ἐκπεμφθῆναι.

Καὶ ἐξελθὼν αὐτὸς μὲν Ἐλευσινάδε, ξυνελέγετο ὀπλίτας πολλοὺς Πελοποννησίων· ὁ δὲ ναύαρχος κατὰ θάλατταν ἐφύλλαττεν, ὅπως μηδὲν ἐσπλέοι αὐτοῖς τῶν ἐπιτηδείων· ὥστε ταχὺ πάλιν ἐν ἀπορίᾳ ἦσαν οἱ ἐν Πειραιεῖ, οἱ δ' ἐν τῷ ἄστει πάλιν αὖ
 25 μέγα ἐφρόνουν ἐπὶ τῷ Λυσάνδρῳ. Οὕτω δὲ προχωροῦντων, Πανσανίας ὁ βασιλεὺς, φθονήσας Λυσάνδρῳ, εἰ κατειργασμένος ταῦτα ἅμα μὲν εὐδοκίμησοι, ἅμα δὲ ἰδίας ποιήσοιτο τὰς Ἀθήνας, πείσας τῶν Ἐφόρων τρεῖς, ἐξάγει φρουράν. Ξυνείποντο δὲ καὶ οἱ ξύμμαχοι πάντες, πλὴν Βοιωτῶν καὶ Κορινθίων.
 30 Οὗτοι δ' ἔλεγον μὲν, ὅτι οὐ νομίζοιεν εὐορκεῖν ἂν στρατευόμενοι ἐπ' Ἀθηναίους, μηδὲν παράσπονδον ποιούντας· ἔπραττον δὲ ταῦτα, ὅτι ἐγγνωσκον Λακεδαιμονίους βουλομένους τὴν τῶν Ἀθηναίων χώραν οἰκείαν καὶ πιστὴν ποιήσασθαι. Ὁ δὲ Πανσανίας ἐστρατοπεδεύσατο μὲν ἐν τῷ Ἀλιπέδῳ καλουμένῳ πρὸς τῷ Πει-
 35 ραιεῖ, δεξιὸν ἔχων κέρας, Λύσανδρος δὲ ξὺν τοῖς μισθοφόροις τὸ εὐώνυμον. Πέμπων δὲ πρέσβεις ὁ Πανσανίας πρὸς τοὺς ἐν

Πειραιεῖ, ἐκέλευεν ἀπιέναι ἐπὶ τὰ ἑαυτῶν· ἐπεὶ δ' οὐκ ἐπείθοντο, προσέβαλλεν ὅσον ἀπὸ βοῆς ἔνεκεν, ὅπως μὴ δῆλος εἴη εὐμανὴς αὐτοῖς ὢν. Ἐπεὶ δ' οὐδὲν τῆς προσβολῆς πράξας ἀπῆλθε, τῇ ὑστεραίᾳ, λαβὼν τῶν μὲν Λακεδαιμονίων δύο μόρας, τῶν δὲ Ἀθηναίων ἱππέων τρεῖς φυλάς, παρήλθεν ἐπὶ τὸν κωφὸν λιμένα, 5 σκοπῶν, πῇ εὐαποτειχιστος εἴη ὁ Πειραιεύς. Ἐπεὶ δὲ ἀπionτος αὐτοῦ προσέθεόν τινες, καὶ πράγματα αὐτῷ παρείχον, ἀχθεσθεῖς παρήγγειλε, τοὺς μὲν ἱππεύς ἐλαύνειν ἐς αὐτοὺς ἀνέντας, καὶ τοὺς τὰ δέκα ἀφ' ἧβης ξυνέπεισθαι· ξὺν δὲ τοῖς ἄλλοις αὐτὸς ἐπηκολούθει. Καὶ ἀπέκτειναν μὲν ἐγγὺς τριάκοντα τῶν ψιλῶν, τοὺς δ' 10 ἄλλους κατεδίωξαν πρὸς τὸ ἐν Πειραιεῖ θέατρον. Ἐκεῖ δὲ ἔτυχον ἐξοπλιζόμενοι οἱ τε πελτασταὶ πάντες, καὶ οἱ ὀπλίται τῶν ἐκ Πειραιῶς. Καὶ οἱ μὲν ψилоὶ εὐθὺς ἐκδραμόντες ἠκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόων· οἱ δὲ Λακεδαιμόνιοι, ἐπεὶ αὐτῶν πολλοὶ ἐτιτρώσκοντο, μάλα πιεζόμενοι ἀνεχώρησαν ἐπὶ πόδα· οἱ δ' 15 τούτῳ πολὺ μᾶλλον ἐπέκειντο. Ἐνταῦθα δὲ ἀποθνήσκει Χαίρων τε καὶ Θίβραχος, ἄμφω πολεμάρχῳ, καὶ Λακράτης ὁ ὀλυμπιονίκης, καὶ ἄλλοι οἱ τεθαρμμένοι Λακεδαιμονίων πρὸ τῶν πυλῶν ἐν Κεραμειῳ. Ὅρων δὲ ταῦτα ὁ Θρασύβουλος καὶ οἱ ἄλλοι ὀπλίται, ἐβοήθουν, καὶ ταχὺ παρετάξαντο πρὸ τῶν ἄλλων ἐπ' ὀκτώ. 20

Ὁ δὲ Πανσανίας, μάλα πιεσθεὶς, καὶ ἀναχωρήσας ὅσον στάδια τέτταρα ἢ πέντε πρὸς λόφον τινὰ, παρήγγειλε τοῖς Λακεδαιμονίοις καὶ τοῖς ἄλλοις ξυμμαχοῖς ἐπιχωρεῖν πρὸς ἑαυτόν. Ἐκεῖ δὲ ξυντάξάμενος βαθεῖαν παντελῶς τὴν φάλαγγα, ἤγεν ἐπὶ τοὺς Ἀθηναίους. Οἱ δ' ἐς χεῖρας μὲν ἐδέξαντο, ἔπειτα δὲ οἱ μὲν ἐξεώσθησαν ἐς τὸν 25 ἐν ταῖς Ἀλαῖς πηλὸν, οἱ δὲ ἐνέκλιναν, καὶ ἀποθνήσκουσιν αὐτῶν ὡς πεντήκοντα καὶ ἑκατόν. Ὁ δὲ Πανσανίας τρόπαιον στησάμενος ἀνεχώρησε· καὶ οὐδ' ὡς ὠργίζετο αὐτοῖς, ἀλλὰ λάθρα πέμπων ἐδίδασκε τοὺς ἐν Πειραιεῖ, οἳα χρὴ λέγοντας πρέσβεις πέμπειν πρὸς ἑαυτὸν καὶ τοὺς παρόντας ἐφόρους. Οἱ δ' ἐπείθοντο. Διῆ- 30 στησι δὲ καὶ τοὺς ἐν τῷ ἄστει, καὶ ἐκέλευε πρὸς σφᾶς προσιέναι ὡς πλείστους ξυλληγομένους, λέγοντας, ὅτι οὐδὲν δεόνται τοῖς ἐν τῷ Πειραιεῖ πολεμεῖν, ἀλλὰ, διαλυθέντες κοινῇ ἀμφοτέροι, Λακεδαιμονίοις φίλοι εἶναι. Ἡδέως ταῦτα καὶ Ναυκλείδας ἔφορος ὢν ξυνήκουεν· ὥσπερ γὰρ νομίζεται, ξὺν βασιλεῖ δύο τῶν Ἐφόρων 35 ξυστρατεύεσθαι, καὶ τότε παρῆν οὗτός τε καὶ ἄλλος, ἀμφοτέροι

τῆς μετὰ Πausανίου γνώμης ὄντες μᾶλλον, ἢ τῆς μετὰ Anσάνδρου.
 Διὰ ταῦτα οὖν καὶ ἐς τὴν Λακεδαιμονα προθύμως ἐπεμπον τοὺς
 τ' ἐκ Πειραιῶς, ἔχοντας τὰς πρὸς Λακεδαιμονίους σπονδὰς, καὶ
 τοὺς ἀπὸ τῶν ἐν τῷ ἄστει ιδιώτας καὶ Κηφισοφῶντά τε καὶ
 5 Μέλιτον. Ἐπεὶ μέντοι οὗτοι ᾤχοντο ἐς Λακεδαιμονα, ἐπεμπον
 δὴ καὶ οἱ ἀπὸ τοῦ κοινοῦ ἐκ τοῦ ἄστειος λέγοντας, ὅτι αὐτοὶ μὲν
 παραδιδόασιν καὶ τὰ τέλη, ἃ ἔχουσι, καὶ σφᾶς αὐτοὺς Λακεδαιμο-
 νίοις χρῆσθαι ὃ τι βούλονται· ἀξιοῦν δ' ἔφασαν, καὶ τοὺς ἐν
 Πειραιεῖ, εἰ φίλοι φασὶν εἶναι Λακεδαιμονίοις, παραδιδόναι τὸν
 10 τε Πειραιᾶ καὶ τὴν Μουνυχίαν. Ἀκούσαντες δὲ πάντων αὐτῶν οἱ
 ἔφοροι καὶ οἱ ἐκκλητοί, ἐξέπεμψαν πεντεκαίδεκα ἄνδρας ἐς τὰς
 Ἀθήνας, καὶ ἐπέταξαν ξὺν Πausανίᾳ διαλλάξαι, ὅπη δύναιντο
 κάλλιστα. Οἱ δὲ διήλλαξαν, ἐφ' ᾧ τε εἰρήνην μὲν ἔχειν ὡς πρὸς
 ἀλλήλους, ἀπιέναι δὲ ἐπὶ τὰ ἑαυτῶν ἐκάστους, πλὴν τῶν τριάκον-
 15 τα, καὶ τῶν ἑνδεκα, καὶ τῶν ἐν τῷ Πειραιεῖ ἀρξάντων δέκα· εἰ δὲ
 τινες φοβοῖντο τῶν ἐξ ἄστειος, ἔδοξεν αὐτοῖς τὴν Ἐλευσίνα κατοί-
 κειν. Τούτων δὲ περανθέντων, Πausανίας μὲν διῆκε τὸ στρά-
 τευμα· οἱ δὲ ἐκ τοῦ Πειραιῶς, ἀνελθόντες ξὺν τοῖς ὅπλοις ἐς τὴν
 ἀκρόπολιν, ἔδυσαν τῇ Ἀθηνᾷ. Ἐπεὶ δὲ κατέβησαν οἱ στρατηγοί,
 20 ἔνθα δὴ ὁ Θρασύβουλος ἔλεξεν· Ὑμῖν, ἔφη, ὧ ἐκ τοῦ ἄστειος ἄνδρες,
 ξυμβουλεύω ἐγὼ, γνῶναι ὑμᾶς αὐτούς. Μάλιστα δ' ἂν γινώητε,
 εἰ ἀναλογίσασθε, ἐπὶ τίνι ὑμῖν μέγα φρονητέον ἐστίν, ὥστε ἡμῶν
 ἄρχειν ἐπιχειρεῖν. Πότερον δικαιότεροι ἐστέ; Ἄλλ' ὁ μὲν δημῖος,
 πενέστερος ὑμῶν ὢν, οὐδὲν πώποτε ἔνεκα χρημάτων ὑμᾶς ἠδίκησεν·
 25 ὑμεῖς δὲ, πλουσιώτεροι πάντων ὄντες, πολλὰ καὶ αἰσχυρὰ ἔνεκα
 κερδέων πεποιήκατε. Ἐπεὶ δὲ δικαιοσύνης οὐδὲν ὑμῖν προσήκει,
 σκέψασθε, εἰ ἄρα ἐπ' ἀνδρῶν ὑμῖν μέγα φρονητέον. Καὶ τίς ἂν
 καλλίων κρίσις τούτου γένοιτο, ἢ ὡς ἐπολεμήσαμεν πρὸς ἀλλήλους;
 Ἀλλὰ γνώμη φαίητ' ἂν προέχειν, οὔ, ἔχοντες καὶ τεῖχος καὶ ὅπλα
 30 καὶ χρήματα καὶ ξυμμάχους Πελοποννησίους, ὑπὸ τῶν οὐδὲν τούτων
 ἐχόντων περιεληλύθατε; Ἄλλ' ἐπὶ Λακεδαιμονίοις δὴ οἴεσθε μέγα
 φρονητέον εἶναι; πῶς; οἱ γε τοὺς δάκνοντας κύνας ὥσπερ κλοιῶ
 δῆσαντες παραδιδόασιν, οὕτω κακῆϊνοι ὑμᾶς, παραδόντες τῷ ἰδι-
 κημένῳ τούτῳ δήμῳ, οἴχονται ἀπιόντες. Οὐ μέντοι γε ὑμᾶς, ὧ
 35 ἄνδρες, ἀξιῶ ἐγὼ, ὢν ὁμωμόκατε, παραβῆναι οὐδὲν, ἀλλὰ καὶ τοῦτο
 πρὸς τοῖς ἄλλοις καλοῖς ἐπιθεῖναι, ὅτι καὶ εὖορκοι καὶ ὅσιοι ἐστέ.

Εἰπὼν δὲ ταῦτα καὶ ἄλλα τοιαῦτα, καὶ ὅτι οὐδὲν δεῖοι ταράττεσθαι, ἀλλὰ τοῖς νόμοις τοῖς ἀρχαίοις χρῆσθαι, ἀνέστησε τὴν ἐκκλησίαν. Καὶ τότε μὲν ἀρχὰς καταστησάμενοι ἐπολιτεύοντο· ὑστέρῳ δὲ χρόνῳ ἀκούσαντες, ξένους μισθοῦσθαι τοὺς ἐν Ἐλευσίνι, στρατευοάμενοι πανδημεὶ ἐπ' αὐτοὺς, τοὺς μὲν στρατηγοὺς αὐτῶν ἐς 5 λόγους ἐλθόντας ἀπέκτειναν, τοῖς δὲ ἄλλοις, ἐσπέμψαντες τοὺς φίλους καὶ ἀναγκαίους, ἔπεισαν ξυναλλαγῆναι· καὶ ὁμόσαντες ὅρκους, ἧ μὴν μὴ μνησικακήσειν, ἔτι καὶ νῦν ὁμοῦ τε πολιτεύονται, καὶ τοῖς ὅρκοις ἐμμένει ὁ δῆμος.

FROM THUCYDIDES.

SICILIAN EXPEDITION.

Μετὰ δὲ ταῦτα, θέρους μασσούντος ἤδη, ἡ ἀναγωγὴ ἐγίνετο ἐς 10 τὴν Σικελίαν. Τῶν μὲν οὖν ξυμμάχων τοῖς πλείστοις, καὶ ταῖς σιταγωγοῖς ὀλκάσι, καὶ τοῖς πλοίοις, καὶ ὅση ἄλλη παρασκευὴ ξυνερίπετο, πρότερον εἴρητο ἐς Κέρκυραν ξυλλέγεσθαι, ὡς ἐκείθεν ἀθρόοις ἐπὶ ἄκραν Ἰαπυλίαν τὸν Ἰόνιον διαβαλοῦσιν. Αὐτοὶ δ' Ἀθηναῖοι, καὶ εἴ τινας τῶν ξυμμάχων παρήσαν, ἐς τὸν Παιραιᾶ 15 καταβάντες, ἐν ἡμέρᾳ φητὶ ἅμα ἔφ' ἐπλήρουν τὰς ναῦς, ὡς ἀναξόμενοι. Ἀνγκατέβη δὲ καὶ ὁ ἄλλος ὄμιλος ἅπας, ὡς εἰπεῖν, ὁ ἐν τῇ πόλει, καὶ ἀστών καὶ ξένων· οἱ μὲν ἐπιχώριοι, τοὺς σφετέρους αὐτῶν ἕκαστοι προπέμποντες, οἱ μὲν ἑταίρους, οἱ δὲ ξυγγενεῖς, οἱ δὲ υἱεῖς· καὶ μετ' ἐλπίδος τε ἅμα ἰόντες καὶ ὀλοφυρμῶν, τὰ μὲν 20 ὡς κτήσοιντο, τοὺς δ' εἴ ποτε ὄψοιντο· ἐνθυμούμενοι ὅσον πλοῦν ἐκ τῆς σφετέρας ἀπεστέλλοντο. Καὶ ἐν τῷ παρόντι καιρῷ, ὡς ἤδη ἔμελλον μετὰ κινδύνων ἀλλήλους ἀπολιπεῖν, μᾶλλον αὐτοὺς ἐσῆι ταῖς δεινὰς ἢ ὅτε ἐψηφίζοντο πλεῖν· ὅμως δὲ τῇ παρούσῃ φάμῃ, διὰ τὸ πλῆθος ἐκάστων ὧν ἐώρων τῇ ὄψει, ἀνεθάρσουν. 25

Οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θίαν ἦκαν, ὡς ἐπὶ ἀξιοχρεων καὶ ἄπιστον διάνοιαν. Παρασκευὴ γὰρ αὕτη, πρώτη ἐκπλεύσασα

μιᾷ πόλει δυνάμει Ἑλληνικῇ, πολυτελεστάτῃ δὴ καὶ εὐπρεπε-
 στάτῃ τῶν ἐς ἐκείνον τὸν χρόνον ἐγένετο. Ἀριθμῶ δὲ νεῶν, καὶ
 ὀπλιτῶν, καὶ ἡ ἐς Ἐπίδανρον μετὰ Περικλέους, καὶ ἡ αὐτὴ ἐς
 Ποτίδαιαν μετὰ Ἀγνωνος οὐκ ἐλάσσων ἦν. Τετράκις γὰρ χίλιοι
 5 ὀπλῖται αὐτῶν Ἀθηναίων, καὶ τριακόσιοι ἱππεῖς, καὶ τριήρεις
 ἑκατὸν, καὶ Λεσβίων καὶ Χίων πεντήκοντα, καὶ ξύμμαχοι ἔτι
 πολλοὶ ξυνέπλευσαν. Ἀλλὰ ἐπὶ τε βραχεὶ πλῶ ὥρμήθησαν, καὶ
 παρασκευῇ φανῆλ· οὗτος δὲ ὁ στόλος, ὡς χρόνιός τε ἐσόμενος, καὶ
 καὶ ἀμφοτέρω, οὗ ἂν δέη, καὶ ναυσὶ καὶ πεζῷ ἅμα ἐξαρτυθεῖς, τὸ
 10 μὲν ναυτικὸν μεγάλας δαπάναις τῶν τε τριηράρχων καὶ τῆς πόλεως
 ἐκπονηθὲν, τοῦ μὲν δημοσίου δραχμὴν τῆς ἡμέρας τῷ ναύτῃ ἐκά-
 στῳ διδόντος, καὶ ναῦς παρασχόντος κενὰς, ἐξήκοντα μὲν ταχείας,
 τεσσαράκοντα δὲ ὀπλιταγωγούς· καὶ ὑπηρεσίας ταύταις τὰς κρα-
 τίστας τῶν τριηράρχων, ἐπιφοράς τε, πρὸς τῷ ἐκ δημοσίου μισθῷ,
 15 διδόντων τοῖς θρανίταις τῶν ναυτῶν καὶ ταῖς ὑπηρεσίαις, καὶ
 τὰλλα σημείοις καὶ κατασκευαῖς πολυτελεσίαις χρησαμένων, καὶ ἐς
 τὰ μακρότατα προθυμηθέντος ἐνὸς ἐκάστου, ὅπως αὐτῷ τινι
 εὐπρεπεῖα τε ἢ ναῦς μάλιστα προέξει, καὶ τῷ ταχυναυτεῖν· τὸ δὲ
 πεζὸν καταλόγοις τε χρηστοῖς ἐκκριθὲν, καὶ ὀπλων καὶ τῶν περὶ
 20 τὸ σῶμα σκευῶν μεγάλη σπουδῇ πρὸς ἀλλήλους ἀμιλληθὲν. Συν-
 ἔβη δὲ πρὸς τε σφᾶς αὐτοὺς ἅμα ἔριν γενέσθαι, ὃ τις ἕκαστος
 προσετέλχθη, καὶ ἐς τοὺς ἄλλους Ἑλλήνας ἐπίδειξιν μᾶλλον εἰκα-
 σθῆναι τῆς δυνάμεως καὶ ἐξουσίας, ἢ ἐπὶ πολεμίους παρασκευῇ.
 — Καὶ ὁ στόλος οὐχ ἥσσον τόλμης τε θάμβει καὶ ὄψεως λαμπρό-
 25 τητι περιβόητος ἐγένετο, ἢ στρατιᾶς πρὸς οὓς ἐπήγεσαν ὑπερβολῇ,
 καὶ ὅτι μέγιστος ἦδη διάπλους ἀπὸ τῆς οἰκείας, καὶ ἐπὶ μεγίστῃ
 ἐλπίδι τῶν μελλόντων πρὸς τὰ ὑπάρχοντα ἐπεχειρήθη.

Ἐπειδὴ δὲ αἱ νῆες πλήρεις ἦσαν, καὶ ἐσέκειτο πάντα ἤδη, ὅσα
 ἔχοντες ἔμελλον ἀνάξουθαι, τῇ μὲν σάλπιγγι σιωπῇ ὑπέσημάνθη,
 30 εὐχὰς δὲ τὰς νομιζομένας πρὸ τῆς ἀναγωγῆς, οὐ κατὰ ναῦν ἐκά-
 στην, ξύμπαντες δὲ ὑπὸ κήρυκος ἐποιοῦντο, κρατῆράς τε κεράσαν-
 τες παρ' ἅπαν τὸ στράτευμα, καὶ ἐκπώμασι χρυσοῖς τε καὶ ἀργυ-
 ροῖς οἳ τε ἐπιβάται καὶ οἱ ἄρχοντες σπένδοντες· ξυνεπύχοντο δὲ
 καὶ ὁ ἄλλος ὁμιλος ὁ ἐκ τῆς γῆς, τῶν τε πολιτῶν καὶ εἴ τις ἄλλος
 35 εὐνους παρῇν σφίσι. Παιωνίσαντες δὲ καὶ τελεώσαντες τὰς
 σπονδὰς, ἀνήγοντο. Καὶ ἐπὶ κέρως τὸ πρῶτον ἐκπλεύσαντες,

ἄμειλλαν ἤδη μέχρι Αἰγίνης ἐποιοῦντο· καὶ οἱ μὲν ἐς τὴν Κερκύραν, ἔνθα περ καὶ τὸ ἄλλο στρατεύμα τῶν ξυμμάχων ξυνελέγετο, ἠπείγοντο ἀφικέσθαι· ἐς δὲ τὰς Συρακούσας ἡγγέλλετο μὲν πολλυχόθεν τὰ περὶ τοῦ ἐπίπλου, οὐ μέντοι ἐπιστεύετο ἐπὶ πολὺν χρόνον οὐδέν.

5.

Οἱ δ' Ἀθηναῖοι ἤδη ἐν τῇ Κερκύρᾳ, αὐτοὶ τε καὶ οἱ ξύμμαχοι ἅπαντες, ἦσαν· καὶ πρῶτον μὲν ἐπεξέτασιν τοῦ στρατεύματος, καὶ ξύνταξιν, ὥσπερ ἔμελλον ὀρμειῖσθαι τε καὶ στρατοπεδεύεσθαι, οἱ στρατηγοὶ ἐποίησαντο. Καὶ τρία μέρη νείμαντες ἐν ἐκάστῳ ἐκλήρωσαν, ἵνα μήτε ἅμα πλέοντες ἀπορῶσιν ὕδατος, καὶ λιμένων, καὶ 10 τῶν ἐπιτηδείων ἐν ταῖς καταγωγαῖς, πρὸς τε τὰλλα εὐκοσμότεροι καὶ ῥάους ἄρχειν ὦσι, κατὰ τέλη στρατηγῶ προστεταγμένοι. Ἐπειτα δὲ προὔπεμψαν καὶ ἐς τὴν Ἰταλίαν καὶ Σικελίαν τρεῖς ναῦς, εἰσομένας, αἵτινες σφᾶς τῶν πόλεων δεῖξονται. Καὶ εἴρητο αὐταῖς προσαπάντην, ὅπως ἐπιστάμενοι καταπλέωσι.

15

Μετὰ δὲ ταῦτα, τοσῆδε ἤδη τῇ παρασκευῇ Ἀθηναῖοι ἄραντες ἐκ τῆς Κερκύρας, ἐς τὴν Σικελίαν ἐπεραιοῦντο, τριήρεσι μὲν ταῖς πάσαις τέσσαρσι καὶ τριάκοντα καὶ ἑκατὸν, καὶ δυεῖν Ῥοδίων πεντηκοντόροιον· τούτων Ἀττικάι μὲν ἦσαν ἑκατὸν, ὧν αἱ μὲν ἐξήκοντα ταχῆαι, αἱ δ' ἄλλαι, στρατιώτιδες· τὸ δὲ ἄλλο ναντικόν, 20 Χίων, καὶ τῶν ἄλλων ξυμμάχων· ὀπλίταις δὲ τοῖς ξύμπασι, ἑκατὸν καὶ πεντακισχιλίοις· καὶ τούτων, Ἀθηναίων μὲν αὐτῶν ἦσαν πεντακόσιοι μὲν καὶ χίλιοι ἐκ καταλόγου, ἑπτακόσιοι δὲ θῆτες, ἐπιβάται τῶν νεῶν· ξύμμαχοι δὲ οἱ ἄλλοι ξυνεστράτευον, οἱ μὲν τῶν ὑπηκόων, οἱ δ' Ἀργείων, πεντακόσιοι, καὶ Μαντινέων καὶ 25 μισθοφόρων πεντήκοντα καὶ διακόσιοι· τοξόταις δὲ τοῖς πᾶσιν ὀγδοήκοντα καὶ τετρακοσίοις· καὶ τούτων Κρῆτες οἱ ὀγδοήκοντα ἦσαν· καὶ σφενδονήταις Ῥοδίων ἑπτακοσίοις, καὶ Μεγαρεῦσι ψιλοῖς φυγάσις εἴκοσι καὶ ἑκατὸν· καὶ ἱππαγωγῶ μίᾳ, τριάκοντα ἀγούσῃ ἱππέας.

30

Τοσαύτη ἡ πρώτη παρασκευὴ πρὸς τὸν πόλεμον διέπλει. Τούτοις δὲ τὰ ἐπιτήδεια ἄγουσαι ὀλκάδες μὲν τριάκοντα σιταγωγοί, καὶ τοὺς σιτοποιοὺς ἔχουσαι, καὶ λιθολόγους, καὶ τέκτονας, καὶ ὅσα ἐς τειχισμὸν ἐργαλεῖα, πλοῖα δὲ ἑκατὸν, ἃ ἐξ ἀνάγκης μετὰ τῶν ὀλκάδων ξυνέπλει, πολλὰ δὲ καὶ ἄλλα πλοῖα καὶ ὀλκάδες 35 ἐκούσιοι ξυνηκολούθουν τῇ στρατιᾷ ἐμπορίας ἕνεκα· ἃ τότε πάντα ἐκ τῆς Κερκύρας ξυνδιέβαλε τὸν Ἴόνιον κόλπον.

Καὶ προσβαλοῦσα ἡ πᾶσα παρασκευὴ πρὸς τε ἄκραν Ἰαπυγίαν καὶ πρὸς Τύραντα, καὶ ὥς ἕκαστοι εὐπόρησαν, παρεκομίζοντο τὴν Ἰταλίαν, τῶν μὲν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ αὖτει, ὕδατι δὲ καὶ ὄρμῃ, Τύραντος δὲ καὶ Λοκρῶν οὐδὲ τούτοις, ἕως 5 ἀφίκοντο ἐς Ῥήγιον, τῆς Ἰταλλίας ἀκρωτήριον, καὶ ἐνταῦθα ἤδη ἡθροίζοντο· καὶ ἔξω τῆς πόλεως, ὥς αὐτοὺς εἴσω οὐκ ἐδέχοντο, στρατόπεδόν τε κατεσκευάσαντα ἐν τῇ τῆς Ἀρτεμίδος ἱερῇ, οὗ αὐτοῖς καὶ ἀγορὰν παρεῖχον. Καὶ τὰς ναῦς ἀνελκύσαντες ἡσύχασαν· καὶ πρὸς τε τοὺς Ῥηγίους λόγους ἐποιήσαντο, ἀξιούντες

10 Χαλκιδέας ὄντας Χαλκιδεῦσιν οὖσι Λεοντίνοις βοηθεῖν· οἱ δὲ οὐδὲ μεθ' ἐτέρων ἔφασαν ἕσεσθαι, ἀλλ' ὃ τε ἂν καὶ τοῖς ἄλλοις Ἰταλιώταις ξυνδοκῇ, τοῦτο ποιήσιν. Οἱ δὲ πρὸς τὰ ἐν τῇ Σικελίᾳ πράγματα ἐσκόπουν ὅτῃ τρόπῳ ἄριστα προσέλονται· καὶ τὰς πρόπλους ναῦς ἐκ τῆς Ἐγέστης ἅμα προσέμενον, βουλόμενοι

15 εἰδέναι περὶ τῶν χρημάτων, εἴ ἐστιν ἃ ἔλεγον ἐν ταῖς Ἀθήναις οἱ ἄγγελοι.

Τοῖς δὲ Συρακουσίοις ἐν τούτῳ πολλαχόθεν τε ἤδη καὶ ἀπὸ τῶν κατασκοπῶν σαφῇ ἡγγέλλετο, ὅτι ἐν Ῥηγίῳ αἱ νῆες εἰσὶ, καὶ ὥς ἐπὶ τούτοις παρεσκευάζοντο πάσῃ τῇ γνώμῃ, καὶ οὐκέτι ἡπί- 20 στουν, καὶ ἔς τε τοὺς Σικελοὺς περιέπεμπον, ἔνθα μὲν, φύλακας, πρὸς δὲ τοὺς, πρέσβεις· καὶ ἐς τὰ περιπόλια, τὰ ἐν τῇ χώρᾳ, φρουρὰς ἐσεκόμιζον· τὰ τε ἐν τῇ πόλει, ὅπλων ἐξετάσει καὶ ἱππῶν, ἐσκόπουν, εἰ ἐντελῆ ἐστι· καὶ ἄλλα, ὥς ἐπὶ ταχεῖ πολέμῳ καὶ ὅσον οὐ παρόντι, καθίσταντο.

25 Αἱ δὲ ἐκ τῆς Ἐγέστης τρεῖς νῆες αἱ πρόπλοι παραγίγνονται τοῖς Ἀθηναίοις ἐς τὸ Ῥήγιον, ἀγγέλλουσαι, ὅτι τᾶλλα μὲν οὐκ ἔστι χρήματα ἃ ὑπέσχοντο, τριάκοντα δὲ τάλαντα μόνα φαίνεται. Καὶ οἱ στρατηγοὶ εὐθύς ἐν ἀθυμίᾳ ἦσαν, ὅτι αὐτοῖς τοῦτό τε πρῶτον ἀντεκεκρούκει, καὶ οἱ Ῥηγῖνοι, οὐκ ἐθελήσαντες ξυστρατεύειν, οὓς

30 πρῶτον ἤρξαντο πείθειν, καὶ εἰκὸς ἦν μάλιστα, Λεοντίνων τε ξυγγενεῖς ὄντας, καὶ σφίσιν αἰετὶ ἐπιτηδεύουσιν. Καὶ τῷ μὲν Νικίᾳ προσδεχομένῳ ἦν τὰ παρὰ τῶν Ἐγεσταιῶν, τοῖν δὲ ἐτέροις καὶ ἀλογώτερα. Οἱ δὲ Ἐγεσταῖοι τοιόνδε τὸ ἐξετεχνήσαντο τότε, ὅτι οἱ πρῶτοι πρέσβεις τῶν Ἀθηναίων ἦλθον αὐτοῖς ἐς τὴν κατασκοπὴν τῶν 35 χρημάτων. Ἐς τε τὸ ἐν Ἐρυνίᾳ ἱερὸν τῆς Ἀφροδίτης ἀγαγόντες αὐτοὺς, ἐπέδειξαν τὰ ἀναθήματα, φιάλας τε, καὶ οἶνοχόας, καὶ

θυμιατήρια, καὶ ἄλλην κατασκευὴν οὐκ ὀλίγην, ἃ ὄντα ἀργυρᾷ, πολλῶ πλείω τὴν ὄψιν ἀπ' ὀλίγης δυνάμεως χρημάτων παρείχετο· καὶ ἰδίᾳ ξενίσαις ποιούμενοι τῶν τριηριτῶν, τὰ τε ἐξ αὐτῆς Ἐγέστης ἐκπώματα καὶ χρυσᾶ καὶ ἀργυρᾶ ξυλλέξαντες, καὶ τὰ ἐκ τῶν ἐγγύς πόλεων καὶ Φοινικικῶν καὶ Ἑλληνίδων αἰτησάμενοι, ἐσέφερον ἐς τὰς 5 ἐστιάσεις, ὡς οἰκεία ἕκαστοι. Καὶ πάντων ὡς ἐπὶ τὸ πολὺ τοῖς αὐτοῖς χρωμένων, καὶ πανταχοῦ πολλῶν φαινομένων, μεγάλην τὴν ἐκπληξιν τοῖς ἐκ τῶν τριηριῶν Ἀθηναίοις παρεῖχε, καὶ ἀφικόμενοι ἐς τὰς Ἀθήνας, διεθρόσαν, ὡς χρήματα πολλὰ ἴδοιεν. Καὶ οἱ μὲν, αὐτοὶ τε ἀπατηθέντες, καὶ τοὺς ἄλλους τότε πείσαντες, ἐπειδὴ 10 διῆλθεν ὁ λόγος, ὅτι οὐκ εἴη ἐν τῇ Ἐγέστη τὰ χρήματα, πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν· οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἐβουλεύοντο.

Καὶ οἱ μὲν τῶν Συρακουσίων στρατηγοὶ καὶ Γύλιππος τοιαῦτα καὶ αὐτοὶ τοῖς σφετέροις στρατιώταις παρακλειυσάμενοι, ἀντεπλή- 15 ρουν τὰς ναῦς εὐθύς, ἐπειδὴ καὶ τοὺς Ἀθηναίους ᾗσθάνοντο. Ὁ δὲ Νικίας ὑπὸ τῶν παρόντων ἐκπεπληγμένος, καὶ ὁρῶν οἷος ὁ κίνδυνος, καὶ ὡς ἐγγὺς ἦδη ἦν, ἐπειδὴ καὶ ὅσον οὐκ ἔμελλον ἀνάγεσθαι, καὶ νομίσας (ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι, πάντα τε ἔργῳ ἐτι σφίσις ἐνδεᾶ εἶναι, καὶ λόγῳ αὐτοῖς οὐπῶ ἱκανὰ 20 εἰρησθαι) αὐτὶς τῶν τριηράρχων ἓνα ἕκαστον ἀνεκάλει, πατρόθεν τε ἐπονομάζων, καὶ αὐτοὺς ὀνομαστὶ, καὶ φυλὴν, ἀξίων τό, τε καθ' ἑαυτὸν, ᾧ ὑπῆρχε λαμπρότητός τε, μὴ προδιδόναι τινὰ, καὶ τὰς πατρικὰς ἀρετὰς, ὧν ἐπιφανεῖς ἦσαν οἱ πρόγονοι, μὴ ἀφανίζειν· πατρίδος δὲ τῆς ἐλευθερωτάτης ὑπομιμνήσκων, καὶ τῆς ἐν αὐτῇ 25 ἀνεπιτάκτου πᾶσιν ἐς τὴν δίαίταν ἐξουσίας· ἄλλα τε λέγων ὅσα ἐν τῷ τοιοῦτῳ ἦδη τοῦ καιροῦ ὄντες ἄνθρωποι ὠφέλιμα νομίζοντες ἐπιβδῶνται. Καὶ ὁ μὲν οὐκ ἱκανὰ μᾶλλον ἢ ἀναγκαῖα νομίσας παρηνῆσθαι, ἀποχωρήσας ἤγε τὸν πεζὸν πρὸς τὴν θάλασσαν, καὶ παρέταξεν ὡς ἐπὶ πλείστον ἐδύνατο, ὅπως οἱ μέγιστοι τοῖς ἐν ταῖς 30 ναυσὶν ὠφέλεια ἐς τὸ θαρσεῖν γίγνοιτο. Ὁ δὲ Δημοσθένης καὶ Μένανδρος καὶ Εὐθύδημος (οὗτοι γὰρ ἐπὶ τὰς ναῦς τῶν Ἀθηναίων στρατηγοὶ ἐπέβησαν) ἄραντας ἀπὸ τοῦ ἑαυτῶν στρατοπέδου, εὐθύς ἔπλεον πρὸς τὸ ξυῖγμα τοῦ λιμένος, καὶ τὸν καταλειφθέντα διεκπλουν, βουλόμενοι βιάσασθαι ἐς τὸ ἔξω.

35

Προεξαναγόμενοι δὲ οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι ναυσὶ

παραπλησίαις τὸν ἀριθμὸν, καὶ πρότερον κατὰ τε τὸν ἔκπλουν
 μέρει αὐτῶν ἐφύλασσον, καὶ κατὰ τὸν ἄλλον κύκλῳ λιμένα, ὅπως
 πανταχόθεν ἅμα προσπίπτοιεν τοῖς Ἀθηναίοις, καὶ ὁ πεζὸς
 αὐτοῖς ἅμα παραβοηθῇ, ἥπερ καὶ αἱ νῆες κατέσχοιεν. Ἡρχον δὲ
 5 τοῦ ναυτικοῦ τοῖς Συρακουσίοις, Σικανὸς μὲν καὶ Ἀγάθαρχος,
 κέρας ἑκάτερος τοῦ παντὸς ἔχων, Πυθὴν δὲ καὶ οἱ Κορίνθιοι τὸ
 μέσον. Ἐπειδὴ δ' οἱ Ἀθηναῖοι προσέμισγον τῷ ζεύγματι, τῇ
 μὲν πρώτῃ ῥύμῃ ἐπιπλέοντες ἐκράτουν τῶν τεταγμένων νεῶν πρὸς
 αὐτῷ, καὶ ἐπειρῶντο λύειν τὰς κλήσεις. Μετὰ δὲ τοῦτο, παντα-
 10 χόθεν σφίσι τῶν Συρακουσίων καὶ ξυμμάχων ἐπιφερομένων, οὐ
 πρὸς τῷ ζεύγματι ἔτι μόνον ἡ ναυμαχία, ἀλλὰ καὶ κατὰ τὸν λιμένα
 ἐγίνετο, καὶ ἦν καρτερὰ καὶ οἷα οὐχ ἑτέρα τῶν πρότερον. Πολλὴ
 μὲν γὰρ ἑκατέροις προθυμία ἀπὸ τῶν ναυτῶν ἐς τὸ ἐπιπλεῖν,
 ὁπότε κελευσθῇ, ἐγίνετο, πολλὴ δὲ ἡ ἀντιτέχνησις τῶν κυβερνη-
 15 τῶν καὶ ἀγωνισμὸς πρὸς ἀλλήλους. Οἳ τε ἐπιβάται ἐθεράπευον,
 ὅτε προσπέσοι ναῦς νηϊ, μὴ λείπεσθαι τὰ ἀπὸ τοῦ καταστρώματος
 τῆς ἄλλης τέχνης· πᾶς τέ τις ἐν ᾧ προσετίετακτο αὐτὸς ἕκαστος
 ἐπείγετο πρῶτος φαίνεσθαι. Συμπεσουσῶν δὲ ἐν ὀλίγῳ πολλῶν
 νεῶν (πλείσται γὰρ δὴ αὐταὶ ἐν ἐλαχίστῳ ἐναυμάχησαν· βραχὺ
 20 γὰρ ἀπέλιπον ξυναμφοτέρας διακόσμαι γενέσθαι) αἱ μὲν ἐμβολαὶ,
 διὰ τὸ μὴ εἶναι τὰς ἀνακρούσεις καὶ διέκπλους, ὀλγαι ἐγίνοντο·
 αἱ δὲ προσβολαί, ὥς τύχοι ναῦς νηϊ προσπεσοῦσα, ἢ διὰ τὸ φεύ-
 γειν, ἢ ἄλλῃ ἐπιπλεύουσα, πυκνότεραι ἦσαν· καὶ ὅσον μὲν χρόνον
 προσφέροιτο ναῦς, οἱ ἀπὸ τῶν καταστρωμάτων τοῖς ἀκοντίοις καὶ
 25 τοξεύμασι καὶ λίθοις ἀφθόνως ἐπ' αὐτὴν ἐχρῶντο· ἐπειδὴ δὲ
 προσμύξαιεν, οἱ ἐπιβάται ἐς χεῖρας ἰόντες ἐπειρῶντο ταῖς ἀλλήλων
 ναυσὶν ἐπιβαίνειν. Συνατύγχανε δὲ πολλαχοῦ διὰ τὴν στενοχωρίαν,
 τὰ μὲν ἄλλοις ἐμβεβληκέναι, τὰ δὲ αὐτοὺς ἐμβεβληθῆναι, δύο τε
 περὶ μίαν, καὶ ἔστιν ἥ καὶ πλείους ναῦς, κατ' ἀνάγκην συνηρτη-
 30 σθαι· καὶ τοῖς κυβερνήταις τῶν μὲν φυλακῇ, τῶν δ' ἐπιβουλῇ,
 μὴ καθ' ἕν ἕκαστον, κατὰ πολλὰ δὲ πανταχόθεν, περιεστάναι, καὶ
 τὸν κτύπον μέγαν ἀπὸ πολλῶν νεῶν ξυμπίπτουσῶν, ἐκπληξίν τε
 ἅμα καὶ ἀποστέρησιν τῆς ἀκοῆς, ὧν οἱ κελευσταὶ φθέγγοιτο,
 παρέχειν. Πολλὴ γὰρ δὴ παρακέλευσις καὶ βοή ἀφ' ἑκατέρων
 35 τοῖς κελευσταῖς, κατὰ τε τὴν τέχνην, καὶ πρὸς τὴν αὐτίκα φιλονει-
 κίαν, ἐγίνετο· τοῖς μὲν Ἀθηναίοις, βιάζεσθαι τε τὸν ἔκπλουν

ἐπιβοῶντες, καὶ περὶ τῆς ἐς τὴν πατρίδα σωτηρίας νῦν, εἴποτε καὶ αὐθις, προθύμως ἀντιλαβέσθαι· τοῖς δὲ Συρακουσίοις καὶ ξυμμάχοις, καλὸν εἶναι κωλύσαι τε αὐτοὺς διαφυγεῖν, καὶ τὴν οἰκίαν ἐκάστους πατρίδα νικήσαντας ἐπαυξῆσαι. Καὶ οἱ στρατηγοὶ προσέτι ἐκατέρων, εἴ τινα που ὀρῶεν μὴ κατ' ἀνάγκην πρύμναν 5 κρουόμενον, ἀνακαλοῦντες ὀνομαστὶ τὸν τριήραρχον, ἡρώτων, οἱ μὲν Ἀθηναῖοι, εἰ, τὴν πολεμιοτάτην γῆν οἰκειοτέραν ἤδη τῆς οὐ δι' ὀλίγου κεκτημένης θαλάσσης ἡγούμενοι, ἀποχωροῦσιν· οἱ δὲ Συρακούσιοι, εἰ, οὓς σαφῶς ἴσασι προθυμουμενούς Ἀθηναίους παντὶ τρόπῳ διαφυγεῖν, τούτους αὐτοὶ φεύγοντας φεύγουσιν. 10

Ὅ τε ἐκ τῆς γῆς πεζὸς ἀμφοτέρων, ἰσορρόπου τῆς ναυμαχίας καθεστηκυίας, πολὺν τὸν ἀγῶνα καὶ ξύστασιν τῆς γνώμης εἶχε, φιλονεικῶν μὲν ὁ αὐτόθεν περὶ τοῦ πλείονος ἤδη καλοῦ, δεδιότες δὲ οἱ ἐπελθόντες, μὴ τῶν παρόντων ἔτι χεῖρῳ πράξῳσι. Πάντων γὰρ δὴ ἀνακειμένων τοῖς Ἀθηναίοις ἐς τὰς ναῦς, ὃ τε φόβος ἦν ὑπὲρ 15 τοῦ μέλλοντος οὐδενὶ ἐοικώς, καὶ διὰ τὸ ἀνώμαλον καὶ τὴν ἔποψιν τῆς ναυμαχίας ἐκ τῆς γῆς ἠναγκάζοντο ἔχειν. Δι' ὀλίγου γὰρ οὔσης τῆς θέας, καὶ οὐ πάντων ἅμα ἐς τὸ αὐτὸ σκοποῦνταν, εἰ μὲν τινες ἰδοίεν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσυσάν τε ἄν, καὶ πρὸς ἀνάκλησιν θεῶν, μὴ στερεῆσαι σφᾶς τῆς σωτηρίας, 20 ἐτρέποντο· οἱ δ', ἐπὶ τὸ ἡσώμενον βλέψαντες, ὀλοφυρμῷ τε ἅμα μετὰ βοῆς ἐχρῶντο, καὶ ἀπὸ τῶν θρωμένων τῆς ὄψεως καὶ τὴν γνώμην μᾶλλον τῶν ἐν τῷ ἔργῳ ἐδουλοῦντο. Ἄλλοι δὲ καὶ πρὸς ἀντίπαλόν τι τῆς ναυμαχίας ἀπιδόντες, διὰ τὸ ἀκρίτως ξυνεχῆς τῆς ἀμίλλης, καὶ τοῖς σώμασιν αὐτοῖς ἴσα τῇ δόξῃ περιδεῶς ξυναπο- 25 νεύοντες, ἐν τοῖς χαλεπώτατα διῆγον· αἰεὶ γὰρ παρ' ὀλίγον ἢ διέφευγον ἢ ἀπώλλυντο. Ἦν δὲ ἐν τῷ αὐτῷ στρατεύματι τῶν Ἀθηναίων, ἕως ἀγχώμαλα ἐναυμάχουν, πάντα ὁμοῦ ἀκοῦσαι, ὀλοφυρμὸς, βοή, νικῶντες, κρατούμενοι, ἄλλα ὅσα ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῆ ἀναγκάζοιτο φθέγγεσθαι. Παραπλήσια 30 δὲ καὶ οἱ ἐπὶ τῶν νεῶν αὐτοῖς ἔπασχον· πρὶν γε δὴ οἱ Συρακούσιοι καὶ οἱ ἐσύμμαχοι, ἐπὶ πολὺ ἀντισχύουσης τῆς ναυμαχίας, ἔτρεψάν τε τοὺς Ἀθηναίους, καὶ ἐπικείμενοι λαμπρῶς, πολλῇ κραυγῇ καὶ διακελευσμῷ χρώμενοι, κατεδίωκον ἐς τὴν γῆν. Τότε δὴ ὁ μὲν ναυτικὸς στρατός, ἄλλος ἄλλῃ, ὅσοι μὴ μετέωροι ἐάλωσαν, 35 κατενεχθέντες ἐξέπεσον ἐς τὸ στρατόπεδον· ὁ δὲ πεζός, οὐκέτι

διαφόρως, ἀλλ' ἀπὸ μιᾶς ὁρμῆς, οἰμωγῇ τε καὶ σιόνῃ πάντες, δυσανασχετοῦντες τὰ γινόμενα, οἱ μὲν, ἐπὶ τὰς ναῦς παρεβόηθουν, οἱ δέ, πρὸς τὸ λοιπὸν τοῦ τείχους, ἐς φυλακὴν· ἄλλοι δὲ καὶ οἱ πλείστοι ἤδη περὶ σφᾶς αὐτοὺς καὶ ὅπη σωθήσονται διε-
 5 σκόπουν. Ἦν δὲ ἐν τῷ παραυτίκα οὐδὲ μιᾶς δὴ τῶν ξυμπασῶν ἐλάσσων ἐκπλήξις. Παραπλήσιά τε ἐπεπόνθεσαν καὶ ἔδρυσαν αὐτοὶ ἐν Πύλῳ. Διαφθαρεισῶν γὰρ τῶν νεῶν τοῖς Λυκεδαιμονίοις, προσαπώλλυντο αὐταῖς καὶ οἱ ἐν τῇ νήσῳ ἄνδρες διαβριβη-
 10 κότες. Καὶ τότε τοῖς Ἀθηναίοις ἀνέλπιστον ἦν τὸ κατὰ γῆν

Γενομένης δ' ἰσχυρᾶς τῆς ναυμαχίας, καὶ πολλῶν νεῶν ἀμφοτέ-
 ροις καὶ ἀνθρώπων ἀπολομένων, οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι ἐπικρατήσαντες τὰ τε ναυάγια καὶ τοὺς νεκροὺς ἀνέειλοντο, καὶ ἀποπλεύσαντες πρὸς τὴν πόλιν τρόπαιον ἔστησαν. Οἱ δ' Ἀθη-
 15 ναῖοι, ὑπὸ μεγέθους τῶν παρόντων κακῶν, νεκρῶν μὲν περὶ ἡ ναυαγίων οὐδὲ ἐπενόουν αἰτῆσαι ἀναίρεσιν, τῆς δὲ νυκτὸς ἐβου-
 λεύοντο εὐθὺς ἀναχωρεῖν. Δημοσθένης δὲ Νικίᾳ προσελθὼν γνώμην ἐποιεῖτο, πληρώσαντας ἔτι τὰς λοιπὰς τῶν νεῶν, βιάσασθαι ἦν δύνωνται ἅμα ἕω τὸν ἔκπλουν· λέγων, ὅτι πλείους ἔτι αἱ λοιπαὶ
 20 εἰσι νῆες χρήσιμαί σφίσι καὶ τοῖς πολεμίοις· (ἦσαν γὰρ τοῖς μὲν Ἀθηναίοις περίλοιποι ὥς ἐξήκοντα, τοῖς δ' ἐναντίοις ἐλάσσους ἢ πεντήκοντα) καὶ ξυγχωροῦντος Νικίου τῇ γνώμῃ, καὶ βουλομένων πληροῦν αὐτάς, οἱ ναῦται οὐκ ἤθελον ἐσβαλεῖν, διὰ τὸ καταπε-
 πληχθαι τῇ ἡσῃ, καὶ μὴ ἂν ἔτι οἴεσθαι κρατῆσαι. Καὶ οἱ μὲν
 25 ὥς κατὰ γῆν ἀναχωρήσαντες ἤδη ξύμπαντες τὴν γνώμην εἶχον.

Μετὰ δὲ τοῦτο, ἐπειδὴ ἐδόκει τῷ Νικίᾳ καὶ τῷ Δημοσθένει ἱκανῶς παρεσκευάσθαι, καὶ ἡ ἀνάστασις ἤδη τοῦ στρατεύματος τρίτῃ ἡμέρᾳ ἀπὸ τῆς ναυμαχίας ἐγγινετο. Δεινὸν οὖν ἦν οὐ καθ' ἓν μόνον τῶν πραγμάτων, ὅτι τὰς τε ναῦς ἀπολωλεκότες
 30 πάσας ἀπεχώρουν, καὶ ἀντὶ μεγάλης ἐλπίδος καὶ αὐτοὶ καὶ ἡ πόλις κινδυνεύοντες· ἀλλὰ καὶ ἐν τῇ ἀπολείψει τοῦ στρατοπέδου ξυνέ-
 βαινε τῇ τε ὄψει ἐκάστω ἀλγεινὰ καὶ τῇ γνώμῃ αἰσθίσθαι. Τῶν τε γὰρ νεκρῶν ἀτάφων ὄντων, ὁπότε τις ἴδοι τινὰ τῶν ἐπιτηδεῖων κείμενον, ἐς λύπην μετὰ φόβου καθίστατο· καὶ οἱ ζῶντες κατα-
 35 λειπόμενοι, τραυματῖαι τε καὶ ἀσθενεῖς, πολὺ τῶν τεθνεώτων τοῖς ζῶσι λυπηρότεροι ἦσαν, καὶ τῶν ἀπολωλότων ἀθλιώτεροι. Πρὸς

γὰρ ἀντιβόλλαν καὶ ὀλοφυρμὸν τραπόμενοι, ἐς ἀπορίαν καθίστα-
 σαν, ἄγειν τε σφᾶς ἀξιοῦντες, καὶ ἓνα ἕκαστον ἐπιβουόμενοι, εἴ
 τινὰ πού τις ἴδοι ἢ ἑταίρων οἰκείων· τῶν τε ξυσκήνων ἤδη ἀπιόν-
 των ἐκκρεμαννύμενοι, καὶ ἐπακολουθοῦντες ὅσον δύναιτο· εἴ τω
 δὲ προλείποι ἢ ρώμη καὶ τὸ σῶμα, οὐκ ἄνευ ὀλέγων ἐπιθεία- 5
 σμῶν καὶ οἰμωγῆς ἀπολειπόμενοι, ὥστε δάκρυσι πᾶν τὸ στράτευμα
 πλησθὲν καὶ ἀπορία τοιαύτη, μὴ ῥαδίως ἀφορμᾶσθαι, καίπερ ἐκ
 πολεμίας τε, καὶ μείζω ἢ κατὰ δάκρυα, τὰ μὲν πεπονθότας ἤδη,
 τὰ δὲ περὶ τῶν ἐν ἀφανεί δεδιότας, μὴ τι πάθωσι. Κατήφειά τε
 τις ἅμα καὶ κατάμεμψις σφῶν αὐτῶν πολλὴ ἦν. Οὐδὲν γὰρ ἄλλο 10
 ἢ πόλει ἐκπεπολιορκημένη ἐώκεσαν ὑποφευγούσῃ, καὶ ταύτῃ οὐ
 σμικρᾷ. Μυριάδες γὰρ τοῦ ξύμπαντος ὄχλου οὐκ ἐλάσσους τεσσά-
 ρων ἅμα ἐπορεύοντο. Καὶ τούτων οἱ τε ἄλλοι πάντες ἔφερον ὃ τι
 τις ἐδύνατο, κατὰ τὸ χρήσιμον, καὶ οἱ ὀπλῖται καὶ οἱ ἱππεῖς, παρὰ
 τὸ εἰωθὸς, αὐτοὶ τε καὶ τὰ σφέτερα αὐτῶν σιτία, ὑπὸ τοῖς ὅπλοις, 15
 οἱ μὲν, ἀπορία ἀκολουθῶν, οἱ δὲ, ἀπιστία· ἀπηυτομολήκεσαν γὰρ
 πάσαι τε, καὶ οἱ πλεῖστοι παραχρῆμα· ἔφερον δὲ οὐδὲ ταῦτα
 ἱκανά· σῖτος γὰρ οὐκέτι ἐν τῷ στρατοπέδῳ· καὶ μὴν ἡ ἄλλη αἰκία
 καὶ ἰσομοιρία τῶν κακῶν, ἔχουσά τινα ὅμως τὸ μετὰ πολλῶν κού-
 φισιν, οὐδ' ὥς ῥαδία ἐν τῷ παρόντι ἐδοξάζετο· ἄλλως τε καὶ ἀπὸ 20
 οἷας λαμπρότητος καὶ αὐχήματος τοῦ πρώτου ἐς οἷαν τελευτήν καὶ
 ταπεινότητα ἀφῆκτο. Μέγιστον γὰρ δὴ τὸ διάφορον τοῦτο τῷ
 Ἑλληνικῷ στρατεύματι ἐγένετο, οἷς, ἀντὶ μὲν τοῦ ἄλλους δουλωσο-
 μένους ἦκειν, αὐτοὺς τοῦτο μᾶλλον δεδιότας μὴ πάθωσι ξυνέβη
 ἀπιέναι· ἀντὶ δ' εὐχῆς τε καὶ παιάων, μεθ' ὧν ἐξέπλεον, πάλιν 25
 τούτων τοῖς ἐναντίοις ἐπιφημίσμασιν ἀφορμᾶσθαι· πεζοὺς δὲ
 ἀντὶ ναυβατῶν πορευομένους καὶ ὀπλιτικῷ προσσχόντας μᾶλλον ἢ
 ναυτικῷ. Ὅμως δὲ ὑπὸ μεγέθους τοῦ ἐπικρεμαμένου ἔτι κινδύ-
 νου πάντα ταῦτα αὐτοῖς οἰστὰ ἐφαίνετο.

Νίκλας δὲ, ἐπειδὴ ἡμέρα ἐγένετο, ἤγε τὴν στρατιάν· οἱ δὲ 30
 Συρακούσιοι καὶ οἱ ξύμμαχοι προσέκειντο τὸν αὐτὸν τρόπον παν-
 ταχύθεν βάλλοντές τε καὶ κατακοντίζοντες. Καὶ οἱ Ἀθηναῖοι
 ἠπείλγοντο πρὸς τὸν Ἀσσίναρον ποταμὸν, ἅμα μὲν, βιαζόμενοι ὑπὸ
 τῆς πανταχύθεν προσβολῆς ἱππέων τε πολλῶν καὶ τοῦ ἄλλου
 ὄχλου, οἰόμενοι ῥᾶόν τι σφίσις ἔσεσθαι, ἣν διαβῶσι τὸν ποταμόν· 35
 ἅμα δὲ ὑπὸ τῆς ταλαιπωρίας καὶ τοῦ πεινῆν ἐπιθυμίας. Ὡς δὲ

γίνονται ἐπ' αὐτῷ, ἐσπίπτουσιν οὐδενὶ κόσμῳ ἔτι, ἀλλὰ πᾶς τέ τις διαβῆναι αὐτὸς πρῶτος βουλόμενος. Καὶ οἱ πολέμιοι ἐπικείμενοι χαλεπὴν ἤδη τὴν διάβασιν ἐποιοῦν. Ἀθροοὶ γὰρ ἀναγκαζόμενοι χωρεῖν, ἐπέπιπτόν τε ἀλλήλοις καὶ κατεπάτουν, περὶ τε
 5 τοῖς δορατίοις καὶ σκεύεσιν οἱ μὲν εὐθὺς διεφθείροντο, οἱ δὲ ἐμπαλασσόμενοι κατέρχοντο ἐς τὰ ἐπὶ θάτερα τοῦ ποταμοῦ. Παρυστάντες δὲ οἱ Συρακούσιοι (ἦν δὲ κρημνῶδες) ἔβαλλον ἄνωθεν τοὺς Ἀθηναίους, πίνοντάς τε τοὺς πολλοὺς ἀσμένους, καὶ ἐν κοίλῳ ὄντι τῷ ποταμῷ ἐν σφίσιν αὐτοῖς ταρασσομένους. Οἱ τε Πελο-
 10 ποννήσιοι ἐπικαταβάντες τοὺς ἐν τῷ ποταμῷ μάλιστα ἔσφαζον· καὶ τὸ ὕδωρ εὐθὺς διεφθαρτο· ἀλλ' οὐδὲν ἦσον ἐπίνετό τε ὁμοῦ τῷ πηλῷ ἡματωμένον, καὶ περιμάχητον ἦν τοῖς πολλοῖς.

Τέλος δὲ, νεκρῶν τε πολλῶν ἐπ' ἀλλήλοις ἤδη κειμένων ἐν τῷ ποταμῷ, καὶ διεφθαρμένου τοῦ στρατεύματος, τοῦ μὲν, κατὰ τὸν
 15 ποταμόν, τοῦ δὲ, καὶ εἴ τι διαφύγοι, ὑπὸ τῶν ἱππέων, ὁ Νικίας Γυλίππῳ ἑαυτὸν παραδίδωσι, πιστεύσας μᾶλλον αὐτῷ ἢ τοῖς Συρακουσίοις· καὶ ἑαυτῷ μὲν χρῆσθαι ἐκέλευεν ἐκείνόν τε καὶ Λακεδαιμονίους ὃ τι βούλονται, τοὺς δὲ ἄλλους στρατιώτας παύσασθαι φονεύοντας. Καὶ ὁ Γύλιππος μετὰ τοῦτο ζωορεῖν ἤδη
 20 ἐκέλευε, καὶ τοὺς τε λοιποὺς, ὅσους μὴ ἀπεκρύναντο (πολλοὶ δὲ οὗτοι ἐγένοντο) ξυνεκόμισαν ζῶντας, καὶ ἐπὶ τοὺς τριακοσίους οἳ τὴν φυλακὴν διεξῆλθαν τῆς νυκτός, πέμπαντες τοὺς διωζομένους, ξυνέλαβον. Τὸ μὲν οὖν ἀθροισθὲν τοῦ στρατεύματος ἐς τὸ κοινόν, οὐ πολὺ ἐγένετο, τὸ δὲ διακλαπὲν, πολὺ. Καὶ κατεπλήσθη πᾶσα
 25 Σικελία αὐτῶν, ἅτε οὐκ ἀπὸ ξυμβάσεως, ὥσπερ τῶν μετὰ Δημοσθένους, ληφθέντων. Μέρος δὲ τι οὐκ ὀλίγον καὶ ἀπέθανε. Πλείστος γὰρ δὴ φόνος οὗτος καὶ οὐδενὸς ἐλάσσω τῶν ἐν τῷ Σικελικῷ πολέμῳ τούτῳ ἐγένετο. Καὶ ἐν ταῖς ἄλλαις προσβολαῖς ταῖς κατὰ τὴν πορείαν συχναῖς γενομέναις οὐκ ὀλίγοι ἐτεθνήκεσαν.
 30 Πολλοὶ δὲ ὁμῶς καὶ διέφυγον, οἱ μὲν καὶ παραντίκα, οἱ δὲ καὶ δουλεύσαντες, καὶ διαδιδράσκοντες ὕστερον. Τούτοις δ' ἦν ἀναχώρησις ἐς Κατάνην.

Συναθροισθέντες δὲ οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι, τῶν τε αἰχμαλώτων ὅσους εἰδύνατο πλείστους, καὶ τὰ σκύλα ἀναλαβόντες,
 35 ἀνεχώρησαν ἐς τὴν πόλιν. Καὶ τοὺς μὲν ἄλλους Ἀθηναίων καὶ τῶν συμμάχων ὁπόσους ἔλαβον, κατεβίβασαν ἐς τὰς Λιθοτομίας,

ἀσφαλεστάτην εἶναι νομίσαντες τήρησιν. Νικίαν δὲ καὶ Δημοσθέ-
νην ἄκοντος Γυλλίππου ἀπέσφαξαν.

Τοὺς δὲ ἐν ταῖς Λιθοτομίαις οἱ Συρακούσιοι χαλεπῶς τοὺς
πρώτους χρόνους μετεχείρισαν. Ἐν γὰρ κοίλῃ χωρίῳ ὄντας πολ-
λοὺς οἳ τε ἥλιοι τὸ πρῶτον καὶ τὸ πνῖγος ἔτι ἐλόπει, διὰ τὸ ἀστέ- 5
γαστον, καὶ αἱ νύκτες ἐπιγιγνόμεναι τούναντιόν μετοπωρινὰ καὶ
ψυχραὶ, τῇ μεταβολῇ ἐς ἀσθενείαν ἐνεωτέριζον. Πάντα δὲ
ποιούντων αὐτῶν διὰ στενοχωρίαν ἐν τῷ αὐτῷ, καὶ προσέτι τῶν
νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις ξυννενημένων, οἳ ἔκ τε τῶν τραυμάτων
καὶ διὰ τὴν μεταβολὴν καὶ τὸ τοιούτον ἀπέθνησκον· καὶ ὅσμαι 10
ἦσαν οὐκ ἀνεκτοὶ, καὶ λιμῷ ἅμα καὶ δίψει ἐπιέζοντο· ἐδίδοσαν
γὰρ αὐτῶν ἐκάστῳ ἐπὶ ὀκτὼ μῆνας κοτύλην ὕδατος καὶ δύο κοτύ-
λας σίτου· ἄλλα τε, ὅσα εἰκὸς ἐν τῷ τοιούτῳ χωρίῳ ἐμπεπτωκότας
κακοπαθῆσαι, οὐδὲν ὃ τι οὐκ ἐπεγένετο αὐτοῖς. Καὶ ἡμέρας μὲν
ἐβδομήκοντά τινες οὕτω διητῆθησαν ἀθρόοι· ἔπειτα, πλὴν Ἀθη- 15
ναίων, καὶ εἴ τινες Σικελιωτῶν ἢ Ἰταλιωτῶν ξυνεστράτευσαν, τοὺς
ἄλλους ἀπέδοντο. Ἐλήφθησαν δὲ οἱ ξύνπαντες, ἀκριβεῖα μὲν
χαλεπὸν ἐξεπεῖν, ὅμως δὲ οὐκ ἐλάσσους ἐπτακισχιλίων· ξυνέβη τε
ἔργον τοῦτο Ἑλληνικὸν τῶν κατὰ τὸν πόλεμον τόνδε μέγιστον
γενέσθαι· δοκεῖν δ' ἔμοιγε, καὶ ὧν ἀκοῇ Ἑλληνικῶν ἴσμεν, καὶ 20
τοῖς τε κρατήσασι λαμπρότατον, καὶ τοῖς διαφθαρεῖσι δυστυχέστα-
τον. Κατὰ πάντα γὰρ πάντως νικηθέντες, καὶ οὐδὲν ὀλίγον ἐς
οὐδὲν κακοπαθήσαντες, πανωλεθρία δὴ, τὸ λεγόμενον, καὶ πεζὸς
καὶ νῆες, καὶ οὐδὲν ὃ τι οὐκ ἀπώλετο· καὶ ὀλίγοι ἀπὸ πολλῶν ἐπ'
οἴκου ἀπενόστησαν. Ταῦτα μὲν τὰ περὶ τὴν Σικελίαν γεγόμενα. 25

FROM HERODOTUS.

EUTERPE.

Ἐς μὲν τοσόνδε τοῦ λόγου Αἰγύπτιοι τε καὶ οἱ ἱερεῖς ἔλεγον, ἀποδεικνύντες ἀπὸ τοῦ πρώτου βασιλέως ἐς τοῦ Ἰφαιστοῦ τὸν ἱερέα τοῦτον τὸν τελευταῖον βασιλεύσαντα, μίην τε καὶ τεσσαράκοντα καὶ τριηκοσίας ἀνθρώπων γενεὰς γενομένας, καὶ ἐν ταύτῃσι 5 ἀρχιερέας καὶ βασιλεῖας ἑκατέρους τοσούτους γενομένους. Καὶ τοὶ τριηκόσιαι μὲν ἀνδρῶν γενεαὶ δυνέεται μύρια ἕτεα· γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἕτεά ἐστι· μῆς δὲ καὶ τεσσαράκοντα ἔτι τῶν ἐπιλοίπων γενεῶν, αἱ ἐπῆσαν τῇσι τριηκοσίῃσι, ἔστι τεσσαράκοντα καὶ τριηκόσια καὶ χίλια ἕτεα. Οὕτω ἐν μυρίοις τε ἕτεσι καὶ 10 χίλιοις, καὶ πρὸς, τριηκοσίοις τε καὶ τεσσαράκοντα, ἔλεγον θεὸν ἀνθρωποειδέα οὐδένα γενέσθαι· οὐ μὲν τοι οὐδὲ πρότερον, οὐδὲ ὕστερον ἐν τοῖσι ὑπολοίποισι Αἰγύπτου βασιλευσὶ γενομένοις, ἔλεγον τοιοῦτον οὐδέν. Ἐν τοίνυν τούτῳ τῷ χρόνῳ τετρακίς ἔλεγον ἕξ ἡμέρας τὸν ἥλιον ἀνατεῖλαι· ἐνθα τε νῦν καταδύεται, ἐνθεῦτεν 15 δις ἐπαντεῖλαι· καὶ ἐνθεν νῦν ἀνατέλλει, ἐνθαῦτα δις καταδύναι· καὶ οὐδὲν τῶν κατ' Αἴγυπτον ὑπὸ ταῦτα ἑτεροιωθῆναι, οὔτε τὰ ἐκ τῆς γῆς, οὔτε τὰ ἐκ τοῦ ποταμοῦ σφί γινόμενα, οὔτε τὰ ἀμφὶ νούσους, οὔτε τὰ κατὰ τοὺς θανάτους. Πρότερον δὲ Ἐκαταίῳ τῷ λογοποιῷ ἐν Θήβῃσι γενεηλογήσαντί τε ἑωυτὸν, καὶ ἀναδήσαντι 20 τὴν πατριὴν ἐς ἑκκαίδεκατον θεὸν, ἐποίησαν οἱ ἱερεῖς τοῦ Διὸς οἷόν τι καὶ ἐμοὶ οὐ γενεηλογήσαντι ἐμεωυτόν. Ἐσαγαγόντες ἐς τὸ μέγαρον ἔσω, ἐόν μέγα, ἐξηρήθμεον δεικνύντες κολοσσούς ξυλλήνους τοσούτους ὅσους περ εἶπον· ἀρχιερεῖς γὰρ ἕκαστος αὐτόθι ἵσταται ἐπὶ τῆς ἑωυτοῦ ζόης εἰκόνα ἑωυτοῦ. Ἀριθμέοντες ὦν, καὶ 25 δεικνύντες οἱ ἱερεῖς ἐμοὶ, ἀπεδείκνυσαν παῖδα πατρὸς ἑωυτῶν ἕκαστον ἐόντα, ἐκ τοῦ ἁγχιστα ἀποθανόντος τῆς εἰκόνης διεξιόντες διὰ πασέων, ἕως οὗ ἀπέδεξαν ἀπάσας αὐτάς. Ἐκαταίῳ δὲ γενεηλογήσαντι ἑωυτὸν, καὶ ἀναδήσαντι ἐς ἑκκαίδεκατον θεὸν, ἀντεγενεηλόγησαν ἐπὶ τῇ ἀριθμῇ, οὐ δεκόμενοι παρ' αὐτοῦ ἀπὸ θεοῦ

γενέσθαι ἀνθρώπων. Ἀντεγενεολόγησαν δὲ ὧδε, φάμενοι ἕκαστον τῶν κολοσσῶν Πέρωμιν ἐκ Πιρώμιος γεγονέναι· ἐς ὃ τοὺς πέντε καὶ τεσσαεράκοντα καὶ τριηκοσίους ἀπέδεξαν κολοσσούς, Πέρωμιν ἐκ Πιρώμιος γενόμενον, καὶ οὔτε ἐς θεὸν, οὔτε ἐς ἥρωα ἀνέδθησαν αὐτούς. Πέρωμις δὲ ἐστὶ κατ' Ἑλλάδα γλῶσσαν καλὸς καὶ ἁ- 5
 θός. Ἦδη ὦν, τῶν αἱ εἰκόνες ἦσαν, τοιούτους ἀπεδείκνυσάν σφας πάντας ἔοντας, θεῶν δὲ πολλὸν ἀπαλλαγμένους. Τὸ δὲ πρότερον τῶν ἀνδρῶν τούτων, θεοὺς εἶναι τοὺς ἐν Αἰγύπτῳ ἄρχοντας οἰκέοντας ἅμα τοῖσι ἀνθρώποισι· καὶ τούτων αἰεὶ ἓνα τὸν κρατέοντα εἶναι· ὕστατον δὲ αὐτῆς βασιλεύσαι Ἦρον τὸν Ὀσίριος παῖδα, τὸν Ἀπόλ- 10
 λωνα Ἕλληνες ὀνομάζουσι· τοῦτον καταπαύσαντα Τυφῶνα, βασιλεύσαι ὕστατον Αἰγύπτου. Ὅσιρις δὲ ἐστὶ Διόνυσος κατὰ Ἑλλάδα γλῶσσαν.

Ἐν Ἑλλήσει μὲν νυν νεώτατοι τῶν θεῶν νομίζονται εἶναι Ἡρακλῆς τε καὶ Διόνυσος καὶ Πάν· παρ' Αἰγυπτίοις δὲ Πάν μὲν, 15
 ἀρχαιότατος, καὶ τῶν ὀκτὼ τῶν πρώτων λεγομένων θεῶν· Ἡρακλῆς δὲ τῶν δευτέρων τῶν δυώδεκα λεγομένων εἶναι· Διόνυσος δὲ τῶν τρίτων οἱ ἐκ τῶν δυώδεκα θεῶν ἐγένοντο. Ἡρακλεῖ μὲν δὴ ὅσα αὐτοὶ Αἰγύπτιοι φασὶ εἶναι ἔτεα ἐς Ἀμασιν βασιλέα, δεδήλωται μοι πρόσθε· Πανὶ δὲ ἔτι τούτων πλεόνα λέγεται εἶναι, Διονύσῳ 20
 δ' ἐλάχιστα τούτων· καὶ τούτῳ πεντακισχίλια καὶ μύρια λογιζονται εἶναι ἐς Ἀμασιν βασιλέα. Καὶ ταῦτα Αἰγύπτιοι ἀτρεκέως φασὶ ἐπίστασθαι, αἰεὶ τε λογιζόμενοι, καὶ αἰεὶ ἀπογραφόμενοι τὰ ἔτεα. Διονύσῳ μὲν νυν τῷ ἐκ Σεμέλης τῆς Κάδμου λεγομένῳ γενέσθαι, κατὰ εξακόσια ἔτεα καὶ χίλια μάλιστα ἐστὶ ἐς ἐμέ· Ἡρακλεῖ δὲ τῷ 25
 Ἀλκμήνης, κατὰ εἰνακόσια ἔτεα· Πανὶ δὲ τῷ ἐκ Πηνελόπης, (ἐκ ταύτης γὰρ καὶ Ἑρμῆω λέγεται γενέσθαι ὑπὸ Ἑλλήνων ὁ Πάν·) ἐλάσσῳ ἔτεα ἐστὶ τῶν Τρωϊκῶν, κατὰ τὰ ὀκτακόσια μάλιστα ἐς ἐμέ. Τούτων ὦν ἀμφοτέρων πάρεστι χρᾶσθαι τοῖσι τις πείσεται λεγομένοις μᾶλλον· ἐμοὶ δ' ὦν ἡ περὶ αὐτέων γνώμη ἀποδέδεκται. 30
 Εἰ μὲν γὰρ φανεροί τε ἐγένοντο καὶ κατεγήρασαν καὶ οὗτοι ἐν τῇ Ἑλλάδι, κατάπερ Ἡρακλῆς ὁ ἐξ Ἀμφιτρύωνος γενόμενος, καὶ δὴ καὶ Διόνυσος ὁ ἐκ Σεμέλης, καὶ Πάν ὁ ἐκ Πηνελόπης γενόμενος, ἔφη ἂν τις, καὶ τούτους ἄλλους, ἀνδρας γενομένους, ἔχειν τὰ ἐκείνων οὐνόματα τῶν προγεγονότων θεῶν. Νῦν δὲ Διόνυσόν τε 35
 λέγουσι οἱ Ἕλληνες, ὡς αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνερῆάφατο

Ζεὺς, καὶ ἤνεκε ἐς Νύσαν τὴν ὑπὲρ Αἰγύπτου θοῦσαν ἐν τῇ Αἰθιοπίῃ· καὶ Πανός γε πέρι οὐκ ἔχουσι εἰπεῖν ὅκη ἐτράπετο γενόμενος. *Ἀλλὰ μοι ὦν γέγονε, ὅτι ὕστερον ἐπύθοντο οἱ Ἕλληνες τούτων τὰ οὐνόματα, ἢ τὰ τῶν ἄλλων θεῶν. Ἀπ' οὗ δὲ ἐπύθοντο χρόνου, ἀπὸ τούτου γενεηλογίουςι αὐτέων τὴν γέναιον.*

Ταῦτα μὲν νυν αὐτοὶ Αἰγύπτιοι λέγουσι.

Ὅσα δὲ οἱ τε ἄλλοι ἄνθρωποι καὶ Αἰγύπτιοι λέγουσι, ὁμολογέοντες τοῖσι ἄλλοις, κατὰ ταύτην τὴν χώραν γενέσθαι, ταυτ' ἤδη φράσω· προσέσται δέ τι αὐτοῖσι καὶ τῆς ἐμῆς ὄψιος. Ἐλευθε-
 10 ρωθέντες Αἰγύπτιοι μετὰ τὸν ἱεῖα τοῦ Ἡφαίστου βασιλεύσαντα, (οὐδένα γὰρ χρόνον οἶοι τε ἦσαν ἄνευ βασιλῆος διαιτᾶσθαι,) ἐστήσαντο δυνάδεα βασιλέας, δυνάδεα μοίρας δασάμενοι Αἰγυπτον πᾶσαν. Οὗτοι ἐπιγαμίας ποιησάμενοι ἐβασιλεύον νόμοις τοισίδε χρεώμενοι, μήτε καταίρειν ἀλλήλους, μήτε πλεόν τι δίκη-
 15 σθαι ἔχειν τὸν ἕτερον τοῦ ἕτερου, εἶναι τε φίλους τὰ μάλιστα. Τῶνδε δὲ εἵνεκα τοὺς νόμους τούτους ἐποιεῦντο, ἰσχυρῶς περιστρίτοντες· ἐκέχρηστό σφι κατ' ἀρχὰς αὐτίκα ἐνισταμένοις ἐς τὰς τυραννίδας “τὰν χαλκῇ φιάλῃ σπείσαντα αὐτέων ἐν τῇ ἱερῇ τοῦ Ἡφαίστου, τοῦτον ἀπάσης βασιλεύσειν Αἰγύπτου.” Ἐς γὰρ δὴ τὰ πάντα
 20 ἱεῖα συνελέγοντο. Καὶ δὴ σφι μνημόσυνα ἔδοξε λιπέσθαι κοινῇ· δόξαν δὲ σφι, ἐποίησαντο λαβύρινθον, ὀλίγον ὑπὲρ τῆς λίμνης τῆς Μοίριος, κατὰ κροκοδείλων καλεομένην πόλιν μάλιστα κη καίμα-
 νον· τὸν ἐγὼ ἤδη ἶδον λόγου μέγα. Εἰ γὰρ τις τὰ ἐξ Ἑλλήνων τείχεά τε καὶ ἔργων ἀπόδεξιν συλλογίσαιτο, εὐχαισσομένος πόνον τε ἂν
 25 καὶ δαπάνης φανείη ἔόντα τοῦ λαβυρίνθου τούτου· καὶ τοι ἀξιό-
 λογός γε καὶ ὁ ἐν Ἐφέσῳ ἐστὶ νηὸς, καὶ ὁ ἐν Σάμῳ· ἦσαν μὲν νυν καὶ αἱ πυραμίδες λόγου μέζοντες, καὶ πολλῶν ἐκείσθαι αὐτέων Ἑλληνικῶν ἔργων καὶ μεγάλων ἀνταξίη· ὁ δὲ δὴ λαβύρινθος καὶ τὰς πυραμίδας ὑπερβάλλει. Τοῦ γὰρ δυνάδεα μὲν εἰς αὐτὰ
 30 κατὰστέγοι, ἀντίπυλοι ἀλλήλησι· ἐξ μὲν πρὸς βορέα, ἐξ δὲ πρὸς νότον τετραμμέναι συνεχεές· τοῦχος δὲ ἔξωθεν ὁ αὐτὸς σφραγισμένος περιέργει. Οἰκήματα δ' ἐνεσσι διπλᾶ, τὰ μὲν ὑπόγαια, τὰ δὲ μετέωρα ἐπ' ἐκείνοις, τρισχίλια ἀριθμὸν, πεντακκοσίων καὶ χιλίων ἐκάτερα. Τὰ μὲν νυν μετέωρα τῶν οἰκημάτων αὐτοῖ τε ὀρέομεν
 35 διεξιόντες, καὶ αὐτοὶ θεησάμενοι λέγομεν· τὰ δὲ αὐτέων ὑπόγαια λόγοις ἐπυνθανόμεθα. Οἱ γὰρ ἐπεστεῶτες τῶν Αἰγυπτίων

δεικνύναι αὐτὰ οὐδαμῶς ἤθελον, φάμενοι θήκας αὐτόθι εἶναι τῶν
 τε ἀρχὴν τὸν λαβύρινθον τοῦτον οἰκοδομησαμένων βασιλῆων, καὶ
 τῶν ἱρῶν κροκοδείλων· οὕτω τῶν μὲν κάτω περὶ οἰκημάτων ἀκοῇ
 παραλαβόντες λέγομεν· τὰ δὲ ἄνω μέζονα ἀνθρωπητῶν ἔργων
 αὐτοὶ ὀρέομεν. Αἱ τε γὰρ ἔξοδοι διὰ τῶν στεγέων, καὶ οἱ ἐλιγμοὶ 5
 διὰ τῶν αὐλέων ἐόντες ποικιλώτατοι, θῶμα μυρίον παρέχοντο ἐξ
 αὐλῆς τε ἐς τὰ οἰκήματα διεξιούσαι, καὶ ἐκ τῶν οἰκημάτων ἐς πα-
 σταδας, ἐς στέγας τε ἄλλας ἐκ τῶν πασταδῶν, καὶ ἐς αὐλὰς ἄλλας
 ἐκ τῶν οἰκημάτων. Ὅροφῇ δὲ πάντων τούτων, λιθίνῃ, κατάπερ
 οἱ τοῖχοι· οἱ δὲ τοῖχοι τύπων ἐγγεγλυμμένων πλείοι. Αὐλῇ δὲ 10
 ἐκάστη περίστυλος, λίθου λευκοῦ ἄρμοσμένου τὰ μάλιστα. Τῆς
 δὲ γωνίης τελευτῶντος τοῦ λαβυρίνθου ἔχεται πυραμὶς τεσσαρα-
 κοντόργυιος, ἐν τῇ ζῶα μεγάλη ἐγγέγλυπται· ὁδὸς δ' ἐς αὐτὴν
 ὑπὸ γῆν πεποιήται.

Τοῦ δὲ λαβυρίνθου τούτου ἐόντος τοιούτου θῶμα ἔτι μέζον 15
 παρέχεται ἡ Μοίριος καλεομένη λίμνη, παρ' ἣν ὁ λαβύρινθος
 οὗτος οἰκοδομήται. Τῆς τὸ περίμετρον τῆς περιόδου εἰσι στάδιοι
 ἑξακόσιοι καὶ τρισχίλιοι· σχοίνων ἐξήκοντα ἐόντων· ἴσοι καὶ
 αὐτῆς Αἰγύπτου τὸ παρὰ θάλασσαν. Κέεται δὲ μακρὴ ἡ λίμνη
 πρὸς βορρῇν τε καὶ νότον ἐοῦσα βάθους, τῇ βαθυτάτῃ αὐτῇ ἐωντῆς, 20
 πεντήκοντόργυιος. Ὅτι δὲ χειροποίητός ἐστι καὶ ὀρυκτῇ, αὐτὴ
 δηλοῖ. Ἐν γὰρ μέσῃ τῇ λίμνῃ μάλιστα κη ἑσταῖσι δύο πυραμίδες,
 τοῦ ὕδατος ὑπερέχουσαι πεντήκοντα ὀργυιάς ἑκατέρῃ, καὶ τὸ κατ'
 ὕδατος οἰκοδόμηται ἕτερον τοσοῦτο· καὶ ἐπ' ἀμφοτέρῃσι ἔπεσι
 κολοσσὸς λίθινος κατήμενος ἐν θρόνῳ. Οὕτω αἱ μὲν πυραμίδες 25
 εἰσι ἑκατὸν ὀργυιῶν. Αἱ δ' ἑκατὸν ὀργυιαί δικαίαι εἰσι στάδιον
 ἑξαπλεθρον· ἑξαπέδον μὲν τῆς ὀργυιῆς μετρεομένης, καὶ τετραπτή-
 χεος· τῶν ποδῶν μὲν τετραπαλαιῶν ἐόντων, τοῦ δὲ πήχεος, ἑξα-
 παλαιστον. Τὸ δὲ ὕδωρ τὸ ἐν τῇ λίμνῃ ἀνθιγενὲς μὲν οὐκ ἔστι·
 ἄνυδρος γὰρ δὴ δεινῶς ἐστὶ ταύτῃ· ἐκ τοῦ Νεῖλου δὲ κατὰ διώρυχα 30
 ἐσθῆκται, καὶ ἔξ μὲν μῆνας ἕξω ῥέει ἐς τὴν λίμνην, ἔξ δὲ μῆνας ἕξω
 ἐς τὸν Νεῖλον αὐτῆς. Καὶ ἐπεὰν μὲν ἐκρῆῃ ἕξω, ἡ δὲ τότε τοὺς ἕξ
 μῆνας ἐς τὸ βασιλῆϊον καταβάλλει ἐπ' ἡμέρην ἐκάστην τάλαντον
 ἄργυριον ἐκ τῶν ἰχθύων· ἐπεὰν δὲ ἐσθῇ τὸ ὕδωρ ἐς αὐτὴν, εἰκοσι
 μνίας. Ἐλεγον δὲ οἱ ἐπιχώριοι καὶ ὥς ἐς τὴν Σύρτιν τὴν ἐν Αἰβύῃ 35
 ἐκδιδοῖ ἡ λίμνη αὕτη ὑπὸ γῆν, τετραμμένη τὸ πρὸς ἐσπέρην ἐς τὴν

μεσόγαιαν παρὰ τὸ ὄρος τὸ ὑπὲρ Μίμφιος. Ἐπεὶ τε δὲ τοῦ
 ὀρύγματος τούτου οὐκ ᾤρεον τὸν χοῦν οὐδαμοῦ ἔοντα, ἐπιμαλὲς
 γὰρ δὴ μοι ἦν, εἰρόμην τοὺς ἄγχιστα οἰκίοντας τῆς λίμνης, ὅκον
 εἶη ὁ χυῖς ὁ ἐξορυχθεὶς. Οἱ δὲ ἔφρασαν μοι ἵνα ἐξεφορῇται, καὶ
 5 εὐπετείως ἐπειθον· ἥδεα γὰρ λόγῳ καὶ ἐν Νίνῳ τῇ Ἀσσυρίῳ
 πόλει γεγόμενον ἕτερον τοιοῦτο. Τὰ γὰρ Σαρδαναπάλλου τοῦ
 Νίνου βασιλῆος χρήματα ἔοντα μεγάλα καὶ φυλασσόμενα ἐν
 θησαυροῖσι καταγαλοῖσι ἐπενόησαν κλώπες ἐκφορῆσαι. Ἐκ δὲ
 ὧν τῶν σφετέρων οἰκίων ἀρξάμενοι οἱ κλώπες, ὑπὸ γῆν σταθμίσ-
 10 μενοι ἐς τὰ βασιλῆϊα οἰκία ὄρυσσον. Τὸν δὲ χοῦν τὸν ἐκφορεό-
 μενον ἐκ τοῦ ὀρύγματος, ὅπως γένοιτο νῦξ, ἐς τὸν Τίγριν ποταμὸν
 παρὰρρέοντα τὴν Νίνον ἐξεφόρεον, ἐς ὃ κατεργάσαντο ὃ τι ἐβού-
 λοντο. Τοιοῦτον ἕτερον ἤκουσα καὶ τὸ τῆς ἐν Αἰγύπτῳ λίμνης
 ὄρυγμα γενέσθαι, πλὴν οὐ νυκτὸς ἀλλὰ μετ' ἡμέραν ποιεῦμενον·
 15 ὀρύσσοντας γὰρ τὸν χοῦν τοὺς Αἰγυπτίους, ἐς τὸν Νεῖλον φορεῖν·
 ὁ δὲ, ὑπολαμβάνων, ἔμελλε διαχεῖν. Ἡ μὲν νυν λίμνη αὕτη οὕτω
 λέγεται ὀρυχθῆναι.

Τῶν δὲ δυώδεκα βασιλῶν δικαιοσύνην χρεωμένων, ἀνὰ χρόνον
 ὡς ἔθυσαν ἐν τῷ ἱερῷ τοῦ Ἡφαίστου, τῇ ὑστάτῃ τῆς ὀρετῆς μελλόν-
 20 των κατασπείλιν, ὁ ἀρχιεὺς ἐξενεικὲ σφί φιάλας χρυσέας τῇσι
 περ ἐώθεσαν σπένδειν, ἁμαρτῶν τοῦ ἀριθμοῦ, ἔνδεκα δυώδεκα
 ἑοῦσι. Ἐνθαῦτα ὡς οὐκ εἶχε φιάλην ὁ ἔσχατος ἱερεὺς αὐτέων
 Ψαμμίτιχος, περιελόμενος τὴν κυνέην ἐοῦσαν χαλκὴν ὑπέσχε
 τε καὶ ἔσπενδε. Κυνέας δὲ καὶ οἱ ἄλλοι ἅπαντες ἐφόρεόν τε
 25 βασιλῆες, καὶ ἐτύγχανον τότε ἔχοντες. Ψαμμίτιχος μὲν νυν οὐδενὶ
 δολερῷ νόῳ χρεώμενος ὑπέσχε τὴν κυνέην. Οἱ δὲ ἐν φρενὶ λαβόν-
 τες τὸ τε ποιηθὲν ἐκ Ψαμμίτιχου, καὶ τὸ χρηστήριον ὃ τι ἐκέχρησά
 σφι, τὸν χαλκὴν σπείσαντα αὐτῶν φιάλῃ, τοῦτον βασιλῆα ἔσεσθαι
 μῦνον Αἰγύπτου, ἀναμνησθέντες τοῦ χρησμοῦ, πτεῖναι μὲν οὐκ
 30 ἐδικαίωσαν Ψαμμίτιχον, ὡς ἀνέυρισκον βασανίζοντες ἐξ οὐδεμιῆς
 προνοίας αὐτὸν ποιήσαντα· ἐς δὲ τὰ ἔλα ἐδοξέ σφι διῶσαι φιλώ-
 σαντας τὰ πλεῖστα τῆς δυνάμιος· ἐκ δὲ τῶν ἐλέων ὀρμεώμενον μὴ
 ἐπιμίσγεσθαι τῇ ἄλλῃ Αἰγύπτῳ. Τὸν δὲ Ψαμμίτιχον τοῦτον,
 πρότερον φεύγοντα τὸν Αἰθίοπα Σαβακῶν, ὃς οἱ τὸν πατέρα
 35 Νεκῶν ἀπέκτεινε, τοῦτον φεύγοντα τότε ἐς Συρίην, ὡς ἀπαλλάχθῃ
 ἐκ τῆς ὀψιος τοῦ ἀνείρου ὁ Αἰθίοψ, κατήγαγον Αἰγυπτίων αὐταὶ

οἱ ἐκ νομοῦ Σαΐτεώ εἰσι. Μετὰ δέ, βασιλεύοντα, τὸ δεύτερον πρὸς τῶν ἑνδεκα βασιλέων καταλαμβάνει μιν διὰ τὴν κυνέην φεύγειν ἐς τὰ ἔλα. Ἐπιστάμενος ὢν ὡς περιυβρισμένος εἶη πρὸς αὐτῶν, ἐπενόεε τίσασθαι τοὺς διώξαντας. Πέμπαντι δέ οἱ ἐς Βουτοῦν πόλιν ἐς τὸ χρηστήριον τῆς Αἰητοῦς, ἔνθα δὴ Αἰγυπτιοῖσι 5 ἐστὶ μαντήιον ἀψευδέστατον, ἦλθε χρησμός, ὡς τίσις ἦξει ἀπὸ θαλάσσης χαλκίων ἀνδρῶν ἐπιφανέντων. Καὶ τῷ μὲν δὴ ἀπιστή μεγάλη ὑπεκέχυτο, χαλκίους οἱ ἄνδρας ἦξιν ἐπικούρους. Χρόνου δὲ οὐ πολλοῦ διελθόντος, ἀναγκαίη κατέλαβε Ἰωνάς τε καὶ Κᾶρας 10 ἄνδρας κατὰ λήϊον ἐκπλώσαντας ἀπενειχθῆναι ἐς Αἴγυπτον· ἐκβάντας δὲ ἐς γῆν καὶ ὀπλισθέντας χαλκῷ ἀγγέλλει τῶν τις Αἰγυπτίων ἐς τὰ ἔλα ἀπικόμενος τῷ Ψαμμίτιχῳ, (ὡς οὐκ ἰδὼν πρότερον χαλκῷ ἄνδρας ὀπλισθέντας,) ὡς χάλκεοι ἄνδρες ἀπικόμενοι ἀπὸ θαλάσσης λεηλατεῦσι τὸ πεδίον. Ὁ δέ, μαθὼν τὸ χρηστήριον ἐπιτελεύμενον, φίλα τε τοῖσι Ἴωσι καὶ Καρσὶ ποιεῖται· 15 καὶ σφας μεγάλα ὑπισχνεύμενος πείθει μετ' ἐωυτοῦ γενέσθαι. Ὡς δὲ ἔπεισε, οὕτω ἅμα τοῖσι μετ' ἐωυτοῦ βουλομένοισι Αἰγυπτίοις, καὶ τοῖσι ἐπικούροις, καταίρει τοὺς βασιλείας.

Κρατήσας δὲ Αἰγύπτου πάσης ὁ Ψαμμίτιχος, ἐποίησε τῷ Ἡφαίστῳ προπύλαια ἐν Μέμφι, τὰ πρὸς νότον ἄνεμον τετραμμένα· 20 αὐτὴν τε τῷ Ἄπι, ἐν τῇ τρέφεται ἐπεὰν φανῇ ὁ Ἄπις, οἰκοδόμησε ἐναντίον τῶν προπυλαίων, πᾶσάν τε περιστυλον εὐύσαν, καὶ τύπων πλέην· ἀντὶ δὲ κίωνων ὑπεστάσι κολοσσοὶ δυωδεκαπῆχες τῇ αὐτῇ. Ὁ δὲ Ἄπις κατὰ τὴν Ἑλλήνων γλῶσσάν ἐστι Ἐπαφος. Τοῖσι δὲ Ἴωσι καὶ τοῖσι συγκατεργασαμένοις αὐτῷ, ὁ Ψαμμίτιχος δίδωσι 25 χώρους ἐνοικῆσαι ἀντίους ἀλλήλων, τοῦ Νείλου τὸ μέσον ἔχοντος, τοῖσι οὐνόματα ἐτέθη Στρατόπεδα. Τούτους τε δὴ σφι τοὺς χώρους δίδωσι, καὶ ἅλλα τὰ ὑπέσχετο πάντα ἀπέδωκε· καὶ δὴ καὶ παῖδας παρέβαλε αὐτοῖσι Αἰγυπτίους τὴν Ἑλλάδα γλῶσσαν ἐκδιδάσκεσθαι. Ἀπὸ δὲ τούτων ἐκμαθόντων τὴν γλῶσσαν οἱ νῦν 30 ἐρημνῆες ἐν Αἰγύπτῳ γέγονασι. Οἱ δὲ Ἴωνες τε καὶ οἱ Κᾶρες τούτους τοὺς χώρους οἴκησαν χρόνον ἐπὶ πολλόν· εἰσὶ δὲ οὗτοι οἱ χῶροι πρὸς θαλάσσης, ὀλίγον ἔνερθε Βουβάστιος πόλιος, ἐπὶ τῷ Πηλουσίῳ καλευμένῳ στόματι τοῦ Νείλου. Τούτους μὲν δὴ χρόνον ὕστερον βασιλεὺς Ἀμασις ἐξαναστήσας ἐνθεῦτεν κατοίκησε ἐς Μέμφιν, φυλακὴν ἐωυτοῦ ποιούμενος πρὸς Αἰγυπτίων. Τούτων δὲ

οἰκισθέντων ἐν Αἰγύπτῳ, οἱ Ἕλληνες οὕτω ἐπιμισγόμενοι τούτοις, τὰ περὶ Αἴγυπτον γινόμενα, ἀπὸ Ψαμμιτίχου βασιλῆος ἀρξάμενοι, πάντα καὶ τὰ ὕστερον ἐπιστάμεθα ἀτρεκέως· πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν. Ἐξ ὧν δὲ
 5 ἐξανέστησαν χώρων, ἐν τούτοις δὴ οἱ τε ὅλκοι τῶν νεῶν καὶ τὰ ἐρείπια τῶν οἰκημάτων τὸ μέχρι ἐμεῦ ἦσαν. Ψαμμίτιχος μὲν νυν οὕτω ἔσχε τὴν Αἴγυπτον.

Τοῦ δὲ χρηστήριου τοῦ ἐν Αἰγύπτῳ πολλὰ ἐπεμνήσθην ἤδη· καὶ δὴ λόγον περὶ αὐτοῦ ὡς ἀξίου ἰόντος ποιήσομαι. Τὸ γὰρ
 10 χρηστήριον τοῦτο τὸ ἐν Αἰγύπτῳ ἔστι μὲν Αἰητοῦς ἱρὸν, ἐν πόλει δὲ μεγάλη ἰδρυμένον, κατὰ τὸ Σεβεννυτικὸν καλεόμενον στόμα τοῦ Νείλου, ἀναπλέοντι ἀπὸ θαλάσσης ἄνω. Οὐνομα δὲ τῇ πόλει ταύτῃ ὅκου τὸ χρηστήριόν ἐστι Βουτῶ, ὡς καὶ πρότερον οὐνόμασται μοι. Ἱρὸν δὲ ἐστὶ ἐν τῇ Βουτοῖ ταύτῃ Ἀπόλλωνος καὶ
 15 Ἀρτέμιδος. Καὶ ὁ γε νηὸς τῆς Αἰητοῦς, ἐν τῇ δὴ τὸ χρηστήριον ἐνι, αὐτὸς τε τυγχάνει ἑὼν μέγας, καὶ τὰ προπύλαια ἔχει ἐς ὕψος δέκα ὀργυιέων. Τὸ δὲ μοι τῶν φανερῶν θῶμα μέγιστον παρεχόμενον φράσω. Ἔστι ἐν τῷ τεμένει τούτῳ Αἰητοῦς νηὸς ἐξ ἑνὸς λίθου πεποιημένος ἕς τε ὕψος, καὶ ἐς μῆκος· καὶ τοῖχος ἕκαστος
 20 τοῦτοισι ὕσος· τεσσαράκοντα πηχέων τουτέων ἕκαστόν ἐστι. Τὸ δὲ καταστέγασμα τῆς ὀροφῆς ἄλλος ἐπικέεται λίθος ἔχων τὴν παρωροφίδα τετράπηχυν. Οὕτω μὲν νυν ὁ νηὸς τῶν φανερῶν μοι τῶν περὶ τοῦτο τὸ ἱρὸν ἐστὶ θωυμασιότατον· τῶν δὲ δευτέρων, νῆσος ἡ Χέμμις καλευμένη ἔστι μὲν ἐν λίμνῃ βαθῇ καὶ πλατῇ
 25 κειμένη παρὰ τὸ ἐν Βουτοῖ ἱρὸν· λέγεται δὲ ὑπ' Αἰγυπτίων εἶναι αὕτη ἡ νῆσος πλωτή. Αὐτὸς μὲν ἔγωγε οὔτε πλέουσιν, οὔτε κινηθεῖσαν εἶδον· τέθηπα δὲ ἀκούων, εἰ νῆσος ἀληθῶς ἐστὶ πλωτή. Ἐν δὴ ὧν ταύτῃ νηὸς τε Ἀπόλλωνος μέγας ἐνι, καὶ βωμοὶ τριφάσιοι ἐνιδρύονται. Ἐμπεφύκασι δ' ἐν αὐτῇ φοίνικες
 30 συχνοὶ, καὶ ἄλλα δένδρεα, καὶ καρποφόρα καὶ ἄφορα πολλὰ. Λόγον δὲ τόνδε ἐπιλέγοντες οἱ Αἰγύπτιοι φασὶ εἶναι αὐτὴν πλωτήν. Ὡς ἐν τῇ νήσῳ ταύτῃ οὐκ ἐοῦσα πρότερον πλωτῇ Αἰητῶ ἐοῦσα τῶν ὀκτὼ θεῶν τῶν πρώτων γενομένων, οἰκέουσα δὲ ἐν Βουτοῖ πόλει, ἵνα δὴ οἱ τὸ χρηστήριον τοῦτο ἐστὶ, Ἀπόλλωνα παρὰ
 35 Ἰσίοις παρακαταθήκην δεξαμένη, διέσωσε κατακρύψασα ἐν τῇ νῦν πλωτῇ λεγομένῃ νήσῳ· ὅτε δὴ τὸ πᾶν διζήμενος ὁ Τυφὼν ἐπῆλθε

Θέλων ξευρεῖν τοῦ Ὀσίριος τὸν παῖδα. (Ἀπόλλωνα δὲ καὶ Ἄρτεμιν Διονύσου καὶ Ἴσιος λέγουσι εἶναι παῖδας· Δητοῦν δὲ τροφὸν αὐτοῖσι καὶ σώτειραν γενέσθαι. Αἰγυπτιστὶ δὲ Ἀπόλλων μὲν, Ἰλρος· Δημήτηρ δὲ, Ἴσις· Ἄρτεμις δὲ, Βούβαστις. Ἐκ τούτου δὲ τοῦ λόγου καὶ οὐδενὸς ἄλλου Αἰσχύλος ὁ Εὐφορίωνος 5 ἦρπασε τὸ ἐγὼ φράσω, μῦθος δὴ ποιητέων τῶν προγενομένων· ἐποίησε γὰρ Ἄρτεμιν εἶναι θυγατέρα Δημήτρος.) Τὴν δὲ νῆσον διὰ τοῦτο γενέσθαι πλωτήν. Ταῦτα μὲν οὕτω λέγουσι.

Ψαμμίτιχος δὲ ἐβασίλευσε Αἰγύπτου τέσσαρα καὶ πεντήκοντα 10 ἔτεα, τῶν τὰ ἐνὸς δέοντα τριήκοντα Ἄζωτον, τῆς Συρίης μεγάλην πόλιν, προσκατήμενος ἐπολιόρκεε, ἐς τὸ ἐξεῖλε. Αὕτη δὲ ἡ Ἄζωτος ἀπασέων πολλῶν ἐπὶ πλεῖστον χρόνον πολιορκουμένη ἀντέσχε, τῶν ἡμεῖς ἴδμεν. Ψαμμίτιχου δὲ Νεκῶς παῖς ἐγένετο, καὶ ἐβασίλευσε Αἰγύπτου· ὃς τῇ διώρυγῃ ἐπεχείρησε πρῶτος τῇ ἐς τὴν Ἐρυθρὴν θάλασσαν φερούσῃ, τὴν Δαρείος ὁ Πέρσης δεύτερα διώ- 15 ρυξε· τῆς μῆκος μὲν ἐστὶ πλόος ἡμέραι τέσσαρες, εὖρος δὲ ὠρύχθη ὥστε τριήρεας δύο πλέειν ὁμοῦ ἐλαστρευνένας. Ἦκται δὲ ἀπὸ τοῦ Νεῖλου τὸ ὕδωρ ἐς αὐτήν· ἦκται δὲ κατύπερθε ὀλίγον Βουβάστιος πόλις, παρὰ Παάτουμον τὴν Ἀραβίην πόλιν· ἐσέχει δὲ ἐς τὴν Ἐρυθρὴν θάλασσαν. Ἰλρυκται δὲ πρῶτον μὲν τοῦ πεδίου τοῦ Αἰγυ- 20 πτίου τὰ πρὸς Ἀραβίην ἔχοντα· ἔχεται δὲ κατύπερθε τοῦ πεδίου τὸ κατὰ Μέμφιν τεῖνον ὄρος, ἐν τῷ αἰ λιθοτομίαι ἔναισι. Τοῦ ὧν δὴ οὖρεος τούτου παρὰ τὴν ὑπαρῆν ἦκται ἡ διώρυξ ἀπ' ἐσπέρης μακρῇ πρὸς τὴν ἡῶ, καὶ ἔπειτα τείνει ἐς διασφάγας, φέρουσα ἀπὸ τοῦ οὖρεος πρὸς μεσαμβρίην τε καὶ νότον ἄνεμον ἐς τὸν κόλπον 25 τὸν Ἀράβιον. Τῇ δὲ ἐλάχιστόν ἐστι καὶ συντομώτατον, ἐκ τῆς βορητῆς θαλάσσης ὑπερβῆναι ἐς τὴν νοτίην καὶ Ἐρυθρὴν τὴν αὐτὴν ταύτην καλεομένην, ἀπὸ τοῦ Κασίου οὖρεος τοῦ οὐρῶντος Αἰγυπτίον τε καὶ Συρίην, ἀπὸ τούτου εἰςὶ στάδιοι χίλιοι ἀπαρτὶ ἐς τὸν Ἀράβιον κόλπον· τοῦτο μὲν τὸ συντομώτατον. Ἡ δὲ διώρυξ 30 πολλῶ μακροτέρῃ, ὅσῳ σκολιωτέρῃ ἐστὶ, τὴν ἐπὶ Νεκῶ βασιλῆος ὀρύσσοντες Αἰγυπτίων ἀπώλοντο δυάδεκα μυριάδες. Νεκῶς μὲν νυν μεταξὺ ὀρύσσων ἐπαύσατο, μαντήτου ἐμποδίου γενομένου τοιοῦδε· “τῷ βαρβάρῳ αὐτὸν προεργάζεσθαι.” βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφι ὁμογλώσσους. Παν- 35 σάμενος δὲ τῆς διώρυχος ὁ Νεκῶς ἐτράπετο πρὸς στρατηΐας· καὶ

τριήρεις, αἱ μὲν ἐπὶ τῇ βορητῇ θαλάσῃ ἐποιήθησαν, αἱ δ' ἐν τῷ Ἀραβίῳ κόλπῳ ἐπὶ τῇ Ἐρυθρῇ θαλάσῃ, τῶν ἔτι οἱ ὅλκοι ἐπί-
 δηλοι. Καὶ ταύτησί τε ἐχρᾶτο ἐν τῷ δέοντι· καὶ Σύφοις πεζῇ
 ὁ Νεκὼς συμβαλὼν ἐν Μαγδόλῳ ἐνίκησε· μετὰ δὲ τὴν μάχην,
 5 Κᾶδυτιν πόλιν τῆς Συρίας ἐοῦσαν μεγάλην εἴλε. Ἐν τῇ δὲ ἐσθῆτι
 ἔτευχε ταῦτα κατεργασάμενος, ἀνέθηκε τῷ Ἀπόλλωνι πέμψας ἐς
 Βραγχίδας τὰς Μιλησίων. Μετὰ δὲ, ἑκααίδεκα ἔτεα τὰ πάντα
 ἄρξας τελευτᾷ, τῷ παιδὶ Ψάμμῳ παραδούς τὴν ἀρχήν.

Ἐπὶ τοῦτον δὴ τὸν Ψάμμῳ βασιλεύοντα Αἰγύπτου ἀπίκοντο
 10 Ἥλείων ἄνδρες ἄγγελοι, αὐχέοντες δικαιοτάτα καὶ κάλλιστα τι-
 θέναι τὸν ἐν Ὀλυμπίῃ ἀγῶνα πάντων ἀνθρώπων, καὶ δοκέοντες
 παρὰ ταῦτα οὐδ' ἂν τοὺς σοφωτάτους ἀνθρώπων Αἰγυπτίους
 οὐδὲν ἐπεξευρεῖν. Ὡς δὲ ἀπικόμενοι ἐς τὴν Αἴγυπτον οἱ Ἥλείοι
 ἔλεγον τῶν εἵνεκα ἀπίκοντο, ἐνθαῦτα ὁ βασιλεὺς οὗτος συγκαλέ-
 15 εται Αἰγυπτίων τοὺς λεγομένους εἶναι σοφωτάτους. Συνελθόντες
 δὲ οἱ Αἰγύπτιοι ἐπυνθάνοντο τῶν Ἥλείων λεγόντων ἅπαντα τὰ
 κατήκει σφέας ποιεῖν περὶ τὸν ἀγῶνα· ἀπηγησάμενοι δὲ τὰ
 πάντα, ἔφασαν ἥκειν ἐπιμαθησόμενοι “εἴ τι ἔχοιεν Αἰγύπτιοι
 τούτων δικαιοτέρον ἐπεξευρεῖν.” Οἱ δὲ βουλευσάμενοι ἐπειρώτων
 20 τοὺς Ἥλείους· εἴ σφι οἱ πολιῆται ἐναγωνίζονται. Οἱ δὲ ἔφασαν,
 καὶ σφέων καὶ τῶν ἄλλων Ἑλλήνων ὁμοίως τῷ βουλομένῳ ἐξεῖναι
 ἀγωνίζεσθαι. Οἱ δὲ Αἰγύπτιοι ἔφασαν “σφέας, οὕτω τιθέντας,
 παντὸς τοῦ δικαίου ἡμαρτηκέναι· οὐδεμίην γὰρ εἶναι μηχανήν,
 ὅπως οὐ τῷ ἀσπῷ ἀγωνιζομένῳ προσθήσονται, ἀδικέοντες τὸν
 25 ξείνον. Ἄλλ' εἰ δὴ βούλονται δικαίως τιθεῖναι, καὶ τούτου εἵνεκα
 ἀπικολάτο ἐς Αἴγυπτον, ξείνοισι ἀγωνιστῆσι ἐκέλευον τὸν ἀγῶνα
 τιθεῖναι, Ἥλείων δὲ μηδενὶ εἶναι ἀγωνίζεσθαι.” Ταῦτα μὲν
 Αἰγύπτιοι Ἥλείοις ὑπεθήκαντο.

Ψάμμιος δὲ ἐξ ἔτεα μούνον βασιλεύσαντος Αἰγύπτου, καὶ
 30 στρατευσαμένου ἐς Αἰθιοπίην, καὶ μεταυτίκα τελευτήσαντος ἐξε-
 δέξατο Ἀπρίης ὁ Ψάμμιος· ὃς μετὰ Ψαμμίτιχον τὸν ἑνωτοῦ
 προπάτορα ἐγένετο εὐδαιμονέστατος τῶν πρότερον βασιλῶν ἐπ'
 ἔτεα πέντε καὶ εἴκοσι ἄρξας· ἐν τοῖσι ἐπὶ τε Σιδῶνα στρατὸν
 ἤλασε, καὶ ἐνανυμάχησε τῷ Τυρίῳ. Ἐπεὶ δὲ οἱ ἔδεε κακῶς γενέ-
 35 σθαι, ἐγένετο ἀπὸ προφάσιος τὴν ἐγὼ μεζόνως μὲν ἐν τοῖσι Λιβυ-
 κοῖσι λόγοισι ἀπηγήσομαι, μετρίως δ' ἐν τῷ παρεόντι· ἀποπέμψας

γὰρ σιγάτευμα ὃ Ἀπρίης ἐπὶ Κυρηναίους, μεγαλωσὶ προσέπταισε. Αἰγύπτιοι δὲ ταῦτα ἐπιμεμφόμενοι ἀπέστησαν ἀπ' αὐτοῦ, δοκέοντες τὸν Ἀπρίην ἐκ προνοίας αὐτοὺς ἀποπέμψαι ἐς φαινόμενον κακόν, ἵνα δὴ σφέων φθορὴ γένηται, αὐτὸς δὲ τῶν λοιπῶν Αἰγυπτίων ἀσφαλέστερον ἄρχοι. Ταῦτα δὲ δεινὰ ποιούμενοι οὗτοί τε οἱ ἀπο- 5 νοστήσαντες, καὶ οἱ τῶν ἀπολομένων φίλοι ἀπέστησαν ἐκ τῆς ἰθείης. Πυθόμενος δὲ Ἀπρίης ταῦτα πέμπει ἐπ' αὐτοὺς Ἀμασιν καταπαύσοντα λόγοισι. Ὁ δὲ ἐπεὶ τε ἀπικόμενος κατελάμβανε τοὺς Αἰγυπτίους, ταῦτα μὴ ποιεῖν λέγοντος αὐτοῦ, τῶν τις Αἰγυπτίων ὀπισθεστάς, περιέθικε οἱ κυνέην, καὶ περιτιθεὶς ἔφη 10 "ἐπὶ βασιλήῃ περιτιθέναι." Καὶ τῷ οὐ κως ἀκούοισιν ἐγένετο τὸ ποιούμενον, ὥς διεδείκνυε. Ἐπεὶ τε γὰρ ἐστήσαντό μιν βασιλεῖα τῶν Αἰγυπτίων οἱ ἀπεστεῶτες, παρεσκευάζετο ὥς ἐλῶν ἐπὶ τὸν Ἀπρίην. Πυθόμενος δὲ ταῦτα ὁ Ἀπρίης ἔπεμπε ἐπ' Ἀμασιν ἄνδρα δόκιμον τῶν περὶ ἑωυτὸν Αἰγυπτίων, τῷ οὖνομα ἦν Πατάρβη- 15 βημις, ἐντειλάμενος αὐτῷ ζῶντα Ἀμασιν ἀγαγεῖν παρ' ἑωυτόν. Ὡς δὲ ἀπικόμενος τὸν Ἀμασιν ἐκάλεε ὁ Πατάρβημις, ὁ Ἀμασις (ἔτυχε γὰρ ἐπ' ἵππον κατήμενος) ἐπάρας ἀπεματαΐσε, καὶ τοῦτό μιν ἐκέλευε Ἀπρίην ἀπάγειν. Ὅμως δὲ αὐτὸν ἀξιοῦν τὸν Πατάρβη- 20 μιν, βασιλεὺς μεταπεμπομένον, ἵνα πρὸς αὐτόν· τὸν δὲ αὐτῷ ὕποκρινεσθαι, ὥς "ταῦτα πάλαι παρεσκευάζετο ποιέειν, καὶ αὐτῷ οὐ μέμψασθαι Ἀπρίην· παρέσεσθαι γὰρ καὶ αὐτός, καὶ ἄλλους ἄξιον." Τὸν δὲ Πατάρβημιν ἔκ τε τῶν λεγομένων οὐκ ἄγνοειν τὴν διάνοιαν, καὶ παρασκευαζόμενον ὀρέοντα σπουδῇ ἀπιέναι βουλούμενον τὴν ταχίστην βασιλεῖ δηλώσαι τὰ πρησόμενα. Ὡς δὲ 25 ἀπικέσθαι αὐτὸν πρὸς τὸν Ἀπρίην, οὐκ ἄγοντα τὸν Ἀμασιν, οὐδένα λόγον αὐτῷ δόντα, ἀλλὰ περιθύμως ἔχοντα, περιταμεῖν προστάζει αὐτοῦ τά τε ὅσα καὶ τὴν ἔτινα. Ἰδόμενοι δ' οἱ λοιποὶ τῶν Αἰγυπτίων, οἳ ἔτι τὰ ἐκείνου ἐφρόνον, ἄνδρα τὸν δοκιμώτα- 30 τον ἑωυτῶν οὕτω αἰσχροῦς λύμῃ διακείμενον, οὐδένα δὴ χερόν 30 ἐπισχόντες ἀπιστίαιτο πρὸς τοὺς ἑτέρους, καὶ ἐδίδοσαν σφείας αὐ- τοὺς Ἀμάσι. Πυθόμενος δὲ καὶ ταῦτα ὁ Ἀπρίης ὥπλιζε τοὺς ἐπικούρους, καὶ ἤλαυνε ἐπὶ τοὺς Αἰγυπτίους· εἶχε δὲ περὶ ἑωυτὸν Κᾰρᾰς τε καὶ Ἰωνας, ἄνδρας ἐπικούρους τρισμυρίους· ἦν δὲ οἱ τὰ βασιλήϊα ἐν Σαῖ πόλει, μεγάλα ἐόντα καὶ ἀξιοθέητα· καὶ οἳ τα 35 περὶ τὸν Ἀπρίην ἐπὶ τοὺς Αἰγυπτίους ᾔσαν, καὶ οἳ περὶ τὸν

Ἄμασιν ἐπὶ τοὺς ξείνους. Ἐν τε δὴ Μωμέμφι πόλι ἐγένοντο ἀμφοτέρω, καὶ πειρήσεσθαι ἔμελλον ἀλλήλων.

Ἔστι δὲ Αἰγυπτίων ἐπὶ τὰ γένηα· καὶ τούτων οἱ μὲν, ἱερεῖς, οἱ δὲ, μάχιμοι κεκλέσται· οἱ δὲ, βουκόλοι· οἱ δὲ, συβῶται· οἱ δὲ, 5 κάπηλοι· οἱ δὲ, ἐρμηνέες· οἱ δὲ, κυβερνήται· γένηα μὲν Αἰγυπτίων τσαυτὰ ἐστί, οὐνόματα δὲ σφι κίεται ἀπὸ τῶν τεχνίων. Οἱ δὲ μάχιμοι αὐτέων καλεῖνται μὲν Καλασιρίεις τε καὶ Ἑρμοτυβίες, ἐκ νομῶν δὲ τῶνδε εἰσὶ. (Κατὰ γὰρ δὴ νομοὺς Αἰγυπτίος ἅπαντα διαφαιρῆται.) Ἑρμοτυβίων μὲν οἶδε εἰσὶ νομοὶ· Βουσιφί- 10 της, Σαΐτης, Χερμύτης, Παπρημύτης, νῆσος ἡ Προσωπίτις καλεομένη, Ναθὼ τὸ ἥμισυ. Ἐκ μὲν τούτων τῶν νομῶν Ἑρμοτυβίες εἰσὶ, γενόμενοι, ὅτε ἐπὶ πλείστους γενοίαιτο, ἑκαταίδεκα μυριάδες. Καὶ τούτων βαναυσίης οὐδεὶς δεδάηκε οὐδὲν, ἀλλ' ἀνέονται ἐς τὸ μάχιμον. Καλασιρίων δὲ οἶδε ἄλλοι νομοὶ εἰσὶ· Θηβαῖος, Βου- 15 βασιτίης, Ἀφθίτης, Τανίτης, Μενδήσιος, Σεβερνύτης, Ἀθριβίτης, Φαρβαιθίτης, Θμουίτης, Ὀνουφίτης, Ἀνύσιος, Μυεκφορίτης· οὗτος ὁ νομὸς ἐν νήσῳ οἰκείει ἀντίον Βουβάστιος πόλιος. Οὗτοι δὲ οἱ νομοὶ Καλασιρίων εἰσὶ, γενόμενοι, ὅτε ἐπὶ πλείστους ἐγενέαιτο, πέντε καὶ εἴκοσι μυριάδες ἀνδρῶν. Οὐδὲ τούτοις ἐξέστι τέχνην 20 ἐπασκῆσαι οὐδεμίαν, ἀλλὰ τὰ ἐς πόλεμον ἐπασκέουσι μούνα, παῖς παρὰ πατρός ἐκδεκόμενος. Εἰ μὲν νυν καὶ τοῦτο παρ' Αἰγυπτίων μεμαθήκασιν οἱ Ἕλληνες, οὐκ ἔχω ἀτρεκέως κρῖναι, ὁρῶν καὶ Θρήϊκας καὶ Σκύθας καὶ Πέρσας καὶ Ἀνδούς, καὶ σχεδὸν πάντας τοὺς βαρβάρους, ἀποτιμωτέρους τῶν ἄλλων ἡγούμενους πολιητέων 25 τοὺς τὰς τέχνας μαθηάνοντας, καὶ τοὺς ἐκγόνους τούτων· τοὺς δὲ ἀπαλλαγμένους τῶν χειρωναξίων γενναίους νομιζομένους εἶναι, καὶ μάλιστα τοὺς ἐς τὸν πόλεμον ἀνειμένους. Μεμαθήκασιν δ' ὦν τοῦτο πάντες οἱ Ἕλληνες, καὶ μάλιστα Λακεδαιμόνιοι· ἥκιστα δὲ Κορίνθιοι ὄνονται τοὺς χειροτέχνας. Γέρεα δὲ σφι ἦν τὰδε 30 ἐξαριρημένα μούνοισι Αἰγυπτίων, πάρεξ τῶν ἱερέων, ἄρουραι ἐξαίρετοι δυώδεκα ἐκάστῳ ἀτελέες. Ἡ δὲ ἄρουρα ἑκατὸν πηχέων ἐστὶ Αἰγυπτίων πάντη· ὁ δὲ Αἰγύπτιος πῆχυς τυγχάνει ἴσος ὦν τῷ Σαμίῳ. Ταῦτα μὲν δὴ τοῖσι ἅπασιν ἦν ἐξαριρημένα. Τὰδε δὲ ἐν περιτροπῇ ἐκαρποῦντο, καὶ οὐδαμᾶ ὦντοί. Καλασιρίων 35 χίλιοι, καὶ Ἑρμοτυβίων ἄλλοι, ἔδορυφόρον ἐνιαυτὸν ἕκαστοι τὸν βασιλέα· τούτοις δ' ὦν τὰδε πάρεξ τῶν ἀρουρέων ἄλλα ἐδίδοτο

ἐπ' ἡμέρῃ ἐκάστη, ὅπποῦ σίτου σταθμὸς πάντε μνῆαι ἐκάστω, κρεῶν βοέων δύο μνῆαι, οἴνου τέσσερες ἀρυστήρες. Ταῦτα τοῖσι αἰεὶ δορυφορέουσι ἐδίδοτο.

Ἐπεὶ τε δὲ συνιόντες, ὃ τε Ἀπρίης ἄγων τοὺς ἐπικούρους, καὶ ὁ Ἀμασις πάντας τοὺς Αἰγυπτίους, ἀπίκοντο ἐς Μώμεφιν πόλιν, 5 συνέβαλον· καὶ ἐμαχέσαντο μὲν εὖ οἱ ξεῖνοι, πλήθει δὲ πολλῶ ἐλάσσονες ἄνθρωποι, κατὰ τοῦτο ἐσσώθησαν. Ἀπρίῳ δὲ λέγεται εἶναι ἥδε ἡ διάνοια, μηδ' ἂν θεὸν μιν μηδένα δύνασθαι παῦσαι τῆς βασιλείης· οὕτω ἀσφαλῶς ἑαυτῷ ἰδρῦσθαι ἐδόκεε. Καὶ δὴ τότε συμβαλὼν ἐσσώθη, καὶ ζωγρηθεὶς ἀπῆλθον ἐς Σαῖν πόλιν, ἐς 10 τὰ ἑωυτοῦ οἰκία πρότερον ἄνθρωποι, τότε δὲ Ἀμάσιος ἤδη βασιλεὺς. Ἐνθαῦτα δὲ τέως μὲν ἐτρέφετο ἐν τοῖσι βασιλεῦσι, καὶ μιν Ἀμασις εὖ περιεῖπε· τέλος δὲ, μεμφομένων Αἰγυπτίων ὡς οὐ ποιοῖ δίκαια τρέφων τὸν σφίσι τε καὶ ἑαυτῷ ἔχθιστον, οὕτω δὴ παραδιδόναι τὸν Ἀπρίην τοῖσι Αἰγυπτίοις. Οἱ δὲ μιν ἀπέπνιξαν, καὶ ἔπειτα 15 ἔθαψαν ἐν τῇσι πατρώῃσι ταφῇσι. Αἱ δὲ εἰσι ἐν τῷ ἱερῷ τῆς Ἀθηναίης, ἀγχοτάτω τοῦ μεγάρου εἰσὶν ἀριστερῆς χειρός. Ἐθαψαν δὲ Σαῖται πάντας τοὺς ἐκ νομοῦ τούτου γενομένους βασιλεῖς ἕως ἐν τῷ ἱερῷ. Καὶ γὰρ τὸ τοῦ Ἀμάσιος σῆμα ἐκαστέρῳ μὲν ἐστὶ τοῦ μεγάρου ἢ τὸ τοῦ Ἀπρίου καὶ τῶν τούτου προπατό- 20 ρων· ἐστὶ μὲντοι καὶ τοῦτο ἐν τῇ αὐτῇ τοῦ ἱεροῦ, παστὰς λιθίνῃ μεγάλῃ, καὶ ἡσχημένη στύλοισι τε φοίνικας τὰ δένδρεα μεμιμημένοις, καὶ τῇ ἄλλῃ δαπάνῃ. Ἐσὼ δὲ ἐν τῇ πασταδί διὰ θυρώματα ἔστηκε· ἐν δὲ τοῖσι θυρώμασι ἡ θήκη ἐστὶ. Εἰσὶ δὲ καὶ αἱ ταφαὶ τοῦ οὐκ ὅσιον ποιεῖναι ἐπὶ τοιούτῳ πρῆγματι ἐξαγορεύειν 25 τοῦνομα, ἐν Σαῖ ἐν τῷ ἱερῷ τῆς Ἀθηναίης, ὅπισθε τοῦ νηοῦ, παντὸς τοῦ τῆς Ἀθηναίης ἐχόμενοι τοίχου. Καὶ ἐν τῷ τεμένει ὀβελοὶ ἐστᾶσι μεγάλοι λίθινοι· λίμνη τέ ἐστι ἐχόμενη, λιθίνῃ κρητῖδι κεκοσμημένη, καὶ ἐργασμένη εὖ κύκλῳ, καὶ μέγας, ὡς ἐμοὶ ἐδόκεε, ὅση περ ἡ ἐν Δήλῳ ἡ τροχοειδὴς καλεομένη. Ἐν δὲ τῇ 30 λίμνῃ ταύτῃ τὰ δείκνηλα τῶν παθῶν αὐτοῦ νυκτὸς ποιεῖσθαι, τὰ καλέουσι μυστήρια Αἰγύπτιοι. Περὶ μὲν νυν τούτων εἰδοῖ μοι ἐπὶ πλέον ὥς ἕκαστα αὐτέων ἔχει εὖστομα κείσθω. Καὶ τῆς Δήμητρος τελετῆς περὶ, τὴν οἱ Ἕλληνες Θεσμοφόρια καλέουσι, καὶ ταύτης εἰδοῖ μοι περὶ εὖστομα κείσθω, πλὴν ὅσον αὐτῆς οἴη 35 ἐστὶ λέγειν. Αἱ Δαναοῦ θυγατέρες ἦσαν αἱ τὴν τελετὴν ταύτην ἐξ

Αἰγύπτου εξαγαγούσαι, καὶ διδάσσαι τὰς Πιλασιγιάτιδας γυναῖ-
κας. Μετὰ δὲ, ἐξαναστιάσης πάσης Πελοποννήσου ὑπὸ Λωρίων,
ἐξαπώλετο ἡ τελετή· οἱ δὲ ὑπολειφθέντες Πελοποννησίων καὶ οὐκ
ἐξαναστάντες Ἀρκαδὲς διέσωζον αὐτὴν μούνοι.

- 5 Ἀπρίεω δὲ ὧδε καταρραϊσμένου, ἐβασίλευσε Ἀμασις, νομοῦ μὲν
Σαΐτεω ἑών· ἐκ τῆς δὲ ἦν πόλις, οὐνομά οἱ ἐστὶ Σιούφ. Τὰ μὲν
δὴ πρῶτα κατόνοντο τὸν Ἀμασιν Αἰγύπτιοι, καὶ ἐν οὐδεμιᾷ μοίρῃ
μεγάλη ἦγον, αἵτε δὴ δημότην τὸ πρὶν ἔοντα, καὶ οἰκίης οὐκ ἐπι-
φανέος· μετὰ δὲ, σοφίῃ αὐτοῦς ὁ Ἀμασις, οὐκ ἀγνωμοσύνη
10 προσηγάγετο. Ἦν οἱ ἄλλα τε ἀγαθὰ μυρία, ἐν δὲ καὶ ποδανιπτῆρ
χρῦσεος, ἐν τῷ αὐτός τε ὁ Ἀμασις καὶ οἱ δαιτυμόνες οἱ πάντες
τοὺς πόδας ἐκάστοτε ἐναπονίζεατο. Τοῦτον κατ' ὧν κόψας,
ἄγαλμα δαίμονος ἐξ αὐτοῦ ἐποιήσατο, καὶ ἰδρυσε τῆς πόλις ὅκου
ἦν ἐπιτηδεώτατον· οἱ δὲ Αἰγύπτιοι φοιτῆοντες πρὸς τῷγαλμα
15 ἐσέβοντο μεγάλως. Μαθὼν δὲ ὁ Ἀμασις τὸ ἐκ τῶν αὐτῶν ποιεύ-
μενον, συγκαλέσας Αἰγυπτίους, ἐξέφηνε φὰς “ἐκ τοῦ ποδανιπτῆρος
τῷγαλμα γεγονέναι, ἐς τὸν πρότερον μὲν τοὺς Αἰγυπτίους πόδας
ἐναπονίζεσθαι, τότε δὲ μεγάλως σέβεσθαι. Ἦδη ὦν, ἔφη λέγων,
ὁμοίως αὐτὸς τῷ ποδανιπτῆρι πεπρηγέναι· εἰ γὰρ πρότερον εἶναι
20 δημότης, ἀλλ' ἐν τῷ παρῶντι εἶναι αὐτῶν βασιλεὺς· καὶ τιμῇ
τε καὶ προμηθίεσθαι ἐωντοῦ ἐκέλευε. Τοιοῦτον μὲν τρόπον προσ-
ηγάγετο τοὺς Αἰγυπτίους, ὥστε δικαιοῦν δουλεύειν. Ἐχράτο δὲ
καταστάσει πρηγμάτων τοιῇδε. Τὸ μὲν ὄρθριον, μέχρι ὅτου
πληθώρας ἀγορῆς, προθύμως ἐπρησσε τὰ προσφερόμενα πρήγμα-
25 τα· τὸ δὲ ἀπὸ τούτου ἐπινέ τε καὶ κατέσκωπτε τοὺς συμπότας,
καὶ ἦν μάταιός τε καὶ παιγνιήμων. Ἀχθεσθέντες δὲ τούτοις οἱ
φίλοι αὐτοῦ, ἐνουθέτεον αὐτὸν, τοιαύδε λέγοντες· “Ὡ βασιλεῦ,
οὐκ ὀρθῶς σεωυτοῦ προέστηκας, ἐς τὸ ἄγαν φαῦλον προάγων
σεωυτόν. Σὲ γὰρ χρῆν ἐν θρόνῳ σεμνῷ σεμνὸν θωκέοντα δι'
30 ἡμέρης πρήσσειν τὰ πρήγματα· καὶ οὕτω Αἰγύπτιοι τ' αὖ ἐπι-
στάτο ὥς ὑπ' ἀνδρὸς μεγάλου ἄρχονται, καὶ ἄμεινον σὺ αὖ ἤκου-
ες. Νῦν δὲ ποιεῖς οὐδαμῶς βασιλικά.” Ὁ δ' ἀμείβετο τοισίδε
αὐτούς· “Τὰ τόξα οἱ κεκτημένοι, ἐπεὶ μὲν δέωνται χρᾶσθαι,
ἐνταννύουσι· ἐπεὶ δὲ χρήσωνται, ἐκλύουσι. Εἰ γὰρ δὴ τὸν
35 πάντα χρόνον ἐνσταμένα εἶη, ἐκραγείη αὖ· ὥστε ἐς τὸ δέον οὐκ
αὖ ἔχοιεν αὐτοῖσι χρῆσθαι. Οὕτω δὴ καὶ ἀνθρώπου κατάστασις·

εἰ ἐθέλοι κατεσπουδᾶσθαι αἰεὶ, μηδὲ ἐς παιγνίην τὸ μέρος ἑαυτὸν ἀνιῆναι, λάθοι ἂν ἤτοι μανεῖς, ἢ ὄγε ἀπόπληκτος γενόμενος. Τὰ ἐγὼ ἐπιστάμενος μέρος ἑκατέρῳ νέμω." Ταῦτα μὲν τοὺς φίλους ἀμείψατο. Λέγεται δὲ ὁ Ἀμασις, καὶ ὅτε ἦν ἰδιώτης, ὡς φιλοπό- 5
της ἐὼν καὶ φιλοσκαώμων, καὶ οὐδαμῶς κατεσπουδασμένος ἀνὴρ · ὅπως δὲ μιν ἐπιλείπειο πίνοντά τε καὶ εὐπαθέοντα τὰ ἐπιτήδεα, κλέπτεσκε ἂν περιϊάν. Οἱ δ' ἂν μιν φάμενοι ἔχειν τὰ σφέτερα χρήματα, ἀρνεύμενον ἄγεσκον ἐπὶ μαντήϊον ὅκου ἑκάστοισι εἶη · 10
πολλὰ μὲν δὴ καὶ ἄλλεσκετο ὑπὸ τῶν μαντήϊων, πολλὰ δὲ καὶ ἀποφύγεσκε. Ἐπεὶ τε δὲ καὶ ἐβασίλευσε, ἐποίησε τοιάδε · ὅσοι μὲν αὐτὸν τῶν θεῶν ἀπέλυσαν μὴ φῶρα εἶναι, τούτων μὲν τῶν ἱεῶν οὔτε ἐπεμέλετο, οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδέν · οὐδὲ φοιτῶν ἔθυσ, ὡς οὐδενὸς ἐοῦσι ἄξιοις, ψεύδεά τε μαντήϊα κεκτημένοισι. 15
Ὅσοι δὲ μιν κατέδησαν φῶρα εἶναι, τούτων δὲ ὡς ἀληθῆώς θεῶν ἐόντων καὶ ἀψευδέα μαντήϊα παρεχομένων, τὰ μάλιστα ἐπεμέλετο. 15

Καὶ τοῦτο μὲν, ἐν Σαῖ τῇ Ἀθηναίῃ προκύλαια θωυμασίᾳ οἱ ἐξεποίησε, πολλὸν πάντας ὑπερβαλλόμενος τῷ τε ὕψει καὶ τῷ μεγάλ-
θει, ῥῶν τε τὸ μέγαθος λίθων ἐστὶ, καὶ ὁκίων τέων · τοῦτο δὲ, 20
κολοσσὸς μεγάλους καὶ ἀνδρόσφιγγας περιμήκειας ἀνέθηκε, λί-
θους τε ἄλλους ἐς ἐπισκευὴν ὑπερφυείας τὸ μέγαθος ἐκόμισε. 20
Ἡγάγετο δὲ τουτέων τοὺς μὲν ἐκ τῶν κατὰ Μέμφιν ἐουσίων λιθο-
τομείων, τοὺς δὲ ὑπερμεγάθειας ἐξ Ἐλεφαντίνης πόλιος, πλόον
καὶ εἰκοσι ἡμερέων ἀπεχούσης ἀπὸ Σαῖος. Τὸ δὲ οὐκ ἥκιστα 25
αὐτέων, ἀλλὰ μάλιστα θωυμάζω, ἔστι τόδε · οἰκημα μουνόλιθον
ἐκόμισε ἐξ Ἐλεφαντίνης πόλιος · καὶ τοῦτο ἐκόμιζον μὲν ἐπ' ἔτεα 25
τρία, δισχιλίοι δὲ οἱ προσετετάχατο ἄνδρες ἀγωγέες, καὶ οὔτοι
ἅπαντες ἦσαν κυβερνήται. Τῆς δὲ στέγης ταύτης τὸ μὲν μήκος
ἔσωθεν ἔστι εἰς τε καὶ εἰκοσι πήχεις · εὖρος δὲ, τεσσσερεσκαίδεκα · 30
ὕψος δὲ, ὀκτώ · ταῦτα μὲν τὰ μέτρα ἔσωθεν τῆς στέγης τῆς μουνο-
λίθου ἐστὶ. Ἀτὰρ ἔσωθεν τὸ μήκος, ὀκτωκαίδεκα πηχέων καὶ 30
πυγόνος · τὸ δὲ εὖρος, δυώδεκα πηχέων · τὸ δὲ ὕψος, πέντε πη-
χέων ἐστὶ. Αὕτη τοῦ ἱεροῦ κέεται παρὰ τὴν ἔσοδον, ἔσω γὰρ μιν
ἐς τὸ ἱερόν φασι τῶνδ' εἵνεκα οὐκ ἐσελκύσαι · τὸν ἀρχιτέκτονα
αὐτῆς, ἐλκομένης τῆς στέγης, ἀναστενάξαι οἷά τε χρόνου ἐκγεγονό-
τος πολλοῦ καταχθόμενον τῷ ἔργῳ · τὸν δὲ Ἀμασιν ἐνθυμιστὸν 35
ποιησάμενον οὐκ ἔῃν ἔτι προσωτέρω ἐλκύσαι. Ἥδη δὲ τινες

λέγουσι, ὡς ἄνθρωπος διεφθάρη ὑπ' αὐτῆς τῶν τις αὐτὴν μοχλευ-
όντων, καὶ ἀπὸ τούτου οὐκ ἐσελκυσθήναι. Ἀνέθηκε δὲ καὶ ἐν
τοῖσι ἄλλοις ἱοῖσι ὁ Ἀμασις πᾶσι τοῖσι ἐλλογίμοις ἔργα τὸ
μέγαθος ἀξιοθέητα· ἐν δὲ, καὶ ἐν Μέμφι, τὸν ὕπτιον κείμενον
5 κολοσσὸν τοῦ Ἡφαιστείου ἔμπροσθε, τοῦ πόδες πέντε καὶ ἑβδομή-
κοντά εἰσι τὸ μῆκος. Ἐπὶ δὲ τῇ αὐτῇ βάρῃ ἱστᾶσι Διθιοπικοῦ
έόντος λίθου δύο κολοσσοί, ἑλίκοσι ποδῶν τὸ μέγαθος ἑὼν ἑκατε-
ρος· ὁ μὲν ἔνθεν, ὁ δ' ἔνθεν τοῦ μεγάρου. Ἔστι δὲ λίθινος
ἕτερος τοσοῦτος καὶ ἐν Σαῖ, κείμενος κατὰ τὸν αὐτὸν τρόπον τῷ ἐν
10 Μέμφι. Τῇ ἴσιν τε τὸ ἐν Μέμφι ἱρὸν Ἀμασις ἐστι ὁ ἐξοικοδομή-
σας, ἐὼν μέγα τε καὶ ἀξιοθεητότατος.

Ἐπ' Ἀμάσιος δὲ βασιλῆος λέγεται Αἴγυπτος μάλιστα δὴ τότε
εὐδαιμονῆσαι, καὶ τὰ ἀπὸ τοῦ ποταμοῦ τῇ χώρῃ γινόμενα, καὶ τὰ
ἀπὸ τῆς χώρας τοῖσι ἀνθρώποισι· καὶ πόλις ἐν αὐτῇ γενέσθαι
15 τὰς ἀπάσας τότε δισμυρίας τὰς οἰκομένας. Νόμον δὲ Αἰγυπτίοις
τόνδε Ἀμασις ἐστι ὁ καταστήσας· ἀποδεικνύναι ἕτερος ἑκάστου
τῷ νομάρχῃ πάντα τινὰ Αἰγυπτίων, ὅθεν βιοῦται· μὴ δὲ ποιεῦντα
ταῦτα, μηδὲ ἀποφαίνοντα δικαίην ζόην, ἰδύνεσθαι θανάτῳ.
Σόλων δὲ ὁ Ἀθηναῖος λαβὼν ἐξ Αἰγύπτου τοῦτον τὸν νόμον
20 Ἀθηναίοις ἔθετο· τῷ ἐκείνοι ἐς αἰεὶ χρεώνται ἐόντι ἀμώμῳ νόμῳ.
Φιλέλλην δὲ γενόμενος ὁ Ἀμασις ἄλλα τε ἐς Ἑλλήνων μετεξετέρευς
ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοις ἐς Αἴγυπτον ἔδωκε
Ναύκρατιν πόλιν ἐνοικῆσαι· τοῖσι δὲ μὴ βουλομένοις αὐτέων
οἰκεῖν, αὐτοῦ δὲ ναυτιλλομένοις, ἔδωκε χώρους ἐνιδρύσασθαι
25 βωμοὺς καὶ τεμένεα θεοῖσι. Τὸ μὲν νυν μέγιστον αὐτέων τέμενος,
καὶ οὐνομασιτότατον ἐὼν καὶ χρησιμώτατον, καλούμενον δὲ Ἑλλή-
νιον, αἶδε πόλις εἰσὶ αἱ ἰδρυμέναι κοινῇ, Ἰώνων μὲν, Χίος, καὶ
Τέως, καὶ Φωκαῖα, καὶ Κλαζομεναί· Δωριέων δὲ, Ρόδος, καὶ
Κνίδος, καὶ Ἀλικαρνησσοί, καὶ Φάσηλις· Αἰολέων δὲ, ἡ Μιτυ-
30 ληναίων μούνη. Τούτων μὲν ἐστι τοῦτο τὸ τέμενος, καὶ προστά-
τας τοῦ ἐμπορίου αὗται αἱ πόλις εἰσὶ αἱ παρέχουσαι. Ὅσαι δὲ
ἄλλαι πόλις μεταποιεῦνται, οὐδὲν σφί μετὸν μεταποιεῦνται.
Χωρὶς δὲ, Αἰγινήται ἐπ' ἐωυτῶν ἰδρύσαντο τέμενος Διός· καὶ
ἄλλο Σάμιοι, Ἡρῆς· καὶ Μιλήσιοι, Ἀπόλλωνος. Ἦν δὲ τὸ πα-
35 λαιὸν μούνη ἡ Ναύκρατις ἐμπόριον, καὶ ἄλλο οὐδὲν Αἰγύπτου.
Εἰ δὲ τις ἐς τῶν τι ἄλλο στομάτων τοῦ Νεῖλου ἀπίκειτο, χρῆν

ὁμόσαι "μὴ μὲν ἐκόντα ἐλθεῖν·" ἀπομόσαντα δὲ τῇ νηϊ αὐτῇ πλέειν ἐς τὸ Κανωβικόν· ἢ εἰ μὴ γε οἶά τε εἶη πρὸς ἀνέμους ἀντίλους πλέειν, τὰ φορτία ἔδεε περιάγειν ἐν βάρισι περὶ τὸ Δέλιτα, μέχρι οὗ ἀπλικοιτο ἐς Ναύκρατιν. Οὕτω μὲν δὴ Ναύκρατις ἐτετίμητο. Ἀμφικτυόνων δὲ μισθωσάντων τὸν ἐν Δελφοῖσι νῦν ἰόντα 5 νῆον τριηκοσίων ταλάντων ἐξεργάσασθαι· ὁ γὰρ πρότερον ἔων αὐτόθι, αὐτομάτως κατεκάρη· τοὺς Δελφοὺς δὲ ἐπέβαλλε τεταρτημόριον τοῦ μισθώματος παρασχεῖν. Πλανώμενοι δὲ οἱ Δελφοὶ περὶ τὰς πόλεις ἐδωτιάζον· ποιεῦντες δὲ τοῦτο οὐκ ἐλάχιστον ἐξ Αἰγύπτου ἐνείκοντο. Ἀμασις μὲν γάρ σφι ἔδωκε χίλια στυπτη- 10 ρίης τάλαντα· οἱ δὲ ἐν Αἰγύπτῳ οἰκέοντες Ἕλληνες εἴκοσι μνέας.

Κυρηναίοισι δὲ Ἀμασις φιλότητά τε καὶ συμμαχίην συνεθήκατο. Ἐδικαίωσε δὲ καὶ γῆμαι αὐτόθεν, εἴτ' ἐπιθυμήσας Ἑλληνίδος γυναικὸς, εἴτε καὶ ἄλλως φιλότιτος Κυρηναίων εἶνεκα. Ταμείη δ' ὦν, οἱ μὲν λέγουσι Βάττειω, οἱ δ' Ἀρκεσίλειω θυγατέρα, 15 οἱ δὲ Κριτοβούλου, ἀνδρὸς τῶν ἀστῶν δοκίμου, τῇ οὖνομα ἦν Λαδίκη. Ἀνέθηκε δὲ καὶ ἀναθήματα ὁ Ἀμασις ἐς τὴν Ἑλλάδα· τοῦτο μὲν, ἐς Κυρηνὴν ἄγαλμα ἐπίχρυσον Ἀθηναίης, καὶ εἰκόνα ἑωυτοῦ γραφῇ εἰκασμένην· τοῦτο δὲ, τῇ ἐν Αἰνδῷ Ἀθηναίῃ δύο τε ἀγάλματα λίθινα, καὶ θώρηκα λίθον ἀξιοθέητον· τοῦτο δ', ἐς 20 Σάμον τῇ Ἥρῃ εἰκόνας ἑωυτοῦ διφασίας ξυλίνας, αἱ ἐν τῷ νηῷ τῷ μεγάλῳ ἰδρύατο ἔτι καὶ τὸ μέχρις ἐμεῦ ὀπισθε τῶν θυρῶν. Ἐς μὲν νῦν Σάμον ἀνέθηκε κατὰ ξεινίην τὴν ἑωυτοῦ τε καὶ Πολυκράτους τοῦ Αἰάκεος· ἐς δὲ Αἰνδον, ξεινίης μὲν οὐδενμιῆς εἶνεκεν, ὅτι δὲ τὸ ἱρὸν τὸ ἐν Αἰνδῷ τὸ τῆς Ἀθηναίης λέγεται τὰς τοῦ Δαναοῦ 25 θυγατέρας ἰδρῦσθαι προσσχούσας, ὅτε ἀπεδίδρησκον τοὺς Αἰγύπτου παῖδας. Ταῦτα μὲν ἀνέθηκε ὁ Ἀμασις. Εἴτε δὲ Κύπρον πρῶτος ἀνθρώπων, καὶ κατεστρέψατο ἐς φόρου ἀπαγωγὴν.

FROM LYSIAS.

FUNERAL ORATION.

Εἰ μὲν ἡγοῦμένην οἶόν τε εἶναι, ὃ παρόντες, ἐπὶ τῷδε τῷ τάφῳ λόγῳ δηλῶσαι τὴν τῶν ἐνθάδε κειμένων ἀνδρῶν ἀρετὴν, ἐμεμπά-
 μην ἂν τοῖς ἐπαγγέλμασιν ἐπ' αὐτοῖς ἐξ ὀλίγων ἡμερῶν λέγειν·
 ἐπειδὴ δὲ τοῖς πᾶσιν ἀνθρώποις ὁ πᾶς χρόνος οὐχ ἱκανὸς λόγον
 5 ἔσον παρασκευάσαι τοῖς τούτων ἔργοις, διὰ τοῦτο καὶ ἡ πόλις μοι
 δοκεῖ, προνοουμένη τῶν ἐνθάδε λεγόντων, ἐξ ὀλίγου τὴν πρόσταξιν
 ποιῆσθαι, ἡγουμένη οὕτως ἂν μάλιστα συγγνώμης αὐτοὺς παρὰ
 τῶν ἀκουσάντων τυγχάνειν. Ὅμως δὲ ὁ μὲν λόγος μοι περὶ
 τούτων, ὁ δ' ἄγων οὐ πρὸς τὰ τούτων ἔργα, ἀλλὰ πρὸς τοὺς πρό-
 10 τερον ἐπ' αὐτοῖς εἰρηκότες. Τρσαύτην γὰρ ἀφθονίαν παρεσκευ-
 ασεν ἡ τούτων ἀρετὴ καὶ τοῖς ποιῶν δυναμένοις καὶ τοῖς εἰπεῖν
 βουληθεῖσιν, ὥστε καλὰ μὲν πολλὰ τοῖς προτέροις περὶ αὐτῶν
 εἰρησθαι, πολλὰ δὲ καὶ ἐκείνοις παραλελειφθαι, ἱκανὰ δὲ καὶ τοῖς
 ἐπιγιγνομένοις ἐξεῖναι εἰπεῖν. Οὔτε γὰρ γῆς ἄπειροι, οὔτε
 15 θαλάττης οὐδεμιᾶς· πανταχοῦ δὲ καὶ παρὰ πᾶσιν ἀνθρώποις οἱ
 τὰ αὐτῶν πενθοῦντες κακὰ τὰς τούτων ἀρετὰς ὑμνοῦσιν.

Πρῶτον μὲν οὖν τοὺς παλαιοὺς κινδύνους τῶν προγόνων δίδειμι;
 μνήμην παρὰ τῆς φήμης λαβών. Ἄξιον γὰρ πᾶσιν ἀνθρώποις
 κακείνων μεμνησθαι, ὑμνοῦντας μὲν ἐν ταῖς ψδαῖς, λέγοντας δ' ἐν
 20 ταῖς τῶν ἀγαθῶν μνήμαις, τιμῶντας δ' ἐν τοῖς καιροῖς τοῖς τοιού-
 τοις, παιδεύοντας δ' ἐν τοῖς τῶν τεθνεώτων ἔργοις τοὺς ζῶντας.

Ἀμαζόνες μὲν γὰρ Ἄρεος μὲν τὸ παλαιὸν ἦσαν θυγατέρες,
 οἰκοῦσαι δὲ παρὰ τὸν Θερμώδοντα ποταμόν, μόναι μὲν ὥπλισμέναι
 σιδήρῳ τῶν περὶ αὐτὰς, πρῶται δὲ τῶν πάντων ἐφ' ἵππους ἀνα-
 25 βᾶσαι, οἷς ἀνελπίστως, δι' ἀπειρίαν τῶν ἐναντίων, ἤρουν μὲν τοὺς
 φεύγοντας, ἀπέλειπον δὲ τοὺς διώκοντας· ἐνομίζοντο δὲ διὰ τὴν
 εὐψυχίαν μᾶλλον ἄνδρες, ἢ διὰ τὴν φύσιν γυναῖκες· πλέον γὰρ
 ἐδόκουν τῶν ἀνδρῶν ταῖς ψυχαῖς διαφέρειν, ἢ ταῖς ἰδαίς ἐλλείπειν.
 Ἀρχουσαι δὲ πολλῶν ἐθνῶν, καὶ ἔργῳ μὲν τοὺς περὶ αὐτὰς κατα-

δεδουλωμένοι, λόγῳ δὲ περὶ τῆςδε τῆς χώρας ἀκούουσαι κλέος
 μέγα, πολλῆς δόξης καὶ μεγάλης ἐλπίδος χάριν παραλαβοῦσαι τὰ
 μαχιμώτατα τῶν ἐθνῶν, ἐστράτευσαν ἐπὶ τήνδε τὴν πόλιν. Τυ-
 χεῦσαι δ' ἀγαθῶν ἀνδρῶν, ὁμοίως ἐκτίσαντο τὰς ψυχὰς τῇ φύσει,
 καὶ ἐναντίαν τὴν δόξαν τῆς προτέρας λαβοῦσαι, μᾶλλον ἐκ τῶν 5
 κινδύνων ἢ ἐκ τῶν σωμάτων ἔδοξαν εἶναι γυναῖκες. Μόνοις δ'
 αὐταῖς οὐκ ἐξεγένετο ἐκ τῶν ἡμαρτημένων μαθούσαις περὶ τῶν
 λοιπῶν ἄμεινον βουλευσασθαι, οὐδ' οἴκαδε ἀπελθούσαις ἀπαγγέ-
 λαι τὴν τε σφετέραν αὐτῶν δυστυχίαν καὶ τὴν τῶν ἡμετέρων προ-
 γόνων ἀρετὴν. Αὐτοῦ γὰρ ἀποθανοῦσαι, καὶ δοῦσαι δίκην τῆς 10
 ἀνοίας, τῆςδε μὲν τῆς πόλεως διὰ τὴν ἀρετὴν ἀθάνατον μνήμην
 ἐποιήσαντο, τὴν δὲ ἑαυτῶν πατρίδα, διὰ τὴν ἐνθάδε ξυμφορὰν,
 ἀνώνυμον κατέστησαν.

Ἐκεῖναι μὲν οὖν τῆς ἀλλοτρίας ἀδίκως ἐπιθυμήσασαι, τὴν αὐτῶν
 δικαίως ἀπώλεσαν. Ἀδράστον δὲ καὶ Πολυνείκους ἐπὶ Θήβας 15
 στρατευσάντων, καὶ ἡττηθέντων μάχῃ, οὐκ ἐόντων τῶν Καδμείων
 θάπτειν τοὺς νεκροὺς, Ἀθηναῖοι ἡγησάμενοι ἐκείνους μὲν, εἴ τι
 ἡδέικουν, ἀποθανόντας δίκην ἔχειν τὴν μεγίστην, τοὺς δὲ κάτω τὰ
 αὐτῶν οὐ κομίζεσθαι, ἱερῶν δὲ μισαινομένων τοὺς ἄνω θεοὺς ἀσε-
 βεῖσθαι, τὸ μὲν πρῶτον πέμπαντες κήρυκας, ἐδέοντο αὐτῶν δοῦναι 20
 τῶν νεκρῶν ἀναίρεσιν· νομίζοντες ἀνδρῶν μὲν ἀγαθῶν εἶναι
 ζῶντας τοὺς ἐχθροὺς τιμωρήσασθαι, ἀπιστούντων δὲ σφίλιν αὐτοῖς,
 ἐν τοῖς τῶν τεθνεώτων σώμασι τὴν εὐψυχίαν ἐπιδείκνυσθαι. Οὐ
 δυνάμενοι δὲ τούτων τυχεῖν, ἐστράτευσαν ἐπ' αὐτούς, οὐδεμιᾶς δια-
 φορᾶς πρότερον πρὸς Καδμείους ὑπαρχούσης, εὐδὲ τοῖς ζῶσι τῶν 25
 Ἀργείων χαριζόμενοι, ἀλλὰ τοὺς τεθνεώτας ἐν τῷ πολέμῳ ἀξιούν-
 τες τῶν νομιζομένων τυγχάνειν, πρὸς τοὺς ἐτέρους ὑπὲρ ἀμφοτέρων
 ἐκινδύνευσαν· ὑπὲρ μὲν τῶν, ἵνα μηκέτι εἰς τοὺς τεθνεώτας ἐξα-
 μαρτάνοντες πλείω περὶ τοὺς θεοὺς ἐξυβρίσωσιν· ὑπὲρ δὲ τῶν
 ἐτέρων, ἵνα μὴ πρότερον εἰς τὴν αὐτῶν ἀπέλθωσι, πατρίου τιμῆς 30
 ἀτυχήσαντες, καὶ Ἑλληνικοῦ νόμου στέρηθέντες, καὶ κοινῆς ἐλπίδος
 ἡμαρτηκότες. Ταῦτα διανοηθέντες, καὶ τὰς ἐπὶ τῷ πολέμῳ τύχας
 κοινὰς ἀπάντων ἀνθρώπων νομίζοντες, πολλοὺς μὲν πολεμίους
 κτώμενοι, τὸ δὲ δίκαιον ἔχοντες ξύμμαχον, ἐνίκων μαχόμενοι. Καὶ
 οὐχ ὑπὸ τῆς τύχης ἐπαρθέντες μείζονος παρὰ Καδμείων τιμωρίας 35
 ἐπεθύμησαν, ἀλλ' ἐκείνοις μὲν ἀντὶ τῆς ἀσεβείας τὴν ἑαυτῶν

ἀρετὴν ἐπεδείξαντα, αὐτοὶ δὲ λαβόντες τὰ ἄθλα ὥνπερ ἔνεκα ἀφίκοντο, τοὺς Ἀργείων νεκροὺς ἔθαψαν ἐν τῇ αὐτῶν Ἐλευσίνι.

Περὶ μὲν οὖν τοὺς ἀποθανόντας τῶν ἐπὶ ἐπὶ Θήβας τοιοῦτοι γεγόνασιν· ὑστέρω δὲ χρόνῳ, ἐπειδὴ Ἡρακλῆς μὲν ἐξ ἀνθρώπων ἠφανίσθη, οἱ δὲ παῖδες αὐτοῦ ἔφευγον μὲν Εὐρυσθέα, ἐξηλαύνοντο δὲ ὑπὸ πάντων τῶν Ἑλλήνων, αἰσχυνομένων μὲν τοῖς ἔργοις, φοβουμένων δὲ τὴν Εὐρυσθείως δύναμιν, ἀφικόμενοι εἰς τήνδε τὴν πόλιν, ἰκέται ἐπὶ τὸν βωμὸν ἐκαθίσκοντο· ἐξαιτουμένου δὲ αὐτοὺς Εὐρυσθείως, Ἀθηναῖοι οὐκ ἠθέλησαν ἐκδοῦναι, ἀλλὰ τὴν Ἡρακλέους ἀρετὴν μᾶλλον ἡδοῦντο, ἢ τὸν κίνδυνον τὸν ἑαυτῶν ἐφοβούντο· καὶ ἤξιον ὑπὲρ τῶν ἀσθενεστέρων μετὰ τοῦ δικαίου διαμάχεσθαι μᾶλλον, ἢ τοῖς δυναμένοις χαριζόμενοι τοὺς ὑπ' ἐκείνων ἀδικουμένους ἐκδοῦναι. Ἐπιστρατεύσαντος δ' Εὐρυσθείως μετὰ τῶν ἐν ἐκείνῳ τῷ χρόνῳ Πελοπόννησον ἔχόντων, οὐκ ἔγγυς τῶν δεινῶν γεγόμενοι μετέγνωσαν, ἀλλὰ τὴν αὐτὴν εἶχον γνώμην ἥνπερ πρότερον· ἀγαθὸν μὲν οὐδὲν ἰδίᾳ ὑπὸ τοῦ πατρὸς αὐτῶν πεπονθότες, ἐκείνους δ' οὐκ εἰδότες ὅποιοι τινες ἄνδρες ἔσονται γεγόμενοι· δίκαιον δὲ νομίζοντες εἶναι, οὐ προτέρας ἔχθρας ὑπαρχούσης πρὸς Εὐρυσθέα, οὐδὲ κέρδους προκειμένου πλὴν δόξης ἀγαθῆς, τοσοῦτον κίνδυνον ὑπὲρ αὐτῶν ἤραντο· τοὺς μὲν ἀδικουμένους ἐλευθύντες, τοὺς δ' ὑβρίζοντας μισοῦντες, καὶ τοὺς μὲν κολλυεῖν ἐπιχειροῦντες, τοῖς δ' ἐπικουρεῖν ἀξιοῦντες· ἡγούμενοι ἐλευθερίας μὲν εἶναι σημεῖον, μηδὲν ποιεῖν ἄκοντας, δικαιοσύνης δὲ, τοῖς ἀδικουμένοις βοηθεῖν, εὐψυχίας δ', ὑπὲρ τούτων ἀμφοτέρων, εἰ δέοι, μαχομένους ἀποθνήσκειν. Τοσοῦτον δ' ἐφρόνουν ἀμφοτέροι, ὥσθ' οἱ μὲν μετ' Εὐρυσθείως οὐδὲν παρ' ἐκόντων ἐξήτουν εὐρίσκεισθαι, Ἀθηναῖοι δὲ οὐκ ἤξιον Εὐρυσθέα αὐτὸν ἰκετεύοντα τοὺς ἰκέτας αὐτῶν ἐξελεῖν. Παραταξάμενοι δ' ἰδίᾳ δυνάμει τὴν ἐξ ἀπάσης Πελοποννήσου στρατιὰν ἐλθοῦσαν ἐνέκων μαχόμενοι· καὶ τῶν Ἡρακλέους παίδων τὰ μὲν σώματα εἰς ἄδειαν κατέστησαν, ἀπαλλάξαντες δὲ τοῦ δέους καὶ τὰς ψυχὰς ἡλευθέρωσαν, διὰ δὲ τὴν τοῦ πατρὸς ἀρετὴν, ἐκείνους τοῖς αὐτῶν κινδύνους ἐστεφάνωσαν. Τοσοῦτον δ' εὐτυχέστεροι παῖδες ὄντες ἐγένοντο τοῦ πατρὸς· ὁ μὲν γὰρ καίπερ ὢν ἀγαθῶν πολλῶν αἴτιος ἄπασιν ἀνθρώποις, ἐπίπονον καὶ φιλόνεικον καὶ φιλότιμον αὐτῷ καταστήσας τὸν βίον, τοὺς μὲν ἄλλους ἀδικούντας ἐκόλασεν, Εὐρυσθέα

δὲ καὶ ἐχθρὸν ὄντα, καὶ εἰς αὐτὸν ἐξαμαρτάνοντα, οὐχ οἷός τε ἦν τιμωρῆσθαι· οἱ δὲ παῖδες αὐτοῦ διὰ τήνδε τὴν πόλιν τῇ αὐτῇ εἶδον ἡμέρᾳ τὴν δ' ἑαυτῶν σωτηρίαν, καὶ τὴν τῶν ἐχθρῶν τιμωρίαν.

Πολλὰ μὲν οὖν ὑπῆρχε τοῖς ἡμετέροις προγόνοις μιᾷ γνώμῃ 5
 χρωμένοις περὶ τοῦ δικαίου διαμάχεσθαι, ἣ γὰρ ἀρχὴ τοῦ βίου δικαία. Οὐ γὰρ, ὥσπερ οἱ πολλοὶ, πανταχόθεν συνειλεγμένοι, καὶ ἐτέρους ἐκβαλόντες τὴν ἀλλοτρίαν ᾤκησαν, ἀλλ' αὐτόχθονες ὄντες, τὴν αὐτὴν ἐκέκτηντο μητέρα καὶ πατρίδα. Πρῶτοι δὲ καὶ μόνοι ἐν ἐκείνῳ τῷ χρόνῳ ἐκβαλόντες τὰς παρὰ σφίσιν αὐτοῖς 10
 δυναστείας, δημοκρατίαν κατεστήσαντο, ἡγούμενοι τὴν πάντων ἐλευθερίαν ὁμόνοιαν εἶναι μεγίστην· κοινὰς δ' ἀλλήλοις τὰς ἐκ τῶν κινδύνων ἐλπίδας ποιήσαντες, ἐλευθερίαις ταῖς ψυχαῖς ἐπολιτεύοντο· νόμῳ τοὺς ἀγαθοὺς τιμῶντες καὶ τοὺς κακοὺς κολάζοντες· ἡγησάμενοι θηρίων μὲν ἔργον εἶναι, ὑπ' ἀλλήλων βίᾳ κρα- 15
 τῆσθαι, ἀνθρώποις δὲ προσήκειν, νόμῳ μὲν ὀρίσασθαι τὸ δίκαιον, λόγῳ δὲ πείσαι, ἔργῳ δὲ τούτοις ὑπηρετεῖν, ὑπὸ νόμου μὲν βασιλευμένους, ὑπὸ λόγου δὲ διδασκομένους.

Καὶ γὰρ τοὶ καὶ φύντες καλῶς, καὶ γνόντες ὅμοια, πολλὰ μὲν καλὰ καὶ θαυμαστὰ οἱ πρόγονοι τῶν ἐνθάδε κειμένων εἰργάσαντο, 20
 αἰμνηστα δὲ καὶ μεγάλα καὶ πανταχοῦ οἱ ἐξ ἐκείνων γεγονότες τρόπαια διὰ τὴν αὐτῶν ἀρετὴν κατέλιπον. Μόνοι γὰρ ὑπὲρ ἀπάσης τῆς Ἑλλάδος πρὸς πολλὰς μυριάδας τῶν βαρβάρων διεκινδύνευσαν. Ὁ γὰρ τῆς Ἀσίας βασιλεὺς, οὐκ ἀγαπῶν τοῖς ὑπάρχουσιν ἀγαθοῖς, ἀλλ' ἐλπίζων καὶ τὴν Εὐρώπην δουλώσεσθαι, 25
 ἔστειλε πεντήκοντα μυριάδας στρατιάν. Ἠγησάμενοι δὲ, εἰ τήνδε τὴν πόλιν, ἣ ἐκοῦσαν φίλην ποιήσαιτο, ἣ ἄκουσαν καταστρέψαιντο, ῥαδίως τῶν ἄλλων Ἑλλήνων ἄρξαι, ἀπέβησαν εἰς Μαραθῶνα· νομίσαντες οὕτως ἂν ἐρημοτάτους εἶναι ξυμμάχων τοὺς Ἕλληνας, εἰ ἔτι στασιαζούσης τῆς Ἑλλάδος ᾧ τινι χρεὶ τρόπῳ τοὺς ἐπιόντας 30
 ἀμύνασθαι, τὸν κίνδυνον ποιήσαιτο. Ἐτι δ' αὐτοῖς ἐκ τῶν προτέρων ἔργων περὶ τῆς πόλεως τοιαύτη δόξα παρειστήκει, ὥς, εἰ μὲν πρότερον ἐπ' ἄλλην πόλιν ἴασιν, ἐκείνοις καὶ Ἀθηναίοις πολεμήσουσι· προθύμως γὰρ τοῖς ἀδικουμένοις ἤξουσι βοηθήσοντες· εἰ δ' ἐνθάδε πρῶτον ἀφίξονται, οὐδένας ἄλλους τῶν 35
 Ἑλλήνων τολμήσειν, ἐτέρους σώζοντας, φανερὰν ἐχθρὰν πρὸς

ἐκείνους ὑπὲρ αὐτῶν καταθέσθαι. Οἱ μὲν τοίνυν τοιαῦτα διανοοῦντο· οἱ δ' ἡμέτεροι πρόγονοι οὐ λογισμῷ εἰδότες τοὺς ἐν τῷ πολέμῳ κινδύνους, ἀλλὰ νομίζοντες τὸν εὐκλεῆ θάνατον ἀθάνατον περὶ τῶν ἀγαθῶν καταλείπειν λόγον, οὐκ ἐφοβήθησαν τὸ πλήθος
 5 τῶν ἐναντίων, ἀλλὰ τῇ αὐτῶν ἀρετῇ μᾶλλον ἐπίστευσαν· καὶ αἰσχυρόμενοι, ὅτι ἦσαν οἱ βάρβαροι αὐτῶν ἐν τῇ χώρᾳ, οὐκ ἀνέμειναν πυθέσθαι, οὐδὲ βοηθῆσαι τοὺς συμμαχούς· οὐδ' ᾤκηθησαν δεῖν ἐτέροις τῆς σωτηρίας χάριν εἰδέναι, ἀλλὰ σφίσιν αὐτοῖς τοὺς ἄλλους Ἑλλήνας. Ταῦτα μὲν γνῶμη πάντες γνόντες, ἀπήντων
 10 ὀλίγοι πρὸς πολλούς. Ἐνόμιζον γὰρ ἀποθανεῖν μὲν αὐτοῖς μετὰ πάντων προυκίειν, ἀγαθοὺς δ' εἶναι μετ' ὀλίγων· καὶ τὰς μὲν ψυχὰς ἀλλοτρίας διὰ τὸν θάνατον κεκτησθαι, τὴν δ' ἐκ τῶν κινδύνων μνήμην ἰδίαν καταλείπειν. Ἡξίουσαν δ' οὖς μὴ μόνοι νικῶεν, οὐδ' ἂν μετὰ συμμαχῶν δύνασθαι· καὶ ἡττηθέντες μὲν,
 15 ὀλίγῳ τῶν ἄλλων προαπολείεσθαι, νικήσαντες δὲ, καὶ τοὺς ἄλλους ἐλευθερώσειν. Ἄνδρες δ' ἀγαθοὶ γενόμενοι, καὶ τῶν μὲν σωματῶν ἀφειδήσαντες, ὑπὲρ δὲ τῆς ἀρετῆς οὐ φιλοψυχήσαντες, καὶ μᾶλλον τοὺς παρ' αὐτοῖς νόμους αἰσχυρόμενοι, ἢ τὸν πρὸς τοὺς πολεμίους κίνδυνον φοβούμενοι, ἔστησαν μὲν τρόπαια ὑπὲρ τῆς
 20 Ἑλλάδος τῶν βαρβάρων, ἐκ τῆς αὐτῶν ὑπὲρ χρημάτων εἰς τὴν ἀλλοτρίαν ἐμβαλόντων παρὰ τοὺς ὅρκους. Οὕτω δὲ διὰ ταχέων τὸν κίνδυνον ἐποίησαντο, ὥστε οἱ αὐτοὶ τοῖς ἄλλοις ἀπήγγειλαν τὴν τε ἐνθάδε ἄφικιν τῶν βαρβάρων, καὶ τὴν τῶν προγόνων νίκην. Καὶ γὰρ τοι οὐδεὶς τῶν ἄλλων ἔδεισεν ὑπὲρ τοῦ μέλλοντος κινδύ-
 25 νου, ἀλλ' ἀκούσαντες ὑπὲρ τῆς αὐτῶν ἐλευθερίας ἦσθησαν. Ὥστε οὐδὲν θαυμαστόν, παλαιῶν τῶν ἔργων γεγεννημένων, ὥσπερ καινῶν ὄντων, ἔτι καὶ νῦν τὴν ἀρετὴν αὐτῶν ὑπὸ πάντων ἀνθρώπων ζηλοῦσθαι.

Μετὰ δὲ ταῦτα Ξέρξης, ὁ τῆς Ἀσίας βασιλεὺς, καταφρονήσας μὲν
 30 τῆς Ἑλλάδος, ἐψευσμένος δὲ τῆς ἐλπίδος, ἀτιμαζόμενος δὲ τῷ γεγεννημένῳ, ἀχθόμενος δὲ τῇ συμφορᾷ, ὀργιζόμενος δὲ τοῖς αἰτίοις, ἀπαθὴς δ' ὢν κακῶν καὶ ἄπειρος ἀνδρῶν ἀγαθῶν, δεκάτῳ ἔτει παρασκευασάμενος, χιλίαις μὲν καὶ διακοσίαις ναυσὶν ἀφίκετο· τῆς δὲ πεζῆς στρατιᾶς οὕτως ἄπειρον τὸ πλήθος ἦγεν, ὥστε καὶ
 35 τὰ ἔθνη τὰ μετ' αὐτοῦ ἀκολουθήσαντα πολὺ ἂν ἔργον εἶη καταλέξαι. Τὸ δὲ μέγιστον σημεῖον τοῦ πλήθους· ἐξὸν γὰρ αὐτῷ

χιλίαις ναυσὶ διαβιβάσαι κατὰ τὸ στενώτατον τοῦ Ἑλλησπόντου
 τὴν πεζὴν στρατιὰν ἐκ τῆς Ἀσίας εἰς τὴν Εὐρώπην, οὐκ ἤθελεν,
 ἡγούμενος τὴν διατριβὴν αὐτῷ πολλὴν ἔσσεσθαι· ἀλλ' ὑπεριδὼν
 καὶ τὰ φύσει πεφυκότα καὶ τὰ θεῖα πράγματα, καὶ τὰς ἀνθρωπι-
 νας διανοίας, ὁδὸν μὲν διὰ τῆς θαλάσσης ἐποίησατο, πλοῦν δὲ διὰ 5
 τῆς γῆς ἡνάγκασε γενέσθαι· ζεύξας μὲν τὸν Ἑλλησπόντον, διορύ-
 ξας δὲ τὸν Ἄθω· ὑφισταμένου οὐδενός, ἀλλὰ τῶν μὲν, ἀκόντων
 ὑπακουόντων, τῶν δὲ, ἐκόντων προδιδόντων. Οἱ μὲν γὰρ οὐκ
 ἱκανοὶ ἦσαν ἀμύνασθαι, οἱ δ' ὑπὸ χρημάτων διεφθαρμένοι· ἀμ-
 φότερα δ' ἦν αὐτοὺς τὰ πείθοντα, κέρδος καὶ δέος. Ἀθηναῖοι 10
 δὲ, οὕτω διακειμένης τῆς Ἑλλάδος, αὐτοὶ μὲν εἰς τὰς ναῦς εἰσβάν-
 τες, ἐπ' Ἀρτεμίσιον ἐβοήθησαν, Λακεδαιμόνιοι δὲ καὶ τῶν συμμά-
 χων ἔνιοι εἰς Θερμοπύλας ἀπήντησαν, ἡγούμενοι διὰ τὴν στενότητα
 τῶν χωρίων τὴν ἀράροδον οἷοι τε ἔσσεσθαι διαφυλάξαι. Γενομένου
 δὲ τοῦ κινδύνου κατὰ τὸν αὐτὸν χρόνον, Ἀθηναῖοι μὲν ἐνίκων τῇ 15
 ναυμαχίᾳ· Λακεδαιμόνιοι δὲ οὐδὲν ταῖς ψυχαῖς ἐνδεεῖς γενομένοι,
 ἀλλὰ τοῦ πλήθους ψευσθέντες, καὶ οὓς φυλάξειν ᾔσonto, καὶ πρὸς
 οὓς κινδυνεύειν ἔμελλον, διεφθάρησαν, οὐχ ἡττηθέντες τῶν ἐναν-
 τίων, ἀλλ' ἀποθανόντες οὐπερ ἐτάχθησαν μάχεσθαι. Τούτῳ δὲ
 τῷ τρόπῳ τῶν μὲν δυστυχησάντων, τῶν δὲ τῆς παρόδου κρατησάν- 20
 των, οἱ μὲν ἐπορεύοντο ἐπὶ τήνδε τὴν πόλιν, οἱ δὲ ἡμέτεροι πρόγο-
 νοι πυθόμενοι μὲν τὴν γεγενημένην Λακεδαιμονίῳς ξυμφορὰν,
 ἀποροῦντες δὲ τοῖς περιεστηκόσι πράγμασιν, εἰδότες δ' ὅτι, εἰ μὲν
 κατὰ γῆν τοῖς βαρβάροις ἀπαντήσονται, ἐπιπλεύσαντες χιλίαις
 ναυσὶν ἐρήμην τὴν πόλιν λήψονται, εἰ δ' εἰς τὰς τριήρεις ἐμβήσον- 25
 ται, ὑπὸ τῆς πεζῆς στρατιᾶς ἀλώσονται, ἀμφότερα δὲ οὐ δυνήσονται,
 ἀμύνασθαι τε καὶ φυλακὴν ἱκανὴν καταλιπεῖν· δυεῖν δὲ προκει-
 μένοι, πότερον χρὴ τὴν πατρίδα ἐκλιπεῖν, ἢ μετὰ τῶν βαρβάρων
 γενομένους καταδουλώσασθαι τοὺς Ἕλληνας, ἡγησάμενοι κρεῖττον
 εἶναι μετ' ἀρετῆς καὶ πενίας καὶ φυγῆς ἐλευθερίαν, ἢ μετ' ὀνειδούς 30
 καὶ πλούτου δουλείαν τῆς πατρίδος, ἐξέλιπον ὑπὲρ τῆς Ἑλλάδος
 τὴν πόλιν, ἢ ἐν μέρει πρὸς ἑκατέραν, ἀλλὰ μὴ πρὸς ἀμφοτέρας
 ἅμα τὰς δυνάμεις κινδυνεύσωσιν. Ἰππευόμενοι δὲ παῖδας καὶ
 γυναικας καὶ μητέρας εἰς Σαλαμίνα, ξυνήθροισιν καὶ τὸ τῶν ἄλλων
 συμμάχων ναυτικόν. Οὐ πολλαῖς δ' ὕστερον ἡμέραις ἦλθε καὶ ἡ 35
 πεζὴ στρατιὰ, καὶ τὸ ναυτικόν τὸ τῶν βαρβάρων, ὃ τίς οὐκ ἂν

ἰδὼν ἐφοβήθη, οἷος μέγας καὶ δεινὸς τῇδε τῇ πόλει κίνδυνος
 ὑπὲρ τῆς τῶν Ἑλλήνων ἐλευθερίας ἡγωνίσθη; Ποίαν δὲ γνώμην
 εἶχον ἢ οἱ θεώμενοι τοὺς ἐν ταῖς ναυσὶν ἐκείναις, οὔσης καὶ τῆς
 αὐτῶν σωτηρίας ἀπίστου, καὶ τοῦ κινδύνου προσιόντος, ἢ οἱ μὲλ-
 5 λοντες ναυμαχήσειν ὑπὲρ τῆς φιλότιτος ὑπὲρ τῶν ἄθλων τῶν
 ἐν Σαλαμῖνι; οἷς ποσοῦτο πανταχόθεν περιειστήκει πλήθος πο-
 λεμίων, ὥστε ἐλάχιστον μὲν αὐτοῖς εἶναι τῶν παρόντων κακῶν
 τὸν θάνατον τὸν αὐτῶν προειδέναι, μεγίστην δὲ ξυμφορὰν, ἃ ὑπὸ
 τῶν βαρβάρων εὐτυχησάντων τοὺς ὑπεκτεθέντας ἡλπίζον πείσε-
 10 σθαι. Ἦπου διὰ τὴν ὑπάρχουσαν ἀπορίαν, πολλάκις μὲν ἐδεξιώ-
 σαντο ἀλλήλους, εἰκότως δὲ σφᾶς αὐτοὺς ὠλοφύραντο· εἰδότες μὲν
 τὰς σφετέρας ναῦς ὀλίγας οὔσας, ὀρῶντες δὲ πολλὰς τὰς τῶν
 πολεμίων· ἐπιστάμενοι δὲ τὴν μὲν πόλιν ἡρημαμένην, τὴν δὲ
 χώραν πορθουμένην καὶ μεστήν τῶν βαρβάρων· ἱερῶν δὲ καιο-
 15 μένων, ἀπάντων δ' ἐγγὺς ὄντων τῶν δεινῶν· ἀκούοντες δὲ ἐν
 ταύτῃ συμμεμιγμένον Ἑλληνικοῦ καὶ βαρβαρικοῦ παιᾶνος, παρα-
 κελυψμοῦ δ' ἀμφοτέρων, καὶ κραυγῆς τῶν διαφθειρομένων, καὶ
 τῆς θαλάττης μεστής τῶν νεκρῶν, καὶ πολλῶν μὲν συμπιπτόντων
 καὶ φιλῶν καὶ πολεμίων ναυαγίων, ἀντιπάλου δὲ πολὺν χρόνον
 20 οὔσης τῆς ναυμαχίας· δοκοῦντες τοτὲ μὲν νενικηκέναι καὶ σεσω-
 σθαι, τοτὲ δ' ἡττησθαι καὶ ἀπολωλέναι· ἢ που, διὰ τὸν παρόντα
 φόβον, πολλὰ μὲν ᾤθησαν ἰδεῖν ὧν οὐκ εἶδον, πολλὰ δ' ἀκούσαι
 ὧν οὐκ ἤκουσαν. Ποῖαι δ' οὐκ ἱκετεῖαι θεῶν ἐγένοντο, ἢ θυσιῶν
 ἀναμνήσεις; ἑλεός τε παίδων, καὶ γυναικῶν πόθος, οἰκτός τε
 25 πατέρων καὶ μητέρων; λογισμός τε, εἰ δυστυχήσειαν, τῶν μελλόν-
 των ἔσεσθαι κακῶν; τίς οὐκ ἂν θεῶν ἡλέησεν αὐτοὺς ὑπὲρ τοῦ
 μεγέθους τοῦ κινδύνου; ἢ τίς ἀνθρώπων οὐκ ἂν ἐδάκρυσεν; ἢ
 τίς τῆς τόλμης αὐτῶν οὐκ ἂν ἡγάσθη; Ἡ πολὺ πλεῖστον ἐκείνοι
 κατὰ τὴν ἀρετὴν ἀπάντων ἀνθρώπων διήνεγκαν, καὶ ἐν τοῖς βου-
 30 λέμμασι καὶ ἐν τοῖς τοῦ πολέμου κινδύνοις, ἐκλιπόντες μὲν τὴν
 πόλιν, εἰς τὰς ναῦς δ' ἐμβάντες, τὰς δ' αὐτῶν ψυχὰς ὀλίγας οὔσας
 ἀντιτάξαντες τῷ πλήθει τῷ τῆς Ἀσίας. Ἐπέδειξαν δὲ πᾶσιν ἀν-
 θρώποις, νικήσαντες τῇ ναυμαχίᾳ, ὅτι κρεῖττον μετ' ὀλίγων ὑπὲρ
 τῆς ἐλευθερίας κινδυνεύειν, ἢ μετὰ πολλῶν βασιλευσάντων ὑπὲρ
 35 τῆς αὐτῶν δουλείας. Πλεῖστα δὲ καὶ κάλλιστα ἐκείνοι ὑπὲρ τῆς
 τῶν Ἑλλήνων ἐλευθερίας ξυνεβάλλοντο, στρατηγὸν μὲν Θεμιστοκλέα,

ἱκανώτατον εἰπεῖν καὶ γινῶναι καὶ πράξαι, ναῦς δὲ πλείους τῶν ἄλλων ἀπάντων ξυμμάχων, ἄνδρας δ' ἐμπεφοτάτους. Καὶ γὰρ τοὶ τίνες ἂν τούτοις τῶν ἄλλων Ἑλλήνων ἤρισαν γνώμη, καὶ πλήθει, καὶ ἀρετῇ; ὥστε δικαίως μὲν ἀναμφισβήτητα ἀριστεῖα τῆς ναυμαχίας ἔλαβον παρὰ τῆς Ἑλλάδος, εἰκότως δὲ τὴν εὐτυχίαν 5 ὁμοροοῦσαν τοῖς κινδύνοις ἐκτέησαντο· γνησίαν δὲ καὶ αὐτόχθονα τοῖς ἐκ τῆς Ἀσίας βαρβάρους τὴν αὐτῶν ἀρετὴν ἐπεδείξαντο.

Ἐν μὲν οὖν τῇ ναυμαχίᾳ τοιοῦτους αὐτοὺς παρὰσχόντες, καὶ πολὺ πλείστον τῶν κινδύνων μετασχόντες, τῇ ἰδίᾳ ἀρετῇ κοινὴν τὴν ἐλευθερίαν τοῖς ἄλλοις ἐκτέησαντο· ὕστερον δὲ τῶν Πελοπον- 10 νησίων διατειχιζόντων τὸν Ἰσθμὸν, καὶ ἀγαπώντων μὲν τῇ αὐτῶν σωτηρίᾳ, νομιζόντων δ' ἀπηλλάχθαι τοῦ κατὰ θάλατταν κινδύνου, καὶ διανοομένων τοὺς ἄλλους Ἕλληνας περιῦδεῖν ὑπὸ τοῖς βαρβάρους γενομένοις, ὀργισθέντες Ἀθηναῖοι ξυνεβούλευον αὐτοῖς, εἰ ταύτην τὴν γνώμην ἐξουσιν, περὶ ἅπασαν τὴν Πελοπόννησον τείχος 15 περιβαλεῖν· εἰ γὰρ αὐτοὶ ὑπὸ Ἑλλήνων προδιδόμενοι μετὰ τῶν βαρβάρων ἔσσονται, οὐτ' ἐκεῖνοις δεήσειν χιλίων νεῶν, οὔτε τούτους ὠφελήσειν τὸ ἐν Ἰσθμῷ τείχος· ἀκινδύνως γὰρ ἔσεσθαι τὴν τῆς θαλάττης ἀρχὴν τοῦ βασιλέως. Διδασκόμενοι δὲ καὶ νομίζοντες αὐτοὶ μὲν ἀδικὰ τε ποιεῖν καὶ κακῶς βουλευέσθαι, Ἀθηναίους δὲ 20 δίκαια τε λέγειν, καὶ τὰ βέλτιστα αὐτοῖς παραινεῖν, ἐβοήθησαν εἰς Πλαταιάς· ἀποδράντων δὲ ὑπὸ νύκτα τῶν πλείστων ξυμμάχων ἐκ τῶν τάξεων διὰ τὸ πλῆθος τῶν πολεμίων, Λακεδαιμόνιοι μὲν καὶ Τεγεᾶται τοὺς βαρβάρους ἐτρέψαντο, Ἀθηναῖοι δὲ καὶ Πλαταιεῖς πάντας τοὺς Ἕλληνας ἐνίκων μαχόμενοι τοὺς ἀπογόνους 25 τῆς ἐλευθερίας, καὶ ὑπομείναντας τὴν δουλείαν. Ἐν ἐκείνῃ δὲ τῇ ἡμέρᾳ καλλίστην τελευτὴν τοῖς προτέροις κινδύνοις ἐπιθέντες, βέβαιον μὲν τὴν ἐλευθερίαν τῇ Εὐρώπῃ κατειργάσαντο, ἐν ἅπασιν δὲ τοῖς κινδύνοις δόντες ἔλεγχον τῆς ἑαυτῶν ἀρετῆς, καὶ μόνοι καὶ μεθ' ἑτέρων, καὶ πεζομαχοῦντες καὶ ναυμαχοῦντες, καὶ πρὸς τοὺς 30 βαρβάρους καὶ πρὸς τοὺς Ἕλληνας, ὑπὸ πάντων ἡξιώθησαν, καὶ μεθ' ὧν ἐκινδύνεον καὶ πρὸς οὓς ἐπολέμουν, ἡγεμόνες γενέσθαι τῆς Ἑλλάδος.

Τατέρῳ δὲ χρόνῳ Ἑλληνικοῦ πολέμου καταστάντος, διὰ ζῆλον τῶν γεγενημένων, καὶ φθόνον τῶν πεπραγμένων, μέγα μὲν ἅπαν- 35 τες φρονοῦντες, μικρῶν δ' ἐγκλημάτων ἕκαστοι δεόμενοι, ναυμαχίας

Ἀθηναίοις πρὸς Αἰγινήτας καὶ τοὺς ἐκείνων συμμάχους γενομένης, ἑβδομήκοντα τριήρεις αὐτῶν ἐλάμβανον. Πολιορκούντων δὲ κατὰ τὸν αὐτὸν χρόνον Αἰγυπτίον τε καὶ Αἴγιναν, καὶ τῆς ἡλικίας ἀπούσης ἔν τε ταῖς ναυσὶ καὶ ἐν τῷ πεζῷ στρατεύματι, Κορίνθιοι καὶ
 5 οἱ ἐκείνων σύμμαχοι ἡγούμενοι ἢ εἰς ἔρημον τὴν χώραν ἐμβαλεῖν, ἢ ἐξ Αἰγίνης ἄξιν τὸ στρατόπεδον, ἐξεληθόντες πανδημεὶ Γεράνειαν κατέλαβον. Ἀθηναῖοι δὲ, τῶν μὲν ἀπόντων, τῶν δ' ἐγγὺς ὄντων, οὐδένα ἐτόλμησαν μεταπέμψασθαι· ταῖς δ' αὐτῶν ψυχαῖς πιστεύσαντες, καὶ τῶν ἐπιόντων καταφρονήσαντες, οἱ γεραίτεροι καὶ οἱ
 10 τῆς ἡλικίας ἐντὺς γεγονότες, ἤξιουν αὐτοὶ μόνοι τὸν κίνδυνον ποιήσασθαι· οἱ μὲν ἐμπειρίᾳ τὴν ἀρετὴν, οἱ δὲ φύσει κεκτιμένοι· καὶ οἱ μὲν αὐτοὶ πολλαχοῦ ἀγαθοὶ γεγεννημένοι, οἱ δὲ ἐκείνους μιμούμενοι· τῶν μὲν πρεσβυτέρων ἄρχειν ἐπισταμένων, τῶν δὲ νεωτέρων τὸ ἐπιτατιτόμενον ποιεῖν δυναμένων. Μυρωνίδου οὖν
 15 στρατηγούontos ἀπαντήσαντες αὐτοὶ εἰς τὴν Μεγαρικὴν, ἐλίκων μαχόμενοι ἅπασαν τὴν δύναμιν τὴν ἐκείνων, τοῖς ἤδη ἀπειρηκόσι καὶ τοῖς οὐπω δυναμένοις, τοὺς εἰς τὴν σφετέραν ἐμβαλεῖν ἀξιώσαντας, εἰς τὴν ἄλλοτρίαν ἀπαντήσαντες, τρώπαιον δὲ στήσαντες, καλλίστου μὲν αὐτοῖς ἔργου, αἰσχίστου δὲ τοῖς πολεμίοις, οἱ μὲν
 20 οὐκέτι τοῖς σώμασιν, οἱ δὲ οὐπω δυνάμενοι, ταῖς δὲ ψυχαῖς ἀμφοτέροις κρείττους γενόμενοι, μετὰ καλλίστης δόξης εἰς τὴν αὐτῶν ἀπελθόντες, οἱ μὲν πάλιν ἐπαιδεύοντο, οἱ δὲ περὶ τῶν λοιπῶν ἐβουλεύοντο.

Καθ' ἕκαστον μὲν οὖν οὐ ῥάδιον τὰ ὑπὸ πολλῶν κινδυνευθέντα
 25 ὕφ' ἐνὸς ῥηθῆναι, οὐδὲ τὰ ἐν ἅπαντι τῷ χρόνῳ πραχθέντα ἐν μιᾷ ἡμέρᾳ δηλωθῆναι. Τίς γὰρ ἂν ἡ χρόνος, ἡ λόγος, ἡ ῥήτωρ ἱκανὸς γένοιτο μηνύσαι τὴν τῶν ἐνθάδε κειμένων ἀνδρῶν ἀρετὴν; Μετὰ πλείστων γὰρ πόνων, καὶ φανερωτάτων ἀγώνων, καὶ καλλίστων κινδύνων, ἔλευθέραν μὲν ἐποίησαν τὴν Ἑλλάδα, μεγίστην
 30 δ' ἀπέδειξαν τὴν ἑαυτῶν πατρίδα· ἑβδομήκοντα μὲν ἔτη τῆς θαλάττης ἄρξαντες, ἀστασιάστους δὲ παρασχόντες τοὺς συμμάχους· οὐ τοῖς ὀλλοίοις τοὺς πολλοὺς δουλεύειν ἀξιώσαντες, ἀλλὰ τὸ ἕσον ἔχειν ἅπαντας ἀναγκάσαντες· οὐδὲ τοὺς συμμάχους ἀσθενεῖς ποιοῦντες, ἀλλὰ κακείνους ἰσχυροὺς καθιστάντες· καὶ τὴν αὐτῶν
 35 δύναμιν τοσαύτην ἐπιδείξαντες, ὥσθ' ὁ μέγας βασιλεὺς οὐκέτι τῶν ἄλλοτρίων ἐπεθύμει, ἀλλ' ἐδίδου τῶν ἑαυτοῦ, καὶ περὶ τῶν λοιπῶν

ἐφοβείτο. Καὶ οὕτα τριήρεις ἐν ἐκείνῳ τῷ χρόνῳ ἐκ τῆς Ἀσίας
 ἔπλευσαν, οὔτε τύραννος ἐν τοῖς Ἕλλησι κατέστη, οὔτε Ἕλληνες
 πόλεις ὑπὸ τῶν βαρβάρων ἠνδραποδίσθη. Τοσαύτην σωφροσύνην
 καὶ δέος ἡ τούτων ἀρετὴ πᾶσιν ἀνθρώποις παρεῖχεν. (Ὡν ἕνεκα
 δεῖ μόνους καὶ προστάτας τῶν Ἑλλήνων καὶ ἡγεμόνας τῶν πόλεων 5
 γίγνεσθαι.) Ἐπέδειξαν δὲ καὶ ἐν ταῖς δυστυχίαις τὴν ἑαυτῶν
 ἀρετὴν. Ἀπολομένων γὰρ τῶν νεῶν ἐν Ἑλλησπόντῳ, εἴτε ἡγεμό-
 νος κακία, εἴτε θεῶν διανοία, καὶ ξυμπορᾶς ἐκείνης μεγίστης
 γενομένης καὶ ἡμῖν τοῖς δυστυχήσασιν, καὶ τοῖς ἄλλοις Ἕλλησιν,
 ἐδήλωσαν οὐ πολλῷ χρόνῳ ὕστερον ὅτι ἡ τῆς πόλεως δύναμις τῆς 10
 Ἑλλάδος ἦν σωτηρία. Ἐτέρων γὰρ ἡγεμόνων γενομένων, ἐνίκη-
 σαν μὲν ναυμαχοῦντες τοὺς Ἕλληνας οἱ πρότερον εἰς τὴν θάλατταν
 οὐκ ἐμβαλόντες, ἔπλευσαν δ' εἰς τὴν Εὐρώπην, δουλεύουσι δὲ
 πόλεις τῶν Ἑλλήνων, τύραννοι δ' ἐγκαθιστᾶσιν, οἱ μὲν, μετὰ τὴν
 ἡμετέραν ξυμπορᾶν, οἱ δὲ, μετὰ τὴν νίκην τῶν βαρβάρων. ὥστ' 15
 ἄξιον ἦν ἐπὶ τῷδε τῷ τάφῳ τότε κείρασθαι τῇ Ἑλλάδι, καὶ πεν-
 θῆσαι τοὺς ἐνθάδε κειμένους, ὥς ξυγκαταθαπτομένης τῆς αὐτῶν
 ἐλευθερίας τῇ τούτων ἀρετῇ. ὥς δυστυχὴς μὲν ἡ Ἑλλὰς, τοιούτων
 ἀνδρῶν ὀρφανὴ γενομένη, εὐτυχὴς δ' ὁ τῆς Ἀσίας βασιλεὺς, ἐτέρων
 ἡγεμόνων λαβόμενος! Τῇ μὲν γὰρ τούτων στερηθείσῃ δουλείᾳ 20
 περιέστηκε, τῷ δὲ, ἄλλων ἀρξάντων, ζῆλος ἐγγίγνεται τῆς τῶν
 προγόνων διανοίας.

Ἀλλὰ ταῦτα μὲν ἐξήχθη ὑπὲρ πάσης ὀλοφύρασθαι τῆς Ἑλλά-
 δος· ἐκείνων δὲ τῶν ἀνδρῶν ἄξιον καὶ ἰδίᾳ καὶ δημοσίᾳ μεμνή-
 σθαι, οἱ φεύγοντες τὴν δουλείαν, καὶ περὶ τοῦ δικαίου μαχόμενοι, 25
 καὶ ὑπὲρ τῆς δημοκρατίας στασιάζσαντες πάντας πολεμίους κεκτη-
 μένοι, εἰς τὸν Πειραιᾶ κατῆλθον, οὐχ ὑπὸ νόμου ἀναγκασθέντες,
 ἀλλ' ὑπὸ τῆς φύσεως πεισθέντες, καινοῖς κινδύνοις τὴν παλαιὰν
 τῶν προγόνων ἀρετὴν μιμησάμενοι, ταῖς αὐτῶν ψυχαῖς κοινὴν τὴν
 πόλιν καὶ τοῖς ἄλλοις κτησάμενοι, θάνατον μετ' ἐλευθερίας αἰρού- 30
 μενοι, ἢ βίον μετὰ δουλείας· οὐχ ἥττον ταῖς ξυμποραῖς αἰσχυρό-
 μενοι, ἢ τοῖς ἐχθροῖς ὀργιζόμενοι· μᾶλλον βουλευθέντες ἐν τῇ
 αὐτῶν ἀποθνήσκειν, ἢ ζῆν τὴν ἀλλοτρίαν οἰκοῦντες, ξυμμάχους
 μὲν ὄρκους καὶ ξυνθήκας ἔχοντες, πολεμίους δὲ τοὺς πρότερον
 ὑπάρχοντας καὶ τοὺς πολίτας τοὺς ἑαυτῶν. Ἀλλ' ὅμως οὐ τὸ 35
 πλῆθος τῶν ἐναντίων φοβηθέντες, ἀλλ' ἐν τοῖς σώμασι τοῖς ἑαυτῶν

κινδυνεύσαντες, τρόπαιον μὲν τῶν πολεμίων ἔστησαν, μάρτυρας δὲ
 τῆς αὐτῶν ἀρετῆς ἔγγυς ὄντας τοῦδε τοῦ μνήματος τοὺς Λακεδαι-
 μονίων τάφους παρέχονται. Καὶ γὰρ τοι καὶ μεγάλην μὲν ἀντὶ
 μικρᾶς ἀπέδειξαν τὴν πόλιν, ὁμοροοῦσαν δὲ ἀντὶ στασιαζούσης
 5 ἀπέφηναν, τείχη δὲ ἀντὶ τῶν καθηρημένων ἀνέστησαν. Οἱ δὲ
 κατελθόντες αὐτῶν, ἀδελφὰ τὰ βουλευόμενα τοῖς ἔργοις τῶν ἐνθάδε
 κειμένων ἐπιδεικνύντες, οὐκ ἐπὶ τιμωρίαν τῶν ἐχθρῶν, ἀλλ' ἐπὶ
 σωτηρίαν τῆς πόλεως ἐτράποντο· καὶ οὔτε ἐλαττοῦσθαι δυνά-
 μενοι, οὔτ' αὐτοὶ πλέον ἔχειν δεόμενοι, τῆς μὲν αὐτῶν ἑλευθερίας
 10 καὶ τοῖς βουλομένοις δουλεῖν μετέδωκαν, τῆς δ' ἐκείνων δουλείας
 αὐτοὶ μετέχειν οὐκ ἤξιωσαν. Ἔργοις δὲ μεγίστοις καὶ καλλίστοις
 ἀπελογήσαντο, ὅτι οὐ κακίᾳ τῇ αὐτῶν, οὐδ' ἀρετῇ τῶν πολεμίων
 πρότερον ἐδυστύχησεν ἡ πόλις. Εἰ γὰρ στασιάσαντες πρὸς ἀλλή-
 λους, βία τῶν παρόντων Πελοποννησίων καὶ τῶν ἄλλων ἐχθρῶν,
 15 εἰς τὴν αὐτῶν οἰοί τε ἐγένοντο κατελθεῖν, δῆλον ὅτι ῥαδίως ἂν
 ὁμοροοῦντες πολεμῇν αὐτοῖς ἐδύναντο.

Ἐκεῖνοι μὲν οὖν διὰ τοὺς ἐν Πειραιεὶ κινδύνους ὑπὸ πάντων
 ἀνθρώπων ζηλοῦνται, ἄξιον δὲ καὶ τοὺς ξένους τοὺς ἐνθάδε κει-
 μένους ἐπαινέσαι, οἱ τῷ πλήθει βοηθήσαντες, καὶ περὶ τῆς ἡμε-
 20 τέρας σωτηρίας μαχόμενοι, πατρίδα τὴν ἀρετὴν ἡγησάμενοι,
 τοιαύτην τοῦ βίου τελευτὴν ἐποιήσαντο· ἀνθ' ὧν ἡ πόλις αὐτοὺς
 καὶ ἐπένθησε καὶ ἔθαψε δημοσίᾳ, καὶ ἔδωκεν ἔχειν αὐτοῖς τὸν
 ἅπαντα χρόνον τὰς αὐτὰς τιμὰς τοῖς ἀστοῖς.

Οἱ δὲ νῦν θάπτομενοι, βοηθήσαντες Κορινθίοις ὑπὸ παλαιῶν
 25 φίλων ἀδικουμένοις, κοινοὶ ξύμμαχοι γενόμενοι, οὐ τὴν αὐτὴν
 γνώμην Λακεδαιμονίοις ἔχοντες (οἱ μὲν γὰρ τῶν ἀγαθῶν αὐτοῖς
 ἐφθόρουν, οἱ δὲ ἀδικουμένους αὐτοὺς ἡλέουν) οὔτε τῆς προτέρας
 ἐχθρας μεμνημένοι, ἀλλὰ τὴν παροῦσαν φιλίαν περὶ πολλοῦ ποιού-
 μενοι, πᾶσιν ἀνθρώποις φανεράν τὴν αὐτῶν ἀρετὴν ἐπέδειξαντο.
 30 Ἐτόλμησαν γὰρ, μεγάλην ποιοῦντες τὴν Ἑλλάδα, οὐ μόνον ὑπὲρ
 τῆς αὐτῶν σωτηρίας κινδυνεύειν, ἀλλὰ καὶ ὑπὲρ τῆς τῶν πολεμίων
 ἑλευθερίας ἀποθνήσκειν. Τοῖς γὰρ Λακεδαιμονίων ξυμμάχοις
 περὶ τῆς ἐκείνων ἑλευθερίας ἐμάχοντο. Νικήσαντες μὲν γὰρ
 ἐκείνους τῶν αὐτῶν ἡξίουν· δυστυχήσαντες δὲ βέβαιον τὴν δο-
 35 λειαν τοῖς ἐν τῇ Πελοποννήσῳ κατέλιπον. Ἐκείνοις μὲν οὖν οὕτω
 διακειμένοις ὁ βίος οἰκτρὸς καὶ ὁ θάνατος εὐχτός· οὗτοι δὲ καὶ

ζῶντες καὶ ἀποθανόντες ζηλωτοί· παιδευθέντες μὲν ἐν τοῖς τῶν
 προγόνων ἀγαθοῖς, ἄνδρες δὲ γενόμενοι τὴν τε ἐκείνων δόξαν δια-
 σώσαντες καὶ τὴν αὐτῶν ἀρετὴν ἐπιδείξαντες. Πολλῶν μὲν γὰρ
 καὶ καλῶν αἵτιοι γεγένηται τῇ ἑαυτῶν πατρίδι, ἐπηνώρθωσαν δὲ
 τὰ ὑφ' ἐτέρων δυστυχηθέντα, πόρρω δ' ἀπὸ τῆς αὐτῶν τὸν πόλε- 5
 μον κατέστησαν. Ἐτελεύτησαν δὲ τὸν βίον ὥσπερ χρὴ τοὺς ἀγα-
 θοὺς ἀποθνήσκειν, τῇ μὲν πατρίδι τὰ τροφεῖα ἀποδόντες, τοῖς δὲ
 θρήψασι λύπας καταλιπόντες, ὥστ' ἄξιον τοῖς ζῶσι τούτους πο-
 θεῖν, καὶ σφᾶς αὐτοὺς ὀλοφύρεσθαι, καὶ τοὺς προσήκοντας
 αὐτῶν ἐλεεῖν τοῦ ἐπιλοῖπου βίου. Τίς γὰρ αὐτοῖς ἔτι ἥδονή κατα- 10
 λείπεται, τοιούτων ἀνδρῶν θάπτομένων, οἳ πάντα περὶ ἐλάττονος
 τῆς ἀρετῆς ἡγούμενοι, αὐτοὺς μὲν ἀπεστέρησαν βίου, χήρας δὲ
 γυναικας ἐποίησαν, ὄρφανούς δὲ τοὺς αὐτῶν παῖδας ἀπέλιπον,
 ἐρήμονες δ' ἀδελφούς καὶ πατέρας καὶ μητέρας κατέστησαν; Πολ-
 λῶν δὲ καὶ δεινῶν ὑπαρχόντων, τοὺς μὲν παῖδας αὐτῶν ζηλῶ, ὅτι 15
 νεώτεροί ἐσιν ἢ ὥστε εἰδέναι, οἷων πατέρων ἐυτέρηται· ἐξ ὧν δ'
 οὔτοι γεγόνασιν, οἰκτιρῶ, ὅτι πρεσβύτεροι ἢ ὥστε ἐπιλαθῆσθαι
 τῆς δυστυχίας τῆς ἑαυτῶν. Τί γὰρ ἂν τούτων ἀνιαρώτερον γέ-
 νοιτο, ἢ τεκεῖν μὲν καὶ θρέψαι καὶ θάψαι τοὺς αὐτῶν, ἐν δὲ τῷ
 γήρᾳ ἀδυνατούς μὲν εἶναι τῷ σώματι, πασῶν δ' ἀπεστερημένους 20
 τῶν ἐλπίδων, ἀφίλους καὶ ἀπόρους γεγονέναι; ὑπὸ δὲ τῶν αὐτῶν
 πρότερον ζηλοῦσθαι, καὶ νῦν ἐλεεῖσθαι; ποθεινότερον δ' αὐτοῖς
 εἶναι τὸν θάνατον τοῦ βίου; ὅσῃ γὰρ ἄνδρες ἀμείνους ἦσαν, το-
 σούτῃ τοῖς καταλειπομένοις τὸ πένθος μείζον. Πῶς δ' αὐτοὺς
 χρὴ λῆξαι τῆς λύπης; πότερον ἐν ταῖς τῆς πόλεως ξυμφοραῖς; 25
 ἀλλὰ τότε αὐτῶν εἰκὸς καὶ τοὺς ἄλλους μεμνησθαι· ἀλλ' ἐν ταῖς
 εὐτυχίαις ταῖς κοιναῖς; ἀλλ' ἱκανὸν λυπῆσαι, τῶν μὲν σφετέρων
 τέκνων τετελευτηκότων, τῶν δὲ ζώντων ἀπολαυόντων τῆς τούτων
 ἀρετῆς· ἀλλ' ἐν τοῖς ἰδίοις κινδύνοις; ὅταν ὁρῶσι τοὺς μὲν πρό-
 τερον ὄντας φίλους φεύγοντας τὴν αὐτῶν ἀπορίαν, τοὺς δ' ἐχθροὺς 30
 μέγα φρονοῦντας ἐπὶ ταῖς δυστυχίαις ταῖς τούτων; Μόνην δ' ἂν
 μοι δοκοῦμεν ταύτην τοῖς ἐνθάδε κειμένοις ἀποδοῦναι χάριν, εἰ
 τοὺς μὲν τοκέας αὐτῶν ὁμοίως ὥσπερ ἐκείνοι περὶ πολλοῦ ποιοί-
 μεθα, τοὺς δὲ παῖδας οὕτως ἀσπαζόμεθα ὥσπερ αὐτοὶ πατέρες
 ὄντες· ταῖς δὲ γυναιξὶν εἰ τοιούτους βοηθοὺς ἡμᾶς αὐτοὺς παρ- 35
 χοιμεν, οἱοί περ ἐκείνοι ζῶντες ἦσαν. Τίνας γὰρ ἂν εἰκότως

μᾶλλον τιμῶμεν τῶν ἐνθάδε κειμένων ; τίνας δ' ἂν τῶν ζώντων δικαιότερον περὶ πολλοῦ ποιούμεθα, ἢ τοὺς τούτοις προσήκοντας ; οἱ τῆς μὲν τούτων ἀρετῆς τὸ ἕσον τοῖς ἄλλοις ἀπέλυσαν, ἀποθανόντων δὲ μόνοι γνησίως τῆς δυστυχίας μετέχουσιν.

- 5 Ἀλλὰ γὰρ οὐκ οἶδ' ὅ τι δεῖ τοιαῦτα ὀλοφύρεσθαι. Οὐ γὰρ ἔλανθάνομεν ἡμᾶς αὐτοὺς ἅπαντες ὄντες θνητοί· ὥστε τί δεῖ ἅ πάλαι προσεδοκῶμεν πείσεσθαι, ὑπὲρ τούτων νῦν ἄχθεσθαι ; ἢ
- 10 λαν οὕτω βαρέως φέρειν ἐπὶ ταῖς τῆς φύσεως συμφοραῖς, ἐπισταμένους, ὅτι ὁ θάνατος κοινὸς καὶ τοῖς χειρίστοις καὶ τοῖς βέλ
- 15 τίστοις ; οὔτε γὰρ τοὺς πονηροὺς ὑπεροφῇ, οὔτε τοὺς ἀγαθοὺς θαυμάζει, ἀλλ' ἕσον ἑαυτὸν παρέχει πᾶσιν. Εἰ μὲν γὰρ οἷόν τε ἦν τοῖς τοὺς ἐν τῷ πολέμῳ κινδύνους διαφυγοῦσιν ἀθανάτους εἶναι τὸν λοιπὸν χρόνον, ἄξιον ἦν τοῖς ξῶσι τὸν ἅπαντα χρόνον πενθεῖν τοὺς τεθνεώτας. Νῦν δὲ ἥτε φύσις καὶ νόσων ἥτιων καὶ
- 20 γήρως, ὅ τε δαίμων ὁ τὴν ἡμετέραν μοῖραν εἰληχῶς ἀπαραιτήτος. Ὡστε προσήκει τούτους εὐδαιμονεστάτους ἡγεῖσθαι, οἵτινες ὑπὲρ μεγίστων καὶ καλλίστων κινδυνεύσαντες, οὕτως τὸν βίον ἐτελεύτησαν, οὐκ ἐπιτρέψαντες περὶ αὐτῶν τῇ τύχῃ, οὐδὲ ἀναμείναντες τὸν αὐτόματον θάνατον, ἀλλ' ἐκλεξάμενοι τὸν κάλλιστον. Καὶ γὰρ
- 25 τοι ἀγήρατοι μὲν αὐτῶν αἱ μνήμαι, ζηλωταὶ δὲ (αὐτῶν) ὑπὸ πάντων ἀνθρώπων αἱ τιμαί· οἱ πενθοῦνται μὲν διὰ τὴν φύσιν ὡς θνητοί, ὑμνοῦνται δὲ ὡς ἀθάνατοι διὰ τὴν ἀρετὴν. Καὶ γὰρ τοι θάπτονται δημοσίᾳ, καὶ ἀγῶνες τίθενται ἐπ' αὐτοῖς ῥώμης καὶ σοφίας καὶ πλούτου, ὡς ἀξίους ὄντας τοὺς ἐν τῷ πολέμῳ τετελευτη-
- 30 κότες ταῖς αὐταῖς τιμαῖς καὶ τοὺς ἀθανάτους τιμᾶσθαι. Ἐγὼ μὲν οὖν αὐτοὺς καὶ μακαρίζω τοῦ θανάτου καὶ ζηλῶ, καὶ μόνοις τούτοις ἀνθρώπων οἶμαι κρεῖττον εἶναι γενέσθαι, οἵτινες ἐπειδὴ θνητῶν σωμάτων ἔτυχον, ἀθάνατον μνήμην διὰ τὴν ἀρετὴν αὐτῶν κατέλιπον· ὅμως δ' ἀνάγκη τοῖς ἀρχαίοις ἔθεισι χρῆσθαι, καὶ

FROM HOMER.

ODYSSEY.

Ἐνθεν δὲ προτέρω πλέομεν, ἀκαχήμενοι ἦτορ.
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων, ἀθελίστων,
 Ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν,
 Οὔτε φιντεύουσιν χερσὶν φυτὸν, οὔτ' ἀρόωσιν·
 Ἄλλὰ τάγ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται, 5
 Πυροὶ καὶ κριθαὶ ἦδ' ἄμπελοι, αἶτε φέρουσιν
 Οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
 Τοῖσιν δ' οὔτ' ἀγοραὶ βουλευφόροι, οὔτε θέμιστες·
 Ἄλλ' οἷγ' ὑψηλῶν ὀρέων ναίουσι κάρηνα
 Ἐν σπέσσι γλαφυροῖσι· θεμιστεύει δὲ ἕκαστος 10
 Παιδῶν ἦδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσιν.
 Νῆσος ἔπειτα λάχεια παρέκ λιμένος τετάνυσται
 Γαίης Κυκλώπων, οὔτε σχεδὸν, οὔτ' ἀποτηλοῦ,
 Τλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάσιν
 Ἀγρῖαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει· 15
 Οὐδὲ μιν εἰσοιχνεῦσι κυνηγέται, οὔτε καθ' ὕλην
 Ἀλγεια πύσχουσιν, κορυφὰς ὀρέων ἐφέποντες.
 Οὔτ' ἄρα ποιμνησὶν καταῦσχεται, οὔτ' ἀρότοισιν,
 Ἄλλ' ἦγ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα
 Ἀνδρῶν χηρεύει, βόσκει δὲ τε μηκάδας αἶγας. 20
 Οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλοπάρῃοι,
 Οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν
 Νῆας εὖσσελμους, αἳ κεν τελέοιεν ἕκαστα,
 Ἀυτὲ' ἐπ' ἀνθρώπων ἰκνεύμεναι· οἳά τε πολλὰ
 Ἀνδρες ἐπ' ἀλλήλους νηυσὶν περὶ ὄσσεσσι θάλασσαν· 25
 Οἳ κέ σφιν καὶ νῆσον ἐϋκτιμένην ἐκάμοντο.
 Οὐ μὲν γάρ τι κακὴ γε, φέροι δὲ κεν ὥρια πάντα·
 Ἐν μὲν γὰρ λειμῶνες ἄλὸς πολιοῖο παρ' ὄχθας
 Τερηλοὶ, μαλακοί· μάλα κ' ἄφθιτοὶ ἄμπελοι εἶεν.

- Ἐν δ' ἄροασις λείη· μάλα κεν βαθὺ λήϊον αἰεὶ
 Εἰς ὥρας ἁμῶεν· ἐπεὶ μάλα πῖαρ ὕπ' οὐδας.
 Ἐν δὲ λιμὴν εὖορμος, ἔν' οὐ χρεὼ πείσματός ἐστιν,
 Οὐτ' εὐνὰς βαλέειν, οὔτε πρυμνήσι' ἀνάψαι,
 5 Ἄλλ' ἐπικέλσαντας μείναι χρόνον, εἰσόκε ναυτείων
 Θυμὸς ἐποτρύνῃ, καὶ ἐπιπνεύσωσιν αἴηται.
 Αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
 Κρήνη ὑπὸ σπείλους· περὶ δ' αἵγαιοι πεφυάσιν,
 Ἐνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευεν
 10 Νύκτα δι' ὀρφναίην· οὐδὲ προῦφαίνεται' ἰδέσθαι·
 Ἄηρ γὰρ παρὰ νηυσὶ βαθεῖ' ἦν, οὐδὲ Σελήνη
 Οὐρανόθε προῦφαινε· κατείχετο δὲ νεφέεσσιν.
 Ἐνθ' οὔτις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
 Οὐτ' οὔν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
 15 Εἰσίδομεν, πρὶν νῆας εὔσσελμους ἐπικέλσαι.
 Κελεύσασθαι δὲ νηυσὶ καθεύλομεν ἰστίᾳ πάντα·
 Ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης·
 Ἐνθα δ' ἀποβρίζαντες ἐμείναμεν Ἥῳ διᾶν.
 Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 20 Νῆσον θαυμάζοντες ἐδιετόμεσθα κατ' αὐτήν.
 ὦρσαν δὲ Νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 Αἶγας ὀρεσκόους, ἵνα δειπνήσειαν ἐταῖροι.
 Αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
 Εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
 25 Βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
 Νῆες μὲν μοι ἔποντο δυώδεκα, ἐς δὲ ἑκάστην
 Ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἕξιλον οἶω.
 Ὡς τότε μὲν πρόπαν ἡμαρ, ἐς ἡέλιον καταδύντα,
 Ἥμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
 30 Οὐ γάρ πω νηῶν ἐξεφθιτο οἶνος ἐρυθρὸς,
 Ἄλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφοφορεῦσιν ἕκαστοι
 Ἥφυσσμεν, Κικόνων ἱερὸν πτολίεθρον ἐλόντες.
 Κυκλώπων δ' ἐς γαῖαν ἐλεύσσομεν, ἐγγὺς ἐόντων,
 Καππὸν τ', αὐτῶν τε φθοογγήν, οἶων τε καὶ αἰγῶν.
 35 Ἥμος δ' ἡέλιος κατέδυν, καὶ ἐπὶ κνέφας ἦλθεν,
 Δῆ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

Ἦμος δ' ἡριγένεια φάνη ροδοδάκτυλος Ἥως,
 Καὶ τότε ἔγὼν ἀγορὴν Θέμνος, μετὰ πᾶσιν ἔειπον·
 Ἄλλοι μὲν νῦν μέμνεν', ἐμοὶ ἐρίηρες ἑταῖροι·
 Αὐτὰρ ἐγὼ σὺν ἐπὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 Ἐλθὼν, τῶνδ' ἀνδρῶν πειρήσομαι, οἵτινές εἰσιν· 5
 Ἥ ῥ' οἷγ' ὑβρισταὶ τε καὶ ἄγριοι, οὐδὲ δίκαιοι,
 Ἦε φιλόξενοι, καὶ σφιν νόος ἐστὶ Θεουδής.
 Ὡς εἰπὼν, ἀνὰ νηὸς ἔβην· ἐκέλευσα δ' ἐταίρους
 Αὐτοὺς τ' ἀμβαίνειν, ἀνά τε πρυμνήσια λῦσαι·
 Οἱ δ' αἶψ' εἰσβαίνον, καὶ ἐπὶ κληῖσι κάθιζον· 10
 Ἐξῆς δ' ἐξόμενοι πολιὴν ἄλα τύπτον ἑρετμοῖς.
 Ἄλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ', ἐγγὺς ἑόντα,
 Ἐνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
 Τψηλὸν, δάφνησι κατρεφές· ἔνθα δὲ πολλὰ
 Μῆλ', οἷές τε καὶ αἶγες ἱάυεσκον· περὶ δ' αὐλῇ 15
 Τψηλὴ δέδμητο κατωρυχέεσσι λίθοισιν,
 Μακροῖσιν τε πίτυσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
 Ἐνθα δ' ἀνὴρ ἐνίαιε πελώριος, ὃς ῥά τε μῆλα
 Οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
 Πωλεῖτ', ἀλλ' ἀπάνευθεν ἔων ἀθεμίστια ἤδη. 20
 Καὶ γὰρ θαῦμα ἔτέτυκτο πελώριον· οὐδὲ ἔωκει
 Ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίπῃ ὑλήεντι
 Τψηλῶν ὀρέων, ὃ τε φαίνεται οἷον ἅπ' ἄλλων.
 Ἀπὸ τοῦτο τοὺς ἄλλους κελόμεν ἑρίηρας ἑταίρους
 Αὐτοῦ πᾶρ νηὶ τε μένειν, καὶ νῆα ἔρυσθαι· 25
 Αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους
 Βῆν· αὐτὰρ αἶγεον ἄσκον ἔχον μέλανος οἴνοιο,
 Ἠδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος νῆος,
 Ἰρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει,
 Οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ 30
 Ἀζόμενοι· ὥκει γὰρ ἐν ἄλσει δεινδρῇεντι
 Φοῖβον Ἀπόλλωνος. Ὁ δὲ μοι πόρην ἀγλαὰ δῶρα·
 Χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἐπτά τάλαντα·
 Δῶκε δὲ μοι κρητῆρα πανάργυρον· αὐτὰρ ἔπειτα
 Οἶνον ἐν ἀμφοφορεῦσι δωδέκα πᾶσιν ἀφύσας 35
 Ἠδύν, ἀκηράσιον, θεῖον ποτόν· οὐδὲ τις αὐτόν

Ἡελδῃ δμῶων, οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
Ἄλλ' αὐτὸς, ἄλοχός τε φίλη, ταμίη τε μί' οἷη.

Τὸν δ' ὅτε πίνοιεν μελιθεῖα οἶνον ἐρυθρόν,
Ἐν δέπας ἐμπλήσας, ὕδατος ἀνὰ εἴκοσι μέτρα
5 Χεῦ'· ὁδμή δ' ἡδεῖα ἀπὸ κρητῆρος ὁδώδει,
Θεσπεσίη· τότ' ἂν οὔτοι ἀποσχεῖσθαι φίλον ἦεν.
Τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν· ἐν δὲ καὶ ἦια
Κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆνωρ,
Ἄνδρ' ἐπειλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκῆν,
10 Ἄγριον, οὔτε δίκας εὐ εἰδότα, οὔτε θέμιστας.

Καρπαλίμῳς δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
Εὖρομεν, ἀλλ' ἐνόμεινε νομὸν κάτα πίονα μῆλα.

Ἐλθόντες δ' εἰς ἄντρον ἐθηνέμεσθαι ἕκαστα·
Ταρσοὶ μὲν τυρῶν βρῖθον, στείνοντο δὲ σηκοὶ
15 Ἀρνῶν ἢ δ' ἐρίφων· διακεκριμένοι δὲ ἕκασται
Ἐρχατο· χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
Χωρὶς δ' αὐθ' ἔρσαι· ναῖον δ' ὀρῶ ἄγγεα πάντα,
Γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.

Ἐνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέευσιν,
20 Τυρῶν αἰνυμένους ἵεναι πάλιν· αὐτὰρ ἔπειτα
Καρπαλίμῳς ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας
Σηκῶν ἐξελάσας, ἐπιπλεῖν ἄλμυρόν ὕδωρ·
Ἄλλ' ἐγὼ οὐ πιθόμην — ἦ τ' ἂν πολὺ κέρδιον ἦεν —
Ὅφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίη·

25 Οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι.

Ἐνθα δὲ πῦρ κείαντες ἐθύσαμεν· ἡδὲ καὶ αὐτοὶ
Τυρῶν αἰνύμενοι φάγομεν· μένομέν τέ μιν ἔνδον
Ἡμενοι, ἕως ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος
Ἐλῆς ἄζαλέης, ἵνα οἱ ποτιδόρπιον εἷη.

30 Ἐκτοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν·
Ἡμεῖς δὲ δεισαντες ἀπὸ σπύμεθ' ἐς μυχὸν ἄντρον.
Αὐτὰρ ὄγ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
Πάντα μάλ', ὅσσ' ἤμελγε, τὰ δ' ἄρσενά λείπε θύρηφιν,
ἈρνεIOUS τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.

35 Αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰέρας,
Ὀβριμον· οὐκ ἂν τόνγε δύω καὶ εἴκοσ' ἄμαξαι

- Ἑσθλαί, τετράκυκλοι, ἅπ' οὐδ' εὖος ὀχλίσσειαν ·
 Τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρῃσιν.
 Ἐξόμενος δ' ἤμελγεν ὅς καὶ μηκάδας αἰγας,
 Πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρουον ἦκεν ἐκάστη. 5
 Αὐτίκα δ' ἡμῖσιν μὲν θρέψας λευκοῖο γάλακτος,
 Πλεκτοῖς ἐν ταλάροισιν ἀμυσάμενος κατέθηκεν
 Ἡμῖσιν δ' αὐτ' ἔστισεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη
 Πίνειν αἰνυμένῳ, καὶ οἱ ποτιδόρπιον εἴη.
 Αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα,
 Καὶ τότε πῦρ ἀνέκαιε, καὶ εἰσίδεν, εἶρετο δ' ἡμέας · 10
 Ὡς ξῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὕγρα κέλευθα;
 Ἥ τι κατὰ προῆξιν, ἧ μασιδίως ἀλάλησθε,
 Οἶά τε ληϊστῆρες, ὑπεῖρ ἄλλα, τοῖτ' ἀλῶνται
 Ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες;
 Ὡς ἔφαθ' · ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ,
 Δεισάντων φθόγγον τε βαρὺν, αὐτόν τε πέλωρον. 15
 Ἀλλὰ καὶ ὥς μιν ἔπευσιν ἀμειβόμενος προσέειπον ·
 Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 Παντολοῖς ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης,
 Οἴκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα 20
 Ἠλθομεν · οὕτω που Ζεὺς ἤθελε μητίσασθαι.
 Λαοὶ δ' Ἀτρεΐδῳ Ἀγαμέμνονος εὐχόμεθ' εἶναι,
 Τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστίν ·
 Τόσσην γὰρ διέπερσε πόλιν, καὶ ἀπώλεσε λαοὺς
 πολλοὺς · ἡμεῖς δ' αὖτε κίχανόμενοι τὰ σὰ γούνα 25
 Ἰκόμεθ', εἴ τι πόροισι ξεινήϊον, ἧς καὶ ἄλλως
 Δοίης δωτίνην, ἧτε ξείνων θέμις ἐστίν.
 Ἄλλ' αἰδεῖο, φέριστε, θεοὺς · ἱκέται δέ τοι εἰμεν.
 Ζεὺς δ' ἐπιτιμῆτωρ ἱκετῶν τε ξείνων τε,
 Ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ. 30
 Ὡς ἐφάμην · ὁ δέ μ' αὐτίκ' ἀμειβετο νηλεῖ θυμῷ ·
 Νήπιός εἰς, ὃ ξεῖν', ἧ τηλόθεν εἰλήλουθας,
 Ὅς με θεοὺς κέλει ἢ δειδίμεν ἢ ἀλέασθαι.
 Οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν,
 Οὐδὲ θεῶν μακάρων · ἐπειγὲ πολὺ φέρτεροί εἰμεν. 35
 Οὐδ' ἂν ἐγὼ Διὸς ἐχθρὸς ἀλευάμενος πεφιδόμην

Οὔτε σεῦ, οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.

Ἄλλά μοι εἴφ', ὅπῃ ἔσχεις ἰὼν εὐεργεία νῆα·

Ἦ που ἐπ' ἐσχατιῆς, ἣ καὶ σχεδὸν, ὄφρα δαίω.

Ὡς φάτο πειράζων· ἐμὲ δ' οὐ λάθην εἰδότα πολλὰ·

5 Ἄλλά μιν ἄπορόν προσέφην δολίοις ἐπίεσσιν·

Νεῖα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,

Πρὸς πέτρῃσι βαλὼν, ὑμῆς ἐπὶ πείρασι γαίης,

Ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν·

Αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.

10 Ὡς ἐφάμην· ὁ δέ μ' οὐδὲν ἀμείβετο νηλεῖ θυμῷ·

Ἄλλ' ὄγ' ἀναΐζας ἐτάροις ἐπὶ χεῖρας ἵαλλεν·

Σὺν δὲ δῶμα μάρψας, ὥστε σκύλακας, ποτὶ γαίῃ

Κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦτε δὲ γαῖαν.

Τοὺς δὲ διαμελεῖσσι ταμῶν ὠπλίσσατο δόρυπον·

15 Ἦσθις δ', ὥστε λέων ὀρεσίτροφος, οὔδ' ἀπέλειπεν

Ἐγκατὰ τε σάρκας τε καὶ ὀστέα μυελόεντα.

Ἡμεῖς δὲ κλαίοντες ἀνεσχεύομεν Διὶ χεῖρας,

Σχέτιλα ἔργ' ὀρόωντες· ἀμνηχανίη δ' ἔχε θυμόν.

Αὐτὰρ ἐπεὶ Κύνκλωψ μεγάλην ἐμπλήσατο νηδύν,

20 Ἀνδρόμεια κρὲ' ἔδων, καὶ ἐπ' ἄκρητον γάλα πίνων,

Κεῖτ' ἔντοσθ' ἄντροιο τανυσσάμενος διὰ μήλων.

Τὸν μὲν ἐγὼ βούλευσα κατὰ μεγάλητορα θυμόν,

Ἄσπον ἰὼν, ξίφος ὃξὺ ἐρυσσάμενος παρὰ μηροῦ,

Οὐτάμεναι πρὸς στῆθος, ὅθι φοίνες ἦπαρ ἔχουσιν,

25 Χεῖρ' ἐπιμασσάμενος· ἕτερος δὲ με θυμὸς ἔρυκεν.

Αὐτοῦ γάρ κα καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·

Οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλῶν

Χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν.

Ὡς τότε μὲν στενάχοντες ἐμείναμεν Ἠῷ διαν.

30 Ἦμος δ' ἠριγένεια φάνη ὁδοδοάκτυλος Ἠῶς,

Καὶ τότε πῦρ ἀνέκαιε, καὶ ἤμελγε κλυτὰ μῆλα,

Πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.

Αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἄ' ἔργα,

Σὺν δ' ὄγε δ' αὐτε δῶμα μάρψας ὠπλίσσατο δεῖπνον.

35 Δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,

Ῥηϊδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα

Ἄψ ἐπέθηχ', ὥσεί τε φαρέτρῃ πῶμ' ἐπιθείη.
 Πολλῇ δὲ ῥοίῳ πρὸς ὄρος τρέπε πίονα μῆλα
 Κύκλωψ · αὐτὰρ ἐγὼ λιπόμην κακὰ βυσσοδομεύων,
 Εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
 Ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή. 5
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,
 Χλωρὸν, ἐλαίνεον · τὸ μὲν ἔκταμεν, ὄφρα φοροίη
 Αὐανθὲν · τὸ μὲν ἄμμες εἵσχομεν εἰσορόωντες,
 Ὅσσον θ' ἴστον νηὸς εἰκοσόροιο μελαίνης,
 Φορτίδος, εὐρείης, ἣτ' ἐκπεράα μέγα λαΐτμα · 10
 Τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράσθαι.
 Τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς,
 Καὶ παρέθηχ' ἐτάροισιν, ἀποξῦναι δ' ἐκέλευσα.
 Οἱ δ' ὁμαλὸνποίησαν · ἐγὼ δὲ θόωσα παραστάς
 Ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέω. 15
 Καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 Ἦ ῥα κατὰ σπείλους κέχυτο μεγάλ' ἥλιθα πολλή.
 Αὐτὰρ τοὺς ἄλλους κλήρω πεπαλάχθαι ἄνωγον,
 Ὅστις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰέρας,
 Τρίψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἱκάνοι. 20
 Οἱ δ' ἔλαχον, τοὺς ἄν κε καὶ ἦθελον αὐτὸς ἐλίσθαι,
 Τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην.
 Ἑσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων ·
 Αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πίονα μῆλα,
 Πάντα μάλ' · οὐδὲ τι λείπε βαθείης ἔκτοθεν αὐλῆς, 25
 Ἦ τοι οὔσαίμενος, ἦ καὶ θεὸς ὥς ἐκέλευσεν.
 Αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑπόσ' αἰέρας,
 Ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 Πάντα κατὰ μοῖραν, καὶ ὑπ' ἐμβρυον ἦκεν ἐκάστη.
 Αὐτὰρ ἐπειδὴ σπεύσε ποιησάμενος τὰ ἅ ἔργα, 30
 Σὺν δ' ὅγε δ' αὐτε δύο μάρψας ὠπλίσσατο δόρπον.
 Καὶ τότε ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστάς,
 Κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο ·
 Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμαα κρέα ·
 Ὅφρ' εἰδῆς, οἷόν τι ποτὸν τότε νηὺς ἐκεκεύθει 35
 Ἡμετέρῃ · σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας

Οὔκαδε πέμψειας· σὺ δὲ μάλιναι οὐκέτ' ἀνεκτῶς.
Σχέτιλι, πῶς κέν τις σε καὶ ὕστερον ἄλλος ἵκοιτο
Ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.

5 Ὡς ἐφάμην· ὁ δὲ δέκτο καὶ ἔκπιεν· ἥσατο δ' αἰνῶς
Ἥδ' ὃν ποτὸν πίνων· καὶ μ' ἥτεε δεύτερον αὖτις·

Δὸς μοι ἔτι πρόφρων, καὶ μοι τεὸν οὖνομα εἰπὲ
Αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.

Καὶ γὰρ Κυκλώπεσσι φέρεи ζεῖδωρος ἄρουρα
Οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
10 Ἀλλὰ τόδ' ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.

Ὡς ἔφατ'· αὐτὰρ οἱ αὖτις ἐγὼ πόρον αἴθοπα οἶνον·
Τρεῖς μὲν ἔδωκα φέρων, τρεῖς δ' ἔκπιεν ἀφραδίῃσιν.
Αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
Καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισιν·

15 Κύκλωψ, εἰρωτᾷς μ' ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι
Ἐξερέω· σὺ δὲ μοι δὸς ξείνιον, ὥσπερ ὑπέστης.
Οὐτίς ἔμοιγ' ὄνομα· Οὐτὶν δέ με κικλήσκουσιν
Μήτηρ ἠδὲ πατήρ ἠδ' ἄλλοι πάντες ἐταῖροι.

Ὡς ἐφάμην· ὁ δὲ μ' αὐτίκ' ἀμείβετο νηλεῖ θυμῷ·
20 Οὐτὶν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισιν,
Τοὺς δ' ἄλλους πρόσθεν· τὸ δὲ τοι ξεινήϊον ἔσται.

Ἢ, καὶ ἀνακλινθεὶς πέσεν ὑπτιος· αὐτὰρ ἔπειτα
Κεῖτ' ἀποδοχμῶσας παχὺν αὐχένα· καὶ δὲ μιν ὕπνος
ἤρει πανδαμάτωρ· φάρυγος δ' ἐξέσσυτο οἶνος,
25 Ψωμοὶ τ' ἀνδρόμεοι· ὁ δ' ἐρεύγετο οἶνοβαρεῖν.
Καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς,
Εἴως θερμαίνουτο· ἔπεσσι τε πάντας ἐταῖρους
Θάρσυνον, μή τις μοι ὑποδδελσας ἀναδύη.

Ἀλλ' ὅτε δὴ τάχ' ὁ μοχλὸς ἐλαῖνος ἐν πυρὶ μέλλεν
30 Ἀφεςθαι, χλωρὸς περ ἐὼν, διεφαίνετο δ' αἰνῶς,
Καὶ τότε ἐγὼν ἄσπον φέρον ἐκ πυρός, ἀμφὶ δ' ἐταῖροι
Ἰσταντ'· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.

Οἱ μὲν, μοχλὸν ἐλόντες ἐλαῖνον, ὅζυν ἐπ' ἄκρω,
Ὅφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερεθεὶς
35 Δίνεον· Ὡς ὅτε τις τρυπῶ δόρου νήϊον ἀνῆρ
Τρυπάνῳ, οἱ δὲ τ' ἐνερεθεν ὑποσσεύουσιν ἱμάντι

Ἀψάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἔμμενές αἰεὶ·
 Ὡς τοῦ ἐν ὀφθαλμῷ πυρήκεα μοχλὸν ἐλόντες
 Δινέομεν, τὸν δ' αἷμα περιῶξε θερμὸν ἰόντα.
 Πάντα δὲ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν αὐτμῇ,
 Ἰλλήνης καιομένης· σφαραγεῦντο δὲ οἱ πυρὶ ῥίζαι. 5
 Ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἦε σκέπαρον
 εἶν ὕδατι ψυχρῷ βάπτει, μεγάλα ἰάχοντα,
 Φαρμάσσων· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·
 Ὡς τοῦ σίλ' ὀφθαλμοὺς ἐλαϊνέῳ περὶ μοχλῷ.
 Σμερδαλέον δὲ μέγ' ὤμωξεν· περὶ δ' ἔαχε πέτρῃ· 10
 Ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ'. Αὐτὰρ ὁ μοχλὸν
 Ἐξέρυσ' ὀφθαλμοῖο, πεφυρμένον αἵματι πολλῷ·
 Τὸν μὲν ἔπειτ' ἔρριπεν ἀπὸ ἔο χερσὶν ἀλύων.
 Αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπυνεν, οἱ ῥά μιν ἀμφὶς
 Ὡκεον ἐν σπήεσσι δι' ἄκριας ἠνεμοέσσας· 15
 Οἱ δὲ βοῆς ἄγοντες ἐφοίτων ἄλλοθεν ἄλλος·
 Ἰστάμενοι δ' εἶροντο περὶ σπέος, ὅ,τι ἐ κήδοι·
 Τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας
 Νύκτα δι' ἀμβρουίην, καὶ ἄνπνους ἄμμε τίθησθα;
 Ἥ μή τις σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; 20
 Ἥ μή τις σ' αὐτὸν κτείνει δόλῳ, ἦε βίηφιν;
 Τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
 Ὡ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.
 Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 Εἰ μὲν δὴ μή τις σε βιάζεται, οἷον ἰόντα, 25
 Νοῦσόν γ' οὕπως ἔστι Διὸς μεγάλου ἀλέασθαι·
 Ἀλλὰ σύγ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.
 Ὡς ἄρ' ἔφαν ἀπιόντες· ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 Ὡς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μήτις ἀμύμων.
 Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνησιν, 30
 Χερσὶ ψηλαφῶν, ἀπὸ μὲν λίθον εἴλε θυράων·
 Αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο, χεῖρε πετάσσας,
 Εἴ τινα που μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 Οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 Αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 35
 Εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ

- Εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
 "Ωστε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 "Ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βονλή.
 "Ἀρσενες οὔτις ἦσαν ἐϋτρεφεές, δασύμαλλοι,
 5 Καλοὶ τε μεγάλοι τε, ἰοδνεφεὲς εἶρος ἔχοντες·
 Τοὺς ἀκίων συνέεργον ἐϋστρεφέεσσι λύγοισιν,
 Τῆς ἐπὶ Κύνκλωψ εὐδε πέλωρ, ἀθελίμιστα εἰδώς,
 Σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκεν,
 Τῷ δ' ἐτέρῳ ἐκάτερθεν ἵτην, σώοντες ἐταίρους.
 10 Τρεῖς δὲ ἕκαστον φῶτ' οὔτις φέρον· αὐτὰρ ἔγωγε —
 Ἄρνεϊός γάρ ἑην, μήλων ὄχ' ἀριστος ἀπάντων —
 Τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἔλυσθεις
 Κεῖμην· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 Νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ.
 15 Ὡς τότε μὲν στενάχοντες ἐμείναμεν Ἥῳ δῖαν.
 Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 Καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
 Θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
 Οὐθὰτα γὰρ σφαραγεῦντο. Ἄναξ δ' ὀδύνησι κακῆσιν
 20 Τειρόμενος, πάντων οἴων ἐπεμαίετο νῶτα
 Ὀρθῶν ἐσταότων· τὸ δὲ νῆπιος οὐκ ἐνόησεν,
 "Ὡς οἱ ὑπ' εἰροπόκων οἴων στέργοισι δέδεντο.
 "Τοτατος ἄρνεϊός μήλων ἔστειχε θύραζε,
 Λάχνῳ στεινόμενος καὶ ἔμοι, πυκινὰ φρονέοντι.
 25 Τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·
 Κριεῖ πέπον, τί μοι ὦδε διὰ σπέος ἔσσυτο μῆλων
 "Τοτατος; οὔτι πάρος γε λελειμμένος ἔρχεται οἴων,
 Ἄλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα ποίης,
 Μακρὰ βιβιάς· πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις
 30 Πρῶτος δὲ σταθμόνδε λιλαιέαι ἀπονέεσθαι
 Ἐσπέριος· νῦν αὖτε πανύστατος — ἧ σύγ' ἄνακτος
 Ὀφθαλμὸν ποθέεις; τὸν ἀνὴρ κακὸς ἐξαλάωσεν,
 Σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴνῳ,
 Οὔτις, ὃν οὐπω φημὶ πεφυγμένον εἶναι ὄλεθρον.
 35 Εἰ δὴ ὁμοφρονέοις, ποτιφωνήεις τε γένοιο,
 Εἰπεῖν, ὅππῃ κείνος ἐμὸν μένος ἤλασκάζει·

Τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 Θεινομένου φαίοιτο πρὸς οὐδεῖ· καδ δέ κ' ἐμὸν κῆρ
 Λωφήσσει κακῶν, τὰ μοι οὐτιδανὸς πόρεν Οὐτίς.

Ὡς εἰπὼν, τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.
 Ἐλθόντες δ' ἤβαιον ἀπὸ σπείους τε καὶ αὐλῆς, 5
 Πρῶτος ὑπ' ἀργεῖοῦ λυόμην, ὑπέλυσα δ' ἐταίρους.
 Καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
 Πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα
 Ἰκόμεθ'· ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 Οἱ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες· 10
 Ἄλλ' ἐγὰ οὐκ εἶων, ἀνὰ δ' ὄφρ' οὐσι νεῦον ἐκάστω,
 Κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
 Πόλλ' ἐν νηϊ βαλόντας, ἐπιπλεῖν ἄλμυρόν ὕδωρ.
 Οἱ δ' αἶψ' εἰσβαῖνον, καὶ ἐπὶ κληῖνι κάθίζον·
 Ἐξῆς δ' ἐζόμενοι πολὴν ἅλα τύπτον ἐρετμοῖς. 15
 Ἄλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,
 Καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομοῖσιν·
 Κύκλωπ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους
 Ἔδμεναι ἐν σπῇ γλαφυρῷ κρατερῇφι βίηφιν!
 Καὶ λίην σέγ' ἔμελλε κινήσασθαι κακὰ ἔργα, 20
 Σχέτλι'! ἐπεὶ ξείνους οὐχ ἄξιο σῶ ἐνὶ οἴκῳ
 Ἔσθήμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.
 Ὡς ἐφάμην· ὁ δ' ἔπειτα χολώσατο κηρόφι μᾶλλον·
 Ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλοιο·
 Κάδ' δ' ἔβαλε προπάροιθε νεὸς κυανοπρώροιο. 25
 Τντθὸν ἐδεύησεν δ' οἴηϊον ἄκρον ἰκέσθαι.
 Ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 Τὴν δ' αἶψ' ἠπειρόνδε παλιρρόθιον φέρε κῦμα,
 Πλημμυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.
 Αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν 30
 Ὡσα παρέξ· ἐτάροισι δ' ἐποτρύννας ἐκέλευσα
 Ἐμβαλέειν κώπης, ἵν' ὑπέκ κακότητα φύγοιμεν,
 Κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσαν.
 Ἄλλ' ὅτε δὴ δις τόσσον ἅλα πρήσσοντες ἀπῆμεν,
 Καὶ τότε ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι 35
 Μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

Σχέτιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα ;

Ὅς καὶ νῦν πόντονδε βαλὼν βέλος, ἤγαγε νῆα
 Αὐτὶς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.

Εἰ δὲ φθεγξαμένου τευ ἡ αὐδήσαντος ἄκουσεν,
 5 Σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆϊα δοῦρα,
 Μαρμάρῳ ὀκრიόεντι βαλὼν · τόσσον γὰρ ἴησιν.

Ὡς φάσαν · ἀλλ' οὐ πείθον ἕμὸν μεγαλήτορα θυμόν,
 Ἀλλὰ μιν ἄπορρόγον προσέφην κεκοτηότι θυμῷ ·

Κύκλωψ, αἵ κέν τίς σε καταθνητῶν ἀνθρώπων
 10 Ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτῶν,
 Φάσθαι, Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
 Τῖόν Λαέρτεω, Ἰθάκῃ ἐν οἴκῳ ἔχοντα.

Ὡς ἐφάμην · ὁ δέ μ' οἰμώζας ἡμείβετο μύθῳ ·

Ὡ πόποι ! ἡ μάλα δὴ με παλαιφάτα θέσφαθ' ἱκάνει.
 15 Ἔσκε τις ἐνθάδε μάντις ἀνὴρ, ἧς τε μέγας τε,
 Τηλέμος Εὐρυμίδης, ὃς μαντοσύνην ἐκέκαστο,
 Καὶ μαντευόμενος κατεγύρεα Κυκλώπειςιν ·

Ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 Χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.

Ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 20 Ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιδιμένον ἀλκήν ·
 Νῦν δέ μ' ἐὼν ὀλέγος τε καὶ οὐτιδανὸς καὶ ἄκιυος
 Ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἐδαμάσσατο οἶνω.

Ἀλλ' ἄγε δεῦρ', Ὀδυσεῦ, ἵνα τοι παρ ξείνια θείω,
 25 Πομπήν τ' ὀτρύνω δόμεναι κλυτὸν Ἐννοσίγαιον ·
 Τοῦ γὰρ ἐγὼ παῖς εἰμὶ, πατὴρ δ' ἐμὸς εὖχεται εἶναι ·
 Αὐτὸς δ', αἶ κ' ἐθέλῃς, ἰήσεται, οὐδὲ τις ἄλλος,
 Οὔτε θεῶν μακάρων, οὔτε θνητῶν ἀνθρώπων.

Ὡς ἔφατ' · αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον ·
 30 Αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυνάμην
 Εὐνὴν ποιήσας πέμψαι δόμον Ἀΐδος εἴσω ·
 Ὡς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' Ἐννοσίχθων.

Ὡς ἐφάμην · ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
 Εὖχεται, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα ·

35 Κλυθὶ, Ποσειδάων γαίῃοι, κυανοχαῖτα ·
 Εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὖχεται εἶναι,

Δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἶκαδ' ἰκέσθαι.

Τῖόν Λαέρτιω, Ἰθάκῃ ἐνὶ οἰκί' ἔχοντα.

Ἄλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν, καὶ ἰκέσθαι

Οἶκον ἐϋκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν·

Ὅψε κακῶς ἔλθοι, ὀλέσας ἀπο πάντας ἐταίρους,

5

Νηὸς ἐπ' ἄλλοτρίης, εὖροι δ' ἐν πήματα οἴκῳ.

Ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Κυανοχαίτης.

Αὐτὰρ ὃγ' ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας,

Ἦκ' ἐπιδινήσας· ἐπέρρισε δὲ ἴν' ἀπέλεθρον.

Καδ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο

10

Τυτιθὸν, ἐδεύησεν δ' οἰήϊον ἄκρον ἰκέσθαι.

Ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·

Τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.

Ἄλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι

Νῆες εὖσσελμοι μένον ἄθροά, ἀμφὶ δ' ἐταῖροι

15

Εἶατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ·

Νῆα μὲν, ἔνθ' ἔλθόντες, ἐκέλαμεν ἐν ψαμάθοισιν,

Ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.

Μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἰλόντες,

Δασσάμεθ', ὥς μήτις μοι ἀτεμβόμενος κλοι ἴσης.

20

Ἀργεῖον δ' ἐμοὶ οἶψ' ἐϋκνήμιδες ἐταῖροι,

Μήλων δαιομένων, δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ

Ζηνὶ κελαινεφεῖ Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,

Ῥέξας, μηρί' ἔκαιον· ὃ δ' οὐκ ἐμπάζετο ἱρῶν,

Ἄλλ' ἄρα μερμήριζεν, ὅπως ἀπολοίαιτο πᾶσαι

25

Νῆες εὖσσελμοι καὶ ἐμοὶ ἐρήγρες ἐταῖροι.

Ὡς τότε μὲν πρόπαν ἥμαρ, ἐς ἥελιον καταδύντα,

Ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.

Ἦμος δ' ἥελιος κατέδυν, καὶ ἐπὶ κνέφας ἦλθεν,

Δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

30

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,

Δὴ τότε ἑγὼν ἐτάροισιν ἐποτρύννας ἐκέλευσα

Αὐτούς τ' ἀμβαίνειν, ἀνά τε πρυμνήσια λῦσαι.

Οἱ δ' αἶψ' εὐβαινον, καὶ ἐπὶ κληῖσι κάθισον·

Ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτον ἑρετμοῖς.

35

Ἐνθεν δὲ προτέρῳ πλέομεν, ἀκαχήμενοι ἦτορ,

Ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.

ODES OF ANACREON.

1. THE DOVE.

Ἐρασμὴ πέλεια,
 Πόθεν, πόθεν πέτασαι ;
 Πόθεν μύρων τοσούτων,
 Ἐπ' ἥeros θέουσα,
 5 Πνέεις τε καὶ ψεκάζεις ;
 Τίς εἷς ; — τί σοι μέλει δέ ;
 Ἀνακρέων μ' ἔπεμψε
 Πρὸς παῖδα, πρὸς Βάθυλλον,
 Τὸν ἄρτι τῶν ἀπάντων
 10 Κρατοῦντα καὶ τύραννον.
 Πέπρακέ μ' ἡ Κυθήρη,
 Λαβοῦσα μικρὸν ὕμνον ·
 Ἐγὼ δ' Ἀνακρέοντι
 Διακονῶ τοσαῦτα.
 15 Καὶ νῦν, ὄρῃς, ἐκείνου
 Ἐπιστολὰς κομίζω ·
 Καὶ φησιν εὐθέως με
 Ἐλευθέρην ποιήσειν.
 Ἐγὼ δέ, κῆν ἄφῃ με,
 20 Δούλη μενῶ παρ' αὐτῷ.
 Τί γάρ με δεῖ πέτασθαι
 Ὅρη τε καὶ κατ' ἄγρους,
 Καὶ δένδρεσιν καθίζειν,
 Φαγοῦσαν ἄγριόν τι ;
 25 Τανῦν ἔδω μὲν ἄρτον,
 Ἀφαρπάσασα χειρῶν
 Ἀνακρέοντος αὐτοῦ ·
 Πιεῖν δέ μοι δίδωσι
 Τὸν οἶνον, ὃν προπίνει.

Πιοῦσα δ' ἂν χορεύω,
 Καὶ δεσπότην ἐμοῖσι
 Πτεροῖσι συσκιάζω ·
 Κοιμωμένη δ' ἐπ' αὐτῷ
 Τῷ βαρβλίῳ καθεύδω.
 Ἔχεις ἅπαντ' ἄπελθε.
 Λαλιστέραν μ' ἔθηκες,
 Ἀνθρῶπε, καὶ κορώνης.

5

2. THE SWALLOW.

Σὺ μὲν, φίλη χελιδὼν,
 Ἐτησίη μολοῦσα,
 Θέρει πλέκεις καλὴν ·
 Χειμῶνι δ' εἰς ἄφαντος
 Ἦ Νεῖλον ἢ πὶ Μέμφιν.
 Ἐρως δ' αἰὲ πλέκει μεν
 Ἐν καρδίῃ καλὴν.
 Πόθος δ' ὁ μὲν πτεροῦται,
 Ὅ δ' ὧν ἐστὶν ἀκμήν,
 Ὅ δ' ἡμίλεπτος ἦδη.
 Βοὴ δὲ γίνετ' αἰεὶ
 Κεχηρότων νεοτιῶν.
 Ἐρωτιδεῖς δὲ μικροὺς
 Οἱ μείζονες τρέφουσιν.
 Οἱ δὲ τραφέντες εὐθὺς
 Πάλιν κύουσιν ἄλλους.
 Τί μῆχος οὖν γένηται;
 Οὐ γὰρ σθένω τοσούτους
 Ἐρωτις ἐκσοβῆσαι.

10

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3. THE SPRING.

Ἴδε, πῶς ἔαρος φανέντος
 Χάριτες ῥόδα βρύνουσιν ·
 Ἴδε, πῶς κύμα θαλάσσης
 Ἀπαλύνεται γαλήνῃ ·

30

Ἴδε, πῶς νῆσσα κολυμβᾷ·
 Ἴδε, πῶς γέρανος ὀδεύει·
 Ἀφελῶς δ' ἔλαμψε Τιτάν.
 Νεφελῶν σκιαὶ δονοῦνται·
 5 Τὰ βροτῶν δ' ἔλαμψεν ἔργα.
 Καρποῖσι γαῖα προκύπτει·
 Καρπὸς ἐλαίας προκύπτει.
 Βρομίου στέφεται τὸ νᾶμα.
 Κατὰ φύλλον, κατὰ κλῶνα,
 10 Καθελῶν ἤνθησε καρπός.

4. CUPID STUNG.

Ἔρως ποτ' ἐν ῥόδοισι
 Κοιμωμένην μέλιτταν
 Οὐκ εἶδεν, ἀλλ' ἐτρώθη.
 Τὸν δάκτυλον δὲ δαχθεῖς
 15 Τᾷς χειρὸς ὠλόλυξε·
 Δραμὼν δὲ καὶ πετασθεῖς
 Πρὸς τὴν καλὴν Κυθήρην,
 Ὀλωλα, μάτερ, εἶπεν,
 Ὀλωλα, κάποθνήσκω.
 20 Ὀφίς μ' ἔτυψε μικρὸς
 Πτερωτός, ὃν καλοῦσι
 Μέλιτταν οἱ γεωργοί.
 Ἄ δ' εἶπεν, Εἰ τὸ κέντρον
 Πονεῖ τὸ τᾷς μελίττας,
 25 Πόσον, δοκεῖς, πονοῦσιν,
 Ἔρως, ὅσους σὺ βάλλεις;

5. THE CICADA.

Μακαρίζομέν σε, τέττιξ,
 Ὅτι δεινδρέων ἐπ' ἄκρων,
 Ὀλίγην δρόσον πεπωκώς,
 30 Βασιλεὺς ὅπως, αἰδεῖς.

Σὰ γὰρ ἔστι κείνα πάντα,
 Ὅποσα βλέπεις ἐν ἀγροῖς,
 Χ' ὅποσα φέρουσιν ὕλαι.
 Σὺ δὲ φίλιος γεωργῶν,
 Ἀπὸ μηδενός τι βλάπτων ·
 Σὺ δὲ τίμιος βροτοῖσι,
 Θέρεος γλυκὺς προφήτης.
 Φιλέουσι μὴν σε Μοῦσαι ·
 Φιλέει δὲ Φοῖβος αὐτὸς,
 Λιγυρὴν δ' ἔδωκεν οἴμην ·
 Τὸ δὲ γῆρας οὐ σε τείρει,
 Σοφὲ, γηγενῆς, φίλυμνε,
 Ἀπαθῆς, ἀναιμόσαρκε ·
 Σχεδὸν εἰ θεοῖς ὅμοιος.

5

10

6. BEAUTY.

Φύσις κέρατα ταύροις,
 Ὅπλ' αὖ δ' ἔδωκεν ἵπποις,
 Ποδωκίην λαγωῖς,
 Λέουσι χάσμ' ὀδόντων,
 Τοῖς ἰχθύσιν τὸ κνητὸν,
 Τοῖς ὀρνέοις πέτασθαι,
 Τοῖς ἀνδράσιν φρόνημα.
 Γυναιξὶν οὐκ ἔτ' εἶχεν.
 Τί οὖν δίδωσι; κάλλος,
 Ἀντ' ἀσπίδων ἀπασῶν,
 Ἀντ' ἐγχείων ἀπάντων.
 Νικᾷ δὲ κατ' οἰδηρον
 Καὶ πῦρ καλή τις οὔσα.

15

20

25

7. CUPID.

Μεσονυκτίοις ποθ' ὥραις,
 Στρέφεται ὅτ' Ἄρκιος ἦδη
 Κατὰ χεῖρα τὴν Βωώτου,
 Μερόπων δὲ φῦλα πάντα

30

Κέαται κόπω δαμέντα,
 Τότ' Ἔρως ἐπισταθείς μεν
 Θυρέων ἔκοπ' ὀχῆας.
 Τίς, ἔφην, θύρας ἀράσσει ;
 5 Κατά μεν σχίσεις ὄνειρους.
 Ὅ δ' Ἔρως, ἄνοιγε, φησὶ,
 Βρέφος εἰμὶ, μὴ φόβησαι,
 Βρέχομαι δέ, κασέληνον
 Κατὰ νύκτα πεπλάνημαι.
 10 Ἐλέησα ταῦτ' ἀκούσας,
 Ἀνὰ δ' εὐθὺν λίχνον ἄψας
 Ἀνέωξα, καὶ βρέφος μὲν
 Ἔσορ' ὦ φέροντα τόξον
 Πτέρυγας τε καὶ φαρέτρην ·
 15 Παρὰ δ' ἰστίην καθίζας,
 Παλάμαισι χεῖρας αὐτοῦ
 Ἀνέθαιπον, ἐκ δὲ χαίτης
 Ἀπέθλιβον ὑγρὸν ὕδωρ.
 Ὅ δ', ἐπεὶ κρύος μεθῆκε,
 20 Φέρε, φησὶ, πειράσωμεν
 Τόδε τόξον, ἐς τί μοι νῦν
 Βλάβεται βραχεῖσα νευρή ·
 Τανύει δέ, καὶ με τύπτει
 Μέσον ἥπαρ, ὥσπερ οἷστρος,
 25 Ἀνὰ δ' ἄλλεται καχάζων,
 Ξένε δ', εἶπε, συγχάρηθι,
 Κέρας ἀβλαβὲς μὲν ἐστι,
 Σὺ δὲ καρδίαν πονήσεις.

8. OLD AGE.

30 Λέγουσιν αἱ γυναῖκες ·
 Ἀνακρέων, γέρον εἴ ·
 Λαβὼν ἔσοπτρον, ἄθρεμ
 Κόμας μὲν οὐκ ἔτ' οὖσας,

Ψιλὸν δέ σευ μέτωπον.
 Ἐγὼ δὲ τὰς κόμας μὲν,
 Εἴτ' εἰσὶν, εἴτ' ἀπῆλθον,
 Οὐκ οἶδα · τοῦτο δ' οἶδα,
 Ὡς τῷ γέροντι μᾶλλον
 Πρέπει τὸ τερπνὰ παίζειν,
 Ὅσῳ πέλας τὰ Μοίρης.

5

9. ENJOYMENT OF THE PRESENT.

Οὔ μοι μέλει τὰ Γύγεω
 Τοῦ Σαρδίων ἄνακτος ·
 Οὐδ' εἶλε πώ με ζῆλος,
 Οὐδὲ φθονῷ τυράννοισ.
 Ἐμοὶ μέλει μύροισι
 Καταβρέχειν ὑπὴν ·
 Ἐμοὶ μέλει ῥόδοισι
 Καταστέφειν κάρηνα.
 Τὸ σήμερον μέλει μοι ·
 Τὸ δ' αὔριον τίς οἶδεν ;

10

15

10. CUPID.

Αἱ Μοῦσαι τὸν Ἔρωτα
 Δήσασαι στεφάνοισι
 Τῷ Κάλλῃ παρέδωκαν.
 Καὶ νῦν ἡ Κυθήρεια
 Ζητεῖ, λύτρα φέρουσα,
 Λύσασθαι τὸν Ἔρωτα.
 Κἄν λύσῃ δέ τις αὐτὸν,
 Οὐκ ἔξεισι, μενεῖ δέ ·
 Δουλεύειν δεδίδακται.

20

25

11. STATUE OF EUROPA.

Ὁ ταῦρος οὗτος, ὦ παῖ,
 Ζεὺς μοι δοκεῖ τις εἶναι.
 Φέρει γὰρ ἅμφ' ἑνὶ νώτοις
 Σιδωνίην γυναῖκα·
 Περὰ δὲ πόντον εὐρὺν,
 Τέμνει τε κύμα χηλαῖς.
 Οὐκ ἂν δὲ ταῦρος ἄλλος
 Ἐξ ἀγέλης ἐλασθεῖς
 Ἐπλευσε τὴν θάλασσαν,
 Εἰ μὴ μόνος γ' ἐκείνος.

12. THE OLD MAN.

Φιλῶ γέροντα τερπνόν,
 Φιλῶ νέον χορευτάν.
 Γέρων δ' ὅταν χορεύῃ,
 Τρίχας γέρων μὲν ἔστι,
 Τὰς δὲ φρένας νεάζει.

FROM SAPPHO.

VENUS.

Ποικιλόθρον', ἀθάνατ' Ἀφροδίτα,
 Παῖ Διὸς δολοπλόκε, λίσσομαί τυ,
 Μὴ μ' ἄσασι, μηδ' ἀνιάσι δάμνα,
 Πότνια, θυμόν.
 Ἀλλὰ τυῖδ' ἔλθ', αἵ ποκα κατερῶτα
 Τὰς ἐμὰς ἀνδᾶς ἄτοισα πολλὴν
 Ἐκλυες, πατρὸς δὲ δόμον λιποῖσα,
 Χρύσειον ἤλθες

Ἄρμ' ὑποξεύσασα, καλοὶ δέ σ' ἄγον
 Ὀκείες στροῦθοι περὶ γᾶς μελαίνας
 Πυκνὰ δινεῦντες πτέρ' ἀπ' ὠρανῶ αἰθέ-
 ρος διὰ μέσσω·

Αἴψα δ' ἐξίκοντο· τὺ δ' ὦ μάκαιρα 5

Μειδιάσας ἄθανάτῳ προσώπῳ
 Ἦρε' ὅτι γ' ἦν τὸ πέπονθα κ' ὅτι

Δή τυ κάλημι,

Κ' ὅτι γ' ἐμῷ μάλιστα ἐθέλω γενέσθαι

Μαινόλα θύμῳ; τίνα δ' αὖτε πείθω 10

Τὴν σαγηνέσσαν φιλότατα; τίς σ' ὦ

Σαπφοῖ ἀδικῇ;

Καὶ γὰρ αἱ φεύγει, ταχέως διώξει·

Αἰ δὲ δῶρα μὴ δέκετ', ἀλλὰ δώσει·

Αἰ δὲ μὴ φιλῇ, ταχέως φιλάσει, 15

Καὶ μὴ ἐθέλλοις.

Ἐλθέ μοι καὶ νῦν, χαλεπᾶν δὲ λύσον

Ἐκ μεριμνᾶν, ὅσσα δὲ μοι τελέσσαι

Θῦμος ἰμέρῃ, τέλεσον, τὺ δ' αὐτὰ

Σύμμαχος ἔσσο. 20

FROM SIMONIDES.

DANAE.

Ὅτε λάρνακι ἐν δαιδαλέῳ ἄνεμος

Βρέμε πνέων, κινηθεῖσά τε λίμνα

Δείματι ἤριπεν, οὐδ' ἀδιάντοισι

Παρειαῖς, ἀμφὶ τε Περσεῖ βάλε

Φίλαν χέρα, εἶπέν τε· ὦ τέκος, 25

Οἶον ἔχω πόνον· σὺ δ' ἄωτεις, γαλαθηνῶ τ'

Ἦτορι κνώσσεις ἐν ἀτερπεῖ δώματι,

Χαλκιογόμφῳ δὲ, νυκτιλαμπεῖ,

- Κνανίῳ τε δνόφῳ · τὸ δ' ἀυαλίαν
 "Περθε τεὰν κόμαν βαθεῖαν
 Παριόντος κύματος οὐκ ἀλέγεις,
 Οὐδ' ἀνέμου φθόγγων, πορφυρέα
 5 Κείμενος ἐν χλανίδι, πρόσωπον καλόν.
 Εἰ δέ τοι δεινὸν τόγε δεινὸν ἦν,
 Καί κεν ἐμῶν ῥημάτων λεπτὸν
 "Τπειχες οὐας, κίλομαι, εὔδε, βρέφος,
 Εὐδέτω δὲ πόντος, εὐδέτω ἄμετρον κακόν.
 10 Ματαιοβουλία δέ τις φανείη,
 Ζεῦ πάτερ, ἐκ σέο · ὃ τι δὴ θαρσαλέον
 "Επος, εὐχομαι τεκνόφι δίκας μοι.

FROM CALLISTRATUS.

HARMODIUS AND ARISTOGITON.

- "Εν μύρτου κλαδί τὸ ξίφος φορήσω,
 "Ωσπερ Ἀρμόδιος κ' Ἀριστογείτων,
 15 "Οτε τὸν τύραννον κτανέτην,
 "Ισονόμους τ' Ἀθήνας ἐποίησάτην.
 Φίλταθ' Ἀρμόδι' οὐ τί που τέθνηκας ·
 Νήσοις δ' ἐν μακάρων σέ φασιν εἶναι,
 "Ἰνα περ ποδώκε' Ἀχιλέα,
 20 Τυδεΐδην τε ἐσθλὸν Διομήδεα.
 "Εν μύρτου κλαδί τὸ ξίφος φορήσω,
 "Ωσπερ Ἀρμόδιος κ' Ἀριστογείτων,
 "Οτ' Ἀθηναίης ἐν θυσίαις
 "Ἄνδρα τύραννον Ἰππαρχον ἐκαινέτην.
 25 "Αἰ σφῶν κλέος ἔσσεται κατ' αἶαν,
 Φίλταθ' Ἀρμόδιος, κ' Ἀριστογείτων,
 "Οτε τὸν τύραννον κτάνετον,
 "Ισονόμους τ' Ἀθήνας ἐποίησατον.

FROM EURIPIDES.

HECUBA.

AGAMEMNON, HECUBA, CHORUS.

ΑΓΑΜΕΜΝΩΝ.

Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τάφῳ
 Ἐλθοῦσ', ἐφ' οἷσπερ Ταλθύβιος ἡγγεilé μοι
 Μῇ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης ;
 Ἡμεῖς μὲν οὖν ἑώμεν, οὐδὲ ψαύομεν .

Σὺ δὲ σχολάζεις, ὥστε θαναμάζειν ἐμέ.

5

Ἦκω δ' ἀποστελῶν σε · τάκεῖθεν γὰρ εὖ
 Πεπραγμέν' ἐστίν, εἴ τι τῶνδ' ἐστὶν καλῶς.

Ἐα · τίν' ἄνδρα τότ' ἐπὶ σκηναῖς ὄρω
 Θανόντα Τρώων ; οὐ γάρ Ἀργείων, πέπλοι
 Δέμας περιπτύσσοντες ἀγγέλλουσί μοι.

10

ΕΚΑΒΗ.

Δύστην', ἐμαυτὴν γὰρ λέγω, λέγουσα σέ,
 Ἐκάβη, τί δράσω ; πότιρα προσπέσω γόνυ
 Ἀγαμέμνονος τοῦδ', ἥ φέρω σιγῇ κακά ;

ΑΓΑΜΕΜΝΩΝ.

Τί μοι προσώπῳ νῶτον ἐγκλίνας σὸν
 Δύρει, τὸ πραχθὲν δ' οὐ λέγεις, τίς ἔσθ' ὅδε.

15

ΕΚΑΒΗ.

Ἄλλ' εἴ με δούλην πολεμίαν θ' ἡγούμενος
 Γονάτων ἀπώσαιο, ἄλγος ἂν προσθίμειθα.

ΑΓΑΜΕΜΝΩΝ.

Οὔτοι πέφυκα μάντις, ὥστε μὴ κλύων
 Ἐξιστορήσαι σὼν ὁδὸν βουλευμάτων.

ΕΚΑΒΗ.

Ἄρ' ἐκλογίζομαι γε πρὸς τὸ δυσμενές
 Μᾶλλον φρένας τοῦδ', ὄντος οὐχὶ δυσμενοῦς ;

20

ΑΓΑΜΕΜΝΩΝ.

Εἴ τοι με βούλει τῶνδε μηδέν εἰδέναι,
 Ἐς ταῦτόν ἦκεις · καὶ γὰρ οὐδ' ἐγὼ κλύειν.

ΕΚΑΒΗ.

Οὐκ ἂν δυναίμην τοῦδε τιμωρεῖν ἄτερ
Τέκνοισι τοῖς ἐμοῖσι. Τί στρέφω τάδε ;
Τολμᾷν ἀνάγκη, καὶν τύχῳ καὶν μὴ τύχῳ.
Ἀγάμεμνον, ἵκετεύω σε τῶνδε γουνάτων
Καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος.

ΑΓΑΜΕΜΝΩΝ.

Τί χρῆμα μαστεύουσα ; μῶν ἐλεύθερον
Αἰῶνα θῆσθαι ; ῥᾷδιον γάρ ἐστί σοι.

ΕΚΑΒΗ.

Οὐ δῆτα · τοὺς κακοὺς δὲ τιμωρουμένη,
Αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.

ΑΓΑΜΕΜΝΩΝ.

Καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεισιν καλεῖς ;

ΕΚΑΒΗ.

Οὐδέν τι τούτων ὣν σὺ δοξάζεις, ἄναξ.
Ὅρᾳς νεκρὸν τόνδ', οὗ κατασταίζω δάκρυ ;

ΑΓΑΜΕΜΝΩΝ.

Ὅρῳ · τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

ΕΚΑΒΗ.

Τοῦτόν ποτ' ἔτεκον ἄφερρον ζώνης ὑπο.

ΑΓΑΜΕΜΝΩΝ.

Ἔστιν δὲ τίς σῶν οὗτος, ὃ τλήμων, τέκνων ;

ΕΚΑΒΗ.

Οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίου.

ΑΓΑΜΕΜΝΩΝ.

Ἢ γάρ τιν' ἄλλον ἔτεκες ἢ κείνους, γύναι ;

ΕΚΑΒΗ.

Ἀνόνητά γ', ὥς ἔοικε, τόνδ' ὃν εἰσορᾷς.

ΑΓΑΜΕΜΝΩΝ.

Ποῦ δ' ὦν ἐτύγγαν', ἥνίκ' ὦλλυτο πτόλις ;

ΕΚΑΒΗ.

Πατὴρ νιν ἐξέπεμψε, ὀρφνοδῶν θανεῖν.

ΑΓΑΜΕΜΝΩΝ.

Ποῖ τῶν τότ' ὄντων χωρίσας τέκνων μόρον ;

ΕΚΑΒΗ.

Ἐς τήνδε χώραν, οὔπερ εὐρέσθῃ θανάων.

ΑΓΑΜΕΜΝΩΝ.

Πρὸς ἄνδρ', ὅς ἔρχει τήσδε Πολυμήτωρ χθονός ;

ΕΚΑΒΗ.

Ἐνταῦθ' ἐπέμφθῃ πικροτάτου χρυσοῦ φύλαξ.

ΑΓΑΜΕΜΝΩΝ.

Θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότιμου τυχών ;

ΕΚΑΒΗ.

Τίνος γ' ὑπ' ἄλλου ; Θεήξ νιν ὤλεσε ξένος.

5

ΑΓΑΜΕΜΝΩΝ.

Ἵλ' ἐλῆμον, ἥ που χρυσὸν ἰράσθῃ λαβεῖν ;

ΕΚΑΒΗ.

Τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.

ΑΓΑΜΕΜΝΩΝ.

Εὖρες δὲ ποῦ νιν, ἥ τίς ἤνεγκεν νεκρόν ;

ΕΚΑΒΗ.

Ἦδ', ἐντυχοῦσα ποντίας ἀκτῆς ἔπι.

ΑΓΑΜΕΜΝΩΝ.

Τοῦτον ματεύουσ', ἥ πορευθ' ἄλλον πότον ;

10

ΕΚΑΒΗ.

Δούτρ' ὥχετ' οἴσουσ' ἐξ ἁλὸς Πολυξένη.

ΑΓΑΜΕΜΝΩΝ.

Κτανών νιν, ὥς ἔοικεν, ἐκβύλλει ξένος.

ΕΚΑΒΗ.

Θαλασσόπλαγκτόν γ', ὥδε διατεμὼν χρόα.

ΑΓΑΜΕΜΝΩΝ.

Ἵλ' σχετλία σὺ τῶν ἀμετρήτων πόνων.

ΕΚΑΒΗ.

Ὅλωλα, κοῦδεν λοιπὸν, Ἀγάμεμνον, κακῶν.

15

ΑΓΑΜΕΜΝΩΝ.

Φεῦ φεῦ · τίς οὕτω δυστυχῆς ἔφυ γυνή ;

ΕΚΑΒΗ.

Οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

Ἄλλ' ὥνπερ οὐνεκ' ἀμφὶ σὸν πίπτω γόνυ,

Ἄκουσον. Εἰ μὲν ὕσιά σοι παθεῖν δοκῶ,

- Στέργοιμ' ἄν · εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ
 Τιμωρὸς ἀνδρὸς ἀνοσιωιάτου ξίνου,
 Ὅς οὔτε τοὺς γῆς νέρθεν οὔτε τοὺς ἄνω
 Δείσας δεδρακεν ἔργον ἀνοσιωιάτου,
 5 Κοινῆς τραπέζης πολλάκις τυχὼν ἐμοὶ,
 Ξενίας τ' ἀριθμῶ πρώτα τῶν ἐμῶν φίλων ·
 Τυχὼν δ' ὅσων δεῖ καὶ λαβῶν προμηθίαν,
 Ἐκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,
 Οὐκ ἠξίωσεν, ἀλλ' ἀφῆκε πόντιον.
 10 Ἡμεῖς μὲν οὖν δοῦλοί τε καὶ σθένει εἰς ἴσους ·
 Ἄλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν
 Νόμος · νόμῳ γὰρ τοὺς θεοὺς ἡγούμεθα,
 Καὶ ζῶμεν ἄδικα καὶ δίκαι' ὠρισμένοι ·
 Ὅς ἐς σ' ἀτελθὼν εἰ διαφθαρῆσεται,
 15 Καὶ μὴ δίκην δάσουσιν, οὔτινες ξένους
 Κτείνουσιν ἢ θεῶν ἰρὰ τολμῶσιν φέρειν,
 Οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἴσον.
 Ταῦτ' οὖν ἐν αἰσχυρῷ θέμενος αἰδέσθητέ με,
 Οἷχτειρον ἡμᾶς, ὥς γραφεύς τ' ἀπουσιαθεὶς
 20 Ἰδοῦ με κἀνάθρησον οἱ' ἔχω κακά.
 Τύραννος ἦν ποτ', ἀλλὰ νῦν δούλῃ σέθεν,
 Εὐπαις ποτ' οὔσα, νῦν δὲ γραῦς ἄπαις θ' ἄμα,
 Ἀπολὶς, ἔρημος, ἀθλιωτάτῃ βροτῶν.
 Οἷμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα;
 25 Ἔοικα πράζειν οὐδέν · ὦ τάλαιν' ἐγώ.
 Τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα
 Μοχθοῦμεν ὥς χρὴ πάντα καὶ μαστεύομεν,
 Πειθῶ δὲ τὴν τύραννον ἀνθρώποις μόνην,
 Οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν
 30 Μισθοὺς διδόντες μανθάνειν, ἢν ἦν ποτε
 Πείθειν ἢ τις βούλοιτο, τιγχάνειν θ' ἄμα;
 Πῶς οὖν ἔτ' ἂν τις ἐλπίσαι πράζειν καλῶς;
 Οἱ μὲν τοσοῦτοι παῖδες οὐκέτ' εἰσὶ μοι,
 Αὐτὴ δ' ἐπ' αἰσχυροῖς αἰχμάλωτος οἶχομαι ·
 35 Καπνὸν δὲ πόλεως τόνδ' ὑπερθρῶσκοιθ' ἄρῳ.
 Ἀκούε δὴ νυν · τὸν θανόντα τόνδ' ὄρας;

Τοῦτον καλῶς δρῶν ὄντα κηδεστὴν σέθεν
 Δράσεις. Ἐνός μοι μῦθος ἐνδεής ἔτι.
 Εἴ μοι γένοιτο φθόγγος ἐν βραχίοσι
 Καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει,
 Ἥ Δαιδάλου τέχναισιν ἢ θεῶν τινος, 5
 Ὡς πάνθ' ὁμαρτῇ σῶν ἔχοιτο γουνάτων
 Κλαίοντ', ἐπισκῆπτοντα παντοίους λόγους.
 Ὡ δέσποτ', ὦ μέγιστον Ἑλλήσιν φάος
 Πιθοῦ, πάρασχευ χεῖρα τῇ πρεσβύτιδι
 Τιμωρὸν, εἰ καὶ μηδὲν ἔστιν, ἀλλ' ὅμως. 10
 Ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν
 Καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς αἰεί.

ΧΟΡΟΣ.

Δεινόν γε, θνητοῖς ὥς ἅπαντα συμπίπτει,
 Καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
 Φίλους τιθέντες τοὺς γε πολεμιοτάτους, 15
 Ἐχθροὺς τε τοὺς πρὶν εὐμενεῖς ποιοῦμενοι.

ΑΓΑΜΕΜΝΩΝ.

Ἐγὼ σὲ καὶ σὸν παῖδα καὶ τύχας σέθεν,
 Ἐκάβη, δι' οἴκτου χεῖρά θ' ἱκεσίαν ἔχω,
 Καὶ βούλομαι θεῶν θ' οὐνεκ' ἀνόσιον ξένον
 Καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην, 20
 Εἴ πως φανείη γ' ὥστε σοὶ τ' ἔχειν καλῶς.
 Ἔστιν γὰρ ἢ ταραγμὸς ἐμπέπτωκέ μοι·
 Τὸν ἄνδρα τοῦτον φίλιον ἡγεῖται στρατὸς,
 Τὸν καίθανόντα δ' ἐχθρόν· εἰ δέ σοι φίλος
 Ὅθ' ἔστι, χωρὶς τοῦτο κοῦ κοινὸν στρατῷ. 25
 Πρὸς ταῦτα φρόντιζ'· ὥς θέλοντα μὲν μ' ἔχεις
 Σοὶ ξυμπονῆσαι καὶ ταχὺν προσαρκέσαι,
 Βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

ΕΚΑΒΗ.

Φεῦ·
 Οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος· 30
 Ἥ χρημάτων γὰρ δοῦλός ἐστιν ἢ τύχης,
 Ἥ πληθὸς αὐτὸν πόλεος ἢ νόμων γραφαί·
 Εἰργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

Ἐπεὶ δὲ ταρβείς τοι τ' ὄχλοι πλέον νέμεις,
 Ἐγὼ σε θήσω τοῦδ' ἐλεύθερον φόβου.
 Ζύνισθι μὲν γάρ, ἣν τι βουλεύσω κακὸν
 Τῷ τόνδ' ἀποκτείναντι, συνδράσῃς δὲ μή.
 5 Ἦν δ' ἐξ Ἀχαιῶν θόρυβος ἢ ἵπικουρία
 Πάσχοντος ἀνδρὸς Θρηκὸς οἷα πείσεται
 Φανῇ τις, εἰργε μὴ δοκῶν ἐμὴν χάριν.
 Τὰ δ' ἄλλα θάρσει· πάντ' ἐγὼ θήσω καλῶς.

ΑΓΑΜΕΜΝΩΝ.

Πῶς οὖν ; τί δράσεις ; πότρε φάσγανον χερὶ
 10 Λαβοῦσα γραίᾳ φῶτα βάρβαρον κτενεῖς,
 Ἥ φαρμάκοισιν, ἢ ἵπικουρία τίς ;
 Τίς σοι ξυνέσται χεῖρ ; πόθεν κτήσει φίλους ;

ΕΚΑΒΗ.

Σιέγαι κεκεύθασ' αἶδε Τρωάδων ὄχλον.

ΑΓΑΜΕΜΝΩΝ.

Τὰς αἰχμαλώτους εἴπας, Ἑλλήνων ἄγραν ;

ΕΚΑΒΗ.

Ἔνν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.

ΑΓΑΜΕΜΝΩΝ.

Καὶ πῶς γυναῖξιν ἀρσένων ἔσται κράτος ;

ΕΚΑΒΗ.

Δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.

ΑΓΑΜΕΜΝΩΝ.

Δεινόν· τὸ μέντοι θῆλυ μέφομαι γένος.

ΕΚΑΒΗ.

Τί δ' ; οὐ γυναῖκες εἶλον Αἰγύπτου τέκνα,

Καὶ Ἀἴμνον ἄρδην ἀρσένων ἐξώκισαν ;

Ἄλλ' ὥς γενέσθω· τόνδε μὲν μέθες λόγον·

Πέμψον δὲ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ

Γυναῖκα. Καὶ σὺ, Θρηκὶ πλαθεῖσα ξένῳ,

Λέξον, καλεῖ σ' ἄνασσα δῆποι' Ἰλίου

Ἐκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρῆος,

Καὶ παῖδας· ὥς δεῖ καὶ τέκν' εἰδέναι λόγους

Τοὺς ἐξ ἐκείνης. Τὸν δὲ τῆς νεοσφαγοῦς

Πολυξένης ἐπίπλεες, Ἀγάμεμνον, τάφον,

Ὡς τῷδ' ἀδελφῷ πλησίον μιᾷ φλογί,
Δισσὴ μέριμνα μητρὶ, κρυφθῆτον χθονί.

ΑΓΑΜΕΜΝΩΝ.

Ἔσται τὰδ' οὕτω· καὶ γὰρ εἰ μὲν ἦν στρατῷ
Πλοῦς, οὐκ ἂν εἶχον τήνδε σοι δοῦναι χάριν·
Νῦν δ', οὐ γὰρ ἴησ' οὐρίους πνοᾶς θεός,
Μένειν ἀνάγκη πλοῦν ὀρῶντας ἥσυχον.
Γένοιτο δ' εὖ πως· πῦσι γὰρ κοινὸν τόδε,
Ἰδίᾳ θ' ἐκάστω καὶ πόλει, τὸν μὲν κακὸν
Κακὸν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

ΧΟΡΟΣ.

Σὺ μὲν, ὦ πατρίς Ἰλιάς,
Τῶν ἀπορθήτων πόλις οὐκέτι λέξει·
Τοῖον Ἑλλάνων νέφος ἀμφὶ σε κρύπτει
Δορὶ δὴ δορὶ πέρσαν.
Ἀπὸ δὲ στεφάναν κέκαρσαι
Πύργων, κατὰ δ' αἰθάλου
Κηλὶδ' οἰκτροτάταν κέχρωσαι,
Τάλαιν', οὐκέτι σ' ἐμβατεύσω.
Μεσονύκτιος ὠλλύμαν,
Ἥμος ἐκ δειπνῶν ὕπνος ἥδ' ὅσσοις
Κίδνεται, μολπᾶν δ' ἄπο καὶ χοροποιῶν
Θυσιᾶν καταπαύσας
Πόσις ἐν θαλάμοις ἔκειτο,
Ξυστὸν δ' ἐπὶ πασσάλῳ,
Ναύταν οὐκέθ' ὀρῶν ὁμίλον
Τροίαν Ἰλιάδ' ἐμβεβῶτα.
Εγὼ δὲ πλόκαμον ἀναδέτοις
Μίτραισιν ἐρῶθμιζόμεν
Χρυσέων ἐνόπτρων
Λεύσσου' ἀτέρμονας εἰς αὐγὰς,
Ἐπιδέμνιος ὡς πέσοιμ' ἐς εὐνάν.
Ἀνὰ δὲ κέλαδος ἔμολε πόλιν·
Κέλευσμα δ' ἦν κατ' ἄστρ' Τροίας τόδ'· ὦ
Παῖδες Ἑλλάνων, πότε δὴ πότε τὰν
Ἰλιάδα σκοπιὰν πέρσαντες ἦξετ' οἴκους;

- Λέχη δὲ φίλια μονόπεπλος*
Λιποῦσα, Δωρὶς ὡς κόρα,
Σμῖν' ἀν προσίξουσ'
Οὐκ ἦνυσ' Ἄρτεμιν ἅ τλάμων·
5 *Ἄγομαι δὲ θανόντ' ἰδοῦσ' ἀκοίταν*
Τὸν ἐμὸν ἄλιον ἐπὶ πέλαγος,
Πόλιν τ' ἀποσκοποῦσ', ἐπεὶ νόστιμον
Ναῦς ἐκίνησεν πόδα καὶ μ' ἀπὸ γᾶς
Ἦρυσεν Ἰλιάδος· τάλαιν', ἀπείπον ἄλγχι.
10 *Τὰν τοῖν Διοσκόροιν Ἑλέναν κάσιν, Ἰδαῖόν τε βούταν*
αἰνόπαριν κατάρρα
Διδοῦσ', ἐπεὶ με γᾶς
Ἐκ πατρῶας ἀπάλεσεν
Ἐξώκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ' ἀλάστορός.
15 *τις οἰζὺς·*
Ἄν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,
Μήτε πατρῶον ἵκοιτ' ἐς οἶκον.

ORESTES.

ORESTES, ELECTRA, CHORUS.

ΟΡΕΣΤΗΣ.

- Ἦ φίλον ὕπνου θείλγητρον, ἐπίκουρον νόσου,*
Ἦς ἡδύ μοι προσῆλθες ἐν δέοντί τε.
20 *Ἦ πότνια λήθη τῶν κακῶν, ὡς εἴ σοφῇ,*
Καὶ τοῖσι δυστυχοῦσιν εὐκαταία θεός.
Πόθεν ποτ' ἦλθον δεῦρο; πῶς δ' ἀφικόμην;
Ἀμνημονῶ γάρ, τῶν πρὶν ἀπολειφθεὶς φρενῶν.

ΗΛΕΚΤΡΑ.

- Ἦ φίλιαθ', ὦ, μ' ἠΰφρανας εἰς ὕπνον πεσών.*
25 *Βούλει θίγω σου κἀνακουφίσω δέμας;*

ΟΡΕΣΤΗΣ.

Λαβοῦ λαβοῦ δῆτ', ἐκ δ' ὄμοφρον ἄθλιον
Στόματος ἀφρώδῃ πέλανον ὀμμάτων τ' ἐμῶν.

ΗΛΕΚΤΡΑ.

Ἴδου τὸ δούλευμ' ἡδὺ, κοῦκ ἀναίνομαι
Ἀδελφ' ἀδελφῇ χειρὶ θεραπεύειν μέλη.

ΟΡΕΣΤΗΣ.

Ἐπόβαλε πλευροῖς πλευρά, καὶ χμαῖδῃ κόμην
Ἀφеле προσώπου · λεπτιὰ γὰρ λεύσσω κόρας.

ΗΛΕΚΤΡΑ.

Ὡ βοστρύχαν πινῶδες ἄθλιον κάρα,
Ὡς ἡγρίωσαι διὰ μακρᾶς ἀλουσίας.

ΟΡΕΣΤΗΣ.

Κλινόν μ' ἐς εὐνὴν αὐθις · ὅταν ἀνῇ νόσος
Μανίας, ἀναρθρός εἰμι, καὶ σθενῶ μέλη.

ΗΛΕΚΤΡΑ.

Ἴδου, φίλον τοι τῷ νοσοῦντι δέμνιον,
Ἀνιαρόν ὃν τὸ κτῆμ', ἀναγκαῖον δ' ὅμως.

ΟΡΕΣΤΗΣ.

Αὐθις μ' ἐς ὀρθὸν στήσον, ἀνακύκλει δέμας ·
Δυσάρεστον οἱ νοσοῦντες ἀπορίας ὑπὸ.

ΗΛΕΚΤΡΑ.

Ἢ κατὶ γαίας ἀρμόσαι πόδας θέλεις,
Χρόνιον ἔχνος θείς ; μεταβολὴ πάντων γλυκύ.

ΟΡΕΣΤΗΣ.

Μάλιστα. Δόξαν γὰρ τὸδ' ὑγείας ἔχει ·
Κρεῖσσον δὲ τὸ δοκεῖν, καὶ ἀληθείας ἀπῇ.

ΗΛΕΚΤΡΑ.

Ἄκουε δὴ νυν, ὦ κασίγνητον κάρα,
Ἔως ἑωσὶ σ' εὖ φρονεῖν Ἐρινύες.

ΟΡΕΣΤΗΣ.

Λέξεις τι καινόν ; καὶ μὲν εὖ, χάριν φέρεις ·
Εἰ δ' ἐς βλάβην τιν', ἅλῃς ἔχω τοῦ δυστυχεῖν.

ΗΛΕΚΤΡΑ.

Μενέλαος ἦκει, σοῦ κασίγνητος πατρός,
Ἐν Ναυπλῖα δὲ σῆμαθ' ὤρμισται νεῶν.

ΟΡΕΣΤΗΣ.

Πῶς εἶπας ; ἦκει φῶς ἐμοῖς καὶ σοῖς κακοῖς,
Ἄνῃρ ὁμογενὴς καὶ χάριτας ἔχων πατρός ;

ΗΛΕΚΤΡΑ.

Ἦκει, τὸ πιστὸν τόδε λόγων ἐμῶν δέχου,
Ἐλένην ἀγόμενος Τρωικῶν ἐκ τειχέων.

ΟΡΕΣΤΗΣ.

5 Εἰ μόνος ἐσώθῃ, μᾶλλον ἂν ζηλωτὸς ᾦν·
Εἰ δ' ἄλοχον ἄγεται, κακὸν ἔχων ἦκει μέγα.

ΗΛΕΚΤΡΑ.

Ἐπίσημον ἔτεκε Τυνδάρειος ἐς τὸν ψόγον
Γένος θυγατέρων δυσκλεῖς τ' ἂν Ἑλλάδα.

ΟΡΕΣΤΗΣ.

10 Σὺ νυν διάφερε τῶν κακῶν· ἔξεστι γάρ·
Καὶ μὴ μόνον λέγ', ἀλλὰ καὶ φρόνει τάδε.

ΗΛΕΚΤΡΑ.

Οἴμοι, κασίγνητ', ὄμμα σὸν ταράσσεται,
Ταχὺς δὲ μετέθου λύσσαν, ἄρτι σωφρονῶν.

ΟΡΕΣΤΗΣ.

15 ὦ μήτερ, ἱκετεύω σε, μὴ ᾔπαισιέ μοι
Τὰς αἱματωποὺς καὶ δρακοντιώδεις κόρας·
Αὗται γὰρ αὗται πλησίον θρώσκουσί μου.

ΗΛΕΚΤΡΑ.

Μέν', ὦ ταλαίπωρ', ἀτρέμα σοῖς ἐν δεμνίοις.
Ὅρῃς γὰρ οὐδέν ὧν δοκεῖς σάφ' εἰδέναι.

ΟΡΕΣΤΗΣ.

ὦ Φοῖβ', ἀποκτενοῦσί μ' αἱ κυνώπιδες
Γοργῶπες, ἐνέρων ἱερίαι, δειναὶ θεαί.

ΗΛΕΚΤΡΑ.

20 Οὗτοι μεθήσω· χεῖρα δ' ἐμπλέξας' ἐμὴν
Σχήσω σε πηδᾶν δυστυχῇ πηδήματα.

ΟΡΕΣΤΗΣ.

Μέθες· μὴ οὖσα τῶν ἐμῶν Ἑρινύων,
Μέσον μ' ὀχμάζεις, ὥς βάλης ἐς Τάρταρον.

ΗΛΕΚΤΡΑ.

25 Οἷ γὰρ τάλαινα, τίν' ἐπικουρίαν λάβω,
Ἐπεὶ τὸ θεῖον δυσμενὲς κεκτήμεθα ;

ΟΡΕΣΤΗΣ.

Δὸς τόξα μοι κερουκὰ, δῶρα Λοξίου,
Οἷς μ' εἶπ' Ἀπόλλων ἐξαμύνασθαι θεὰς,
Εἴ μ' ἐκφοβοῖεν μανιάσιν λυσσήμασιν.

ΗΛΕΚΤΡΑ.

Βεβλήσεται τις θεῶν βροτησίᾳ χειρὶ ;

ΟΡΕΣΤΗΣ.

Εἰ μὴ ἔαμειψαι χωρὶς ὁμμάτων ἐμῶν.
Οὐκ εἰσακούετ' ; οὐχ ὄραθ' ἐκηβόλων
Τόξων πτερωτὰς γλυφίδας ἐξορμωμένας ;
Ἄ ᾄ ·

5

Τί δῆτα μέλλει ; ἐξακρίζετ' αἰθέρα
Πτεροῖς · τὰ Φοίβου δ' αἰτιασθε θέσφατα.
Ἐα ·

10

Τί χρῆμ' ἄλύω, πνεῦμ' ἀνείς ἐκ πνευμόνων ;
Ποῖ ποῖ ποθ' ἠλάμεσθα δεμνίων ἄπο ;
Ἐκ κυμάτων γὰρ αὐθις αὖ γαλήν' ὄρω.
Ζύγγοι, τί κλαίεις κρᾶτα θεῖσ' ἔσω πέπλων ;
Αἰσχύνομαι σοι μεταδιδούς πόνων ἐμῶν,
Ὅχλον τε παρέχων παρθένῳ νόσοις ἐμαῖς.

15

Μὴ τῶν ἐμῶν ἕκατι συντήκου κακῶν ·
Σὺ μὲν γὰρ ἐπένευσας τάδ', εἰργασται δ' ἐμοὶ
Μητροῦν αἷμα · Λοξία δὲ μέμφομαι,
Ὅστις μ' ἐπάρας ἔργον ἀνοσιώτατον,
Τοῖς μὲν λόγοις ἠϋφρανε, τοῖς δ' ἔργοισιν οὐ.
Οἶμαι δὲ πατέρα τὸν ἐμὸν, εἰ κατ' ὄμματα

20

Ἐξιστόρου νιν, μητέρ' εἰ κτεῖναι με χρῆ,
Πολλὰς γενεῖου τοῦδ' ἂν ἐκτεῖναι λιτὰς
Μὴ τῆς τεκούσης ἐς σφαγὰς ὤσαι ξίφος,
Εἰ μὴτ' ἐκεῖνος ἀναλαβεῖν ἔμελλε φῶς,
Ἐγὼ θ' ὁ τλήμων τοιάδ' ἐκπλήσειν κακά.

25

Καὶ νῦν ἀνακάλυπτ', ὧ κασίγνητον κᾶρα,
Ἐκ δακρύων τ' ἀπελθε, καὶ μάλ' ἀθλίως
Ἐχομεν · ὅταν δὲ τᾶμ' ἀθυμήσαντ' ἰδῆς,
Σὺ μου τὸ δεινὸν καὶ διαφθαρὲν φρενῶν
Ἰσχναινε παραμυθού θ' · ὅταν δὲ σὺ στένης,

30

Ἡμᾶς παρόντας χρεὶ σε νουθετεῖν φίλα ·
 Ἐπικουρίαι γὰρ αἶδε τοῖς φίλοις καλάι.
 Ἄλλ', ὧ τάλαινα, βᾶσα δωμάτων ἔσω,
 5 Ἴππων τ' ἄϋπνον βλέφαρον ἐκταθεῖσα δός,
 Στόν τ' ὄρεξαι, λουτρά τ' ἐπὶ χροὸς βάλε.
 Εἰ γὰρ προλείψεις μ', ἧ προσεδρίξα νόσον
 Κτήσει τιν', οἰχόμεσθα· σὲ γὰρ ἔχω μόνην
 Ἐπικούρον, ἄλλων, ὡς ὄρεξ, ἔρημος ὦν.

ΗΛΕΚΤΡΑ.

Οὐκ ἔστι· σὺν σοὶ καὶ θανεῖν αἰρήσομαι
 10 Καὶ ζῆν· ἔχει γὰρ ταντόν· ἦν σὺ κατθανῆς,
 Γυνή τί δράσω; πῶς μόνη σωθήσομαι,
 Ἀνάδελφος, ἀπάτωρ, ἄφιλος; εἰ δὲ σοὶ δοκεῖ,
 Δραῖν χρεὶ τάδ'. Ἀλλὰ κλῖνον εἰς εὐνὴν δέμας,
 Καὶ μὴ τὸ ταρβοῦν κάκφοβοῦν σ' ἐκ δεμνίων
 15 Ἄγαν ἀποδέχου, μένε δ' ἐπὶ στρωτοῦ λήχους.
 Κἂν μὴ νοσῆς γὰρ, ἀλλὰ δοξάζῃς νοσεῖν,
 Κάματος βροτοῖσιν ἀπορία τε γίγνεται.

ΧΟΡΟΣ.

Αἰαῖ,
 Δρομάδες ὧ πτεροφόροι
 20 Ποτνιαδες θεαῖ,
 Ἀβάκχευτον αἰ θάλασον ἐλάχετ' ἐν
 Δάκρυσι καὶ γόοις,
 Μελαγχρῶτες Εὐμενίδες, αἱ τε τὸν
 Ταναὸν αἰθίρ' ἀμπάλλεσθ', αἵματος
 25 Τινύμεναι δίκαν, τινύμεναι φόνον,
 Καθικετεύομαι καθικετεύομαι,
 Τὸν Ἀγαμέμνωνος
 Γόνον ἐάσατ' ἐκλαθέσθαι λύσας
 Μανιάδος φοιταλέου. Φεῦ μόχθων,
 30 Οἷων, ὧ τάλας, ὄρεχθεὶς ἑρφέις,
 Τρίποδος ἄπο φάτιν, ἃν ὁ Φοῖβος
 Ἐλακεν ἔλακε, δεξάμενος ἀνὰ δάπεδον,
 Ἴνα μεσόμφαλοι λέγονται μυχοί.
 ὦ Ζεῦ,

Τίς ἔλεος, τίς ὄδ' ἄγων
 Φόνιος ἔρχεται,
 Θοάζων σε τὸν μέλεον, ᾧ δάκρυα
 Δάκρυσι συμβάλλει
 Πορεύων τις εἰς δόμον ἀλαστόρων 5
 Ματέρως αἶμα σᾶς, ὃ σ' ἀναβακχεύει ;
 Κατολοφύρομαι, κατολοφύρομαι.
 Ὅ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς ·
 Ἄνὰ δὲ λαῖφος ὥς
 Τις ἀκάτου θοᾶς τινάξας δαίμων 10
 Κατέκλυσεν δεινῶν πόνων, ὡς πόντου
 Λάβροισι ὀλεθροῖσιν ἐν κύμασιν.
 Τίνα γὰρ ἔτι πάρος οἶκον ἄλλον
 Ἐτερον ἢ τὸν ἀπὸ θεογόνων γάμων
 Τὸν ἀπὸ Ταντάλου, σέβεσθαι με χρεή ; 15
 Καὶ μὴν βασιλεὺς ὅδε δὴ στείχει,
 Μενέλαος ἄναξ, πολλῇ ἄβροσύνῃ
 Δῆλος ὀραῖσθαι
 Τῶν Τανταλιδῶν ἐξ αἵματος ὢν.
 Ὡς χιλιόναυαν στρατὸν ὀρμήσας 20
 Εἰς γῆν Ἀσίαν,
 Χαῖρ', εὐτυχίᾳ δ' αὐτὸς ὁμιλεῖς,
 Θεόθεν πράξας ἅπερ ἠύχον.

FROM ARISTOPHANES.

PLUTUS.

CARION, CHREMYLUS, PLUTUS.

ΚΑΡΙΩΝ.

Ὡς ἀργαλέον πρᾶγμ' ἐστίν, ὦ Ζεῦ καὶ θεοί,
 Δούλον γενέσθαι παραφρονοῦντος δεσπότου. 25
 Ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχη,

Δόξη δὲ μὴ δοῶν ταῦτα τῷ κεκτημένῳ,
 Μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν.
 Τοῦ σώματος γὰρ οὐκ ἔξ τὸν κύριον
 Κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἐωνημένον.
 5 Καὶ ταῦτα μὲν δὴ ταῦτα. Τῷ δὲ Λοξίῳ,
 Ὅς θεσπιωδεῖ τρίποδος ἐκ χρυσηλάτου,
 Μέμψιν δικάϊαν μέφομαι ταύτην, ὅτι
 Ἰατρὸς ὢν καὶ μάντις, ὥς φασιν, σοφός,
 Μελαγχολῶντ' ἀπέπεμψέ μου τὸν δεσπότην,
 10 Ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ,
 Τούναντίον δρῶν ἢ προσῆκ' αὐτῷ ποιεῖν.
 Οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγοῦμεθα.
 Οὗτος δ' ἀκολουθεῖ, καμὲ προσβιάζεται,
 Καὶ ταῦτ' ἀποκρινομένῳ τὸ παράπαν οὐδὲ γνύ.
 15 Ἐγὼ μὲν οὖν οὐκ ἔσθ' ὅπως σιγήσομαι,
 Ἦν μὴ φράσης, ὃ τι τῷδ' ἀκολουθεῖται ποτε,
 Ὡς δέσποτ'· ἀλλὰ σοι παρῆξω πράγματα.
 Οὐ γάρ με τυπτήσεις, στέφανον ἔχοντά γε.

ΧΡΕΜΤΛΟΣ.

Μὰ Δί', ἀλλ' ἀφελὼν τὸν στέφανον, ἦν λυπῆς τί με,
 20 ἵνα μᾶλλον ἀλγῆς.

ΚΑΡΙΩΝ.

Ἀἴψος· οὐ γὰρ παύσομαι
 Πρὶν ἂν φράσης μοι τίς ποτ' ἐστὶν οὔτοσί.
 Εὐνοὺς γὰρ ὢν σοι πυνθάνομαι πάνυ σφόδρα.

ΧΡΕΜΤΛΟΣ.

Ἀλλ' οὐ σε κρύψω· τῶν ἐμῶν γὰρ οἰκετῶν
 25 Πιστότατον ἡγοῦμαι σε καὶ κλεπτίστατον.
 Ἐγὼ θεοσεβῆς καὶ δίκαιος ὢν ἀνὴρ
 Κακῶς ἔπραττον καὶ πένης ἦν.

ΚΑΡΙΩΝ.

Οἶδά τοι.

ΧΡΕΜΤΛΟΣ.

Ἐτεροὶ δ' ἐπλούτουν, ἱερόσυλοι, ῥήτορες
 30 Καὶ συκοφάνται καὶ πονηροί.

ΚΑΡΙΩΝ.

Πείθομαι.

ΧΡΕΜΤΑΟΣ.

Ἐπερησόμενος οὖν ὥχόμην ὡς τὸν θεόν,
 Τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν
 Ἦδη νομίζων ἐκτετοξεῦσθαι βίον,
 Τὸν δ' υἱὸν, ὅσπερ ὢν μόνος μοι τυγχάνει,
 Πευσόμενος εἰ χρή μεταβαλόντα τοὺς τρόπους
 εἶναι πανοῦργον, ἄδικον, ὑγιὲς μηδὲ ἐν,
 Ὡς τῷ βίῳ τοῦτ' αὐτὸ νομίσας συμφέρειν.

5

ΚΑΡΙΩΝ.

Τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων ;

ΧΡΕΜΤΑΟΣ.

Πεύσει. Σαφῶς γὰρ ὁ θεὸς εἶπέ μοι τοδί ·
 Ὅτῳ ξυναντήσαιοι πρώτον ἐξιῶν,
 Ἐκέλευσε τούτου μὴ μεθίεσθαι μ' ἔτι ·
 Πείθειν δ' ἐμαντῷ ξυνακολουθεῖν οἴκαδε.

10

ΚΑΡΙΩΝ.

Καὶ τῷ ξυναντῆς δῆτα πρώτῳ ;

ΧΡΕΜΤΑΟΣ.

Τουτῷ.

15

ΚΑΡΙΩΝ.

Εἴτ' οὐ ξυνίης τὴν ἐπίνοιαν τοῦ θεοῦ,
 Φράζουσας ὧ σκαιότατ' σοι σαφέστατα
 Ἀσκεῖν τὸν υἱὸν τὸν ἐπιχώριον τρόπον ;

ΧΡΕΜΤΑΟΣ.

Τῷ τοῦτο κρίνεις ;

ΚΑΡΙΩΝ.

Δηλον ὅτι καὶ τυφλῷ
 Γινῶναι δοκεῖ τοῦθ', ὡς σφόδρ' ἐστὶ συμφέρον
 Τὸ μηδὲν ἀσκεῖν ὑγιὲς ἐν τῷ νῦν βίῳ.

20

ΧΡΕΜΤΑΟΣ.

Οὖν ἔσθ' ὅπως ὁ χρησμὸς εἰς τοῦτο ῥέπει,
 Ἄλλ' εἰς ἕτερόν τι μείζον. Ἦν δ' ἡμῖν φράσῃ
 Ὅστις ποτ' ἐστὶν οὐτοσὶ καὶ τοῦ χάριν

25

Καὶ τοῦ δεόμενος ἦλθε μετὰ πῶν ἐνθαδὶ,
Πυθολίμεθ' ἄν τὸν χρησμὸν ἡμῶν ὃ τι νοεῖ.

ΚΑΡΙΩΝ.

Ἄγε δὴ, σὺ πρότερον σαυτὸν ὅστις εἰ φράσον,
Ἦ τὰπὶ τούτοις δρω. Λέγειν χρὴ ταχὺ πάνυ.

ΠΛΟΥΤΟΣ.

5 Ἐγὼ μὲν οἰμώζειν λέγω σοι.

ΚΑΡΙΩΝ.

Μανθάνεις

Ὅς φησιν εἶναι ;

ΧΡΕΜΤΛΟΣ.

Σοὶ λέγει τοῦτ', οὐκ ἐμοί.

Σκαιῶς γὰρ αὐτοῦ καὶ χαλεπῶς ἐκπυνθάνει.

10 Ἄλλ' εἴ τι χαίρεις ἀνδρὸς εὐδόρκου τρόποις,

Ἐμοὶ φράσον.

ΠΛΟΥΤΟΣ.

Κλάειν ἔγωγέ σοι λέγω.

ΚΑΡΙΩΝ.

Δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ.

ΧΡΕΜΤΛΟΣ.

Οὐ τοι μὰ τὴν Δῆμητρα χαιρήσεις ἔτι.

ΚΑΡΙΩΝ.

15 Εἰ μὴ φράσεις γὰρ, ἀπό σ' ὁλῶ κακὸν κακῶς.

ΠΛΟΥΤΟΣ.

ὦ τὰν, ἀπαλλάχθητον ἀπ' ἐμοῦ.

ΧΡΕΜΤΛΟΣ.

Πώμαλα.

ΚΑΡΙΩΝ.

Καὶ μὴν ὃ λέγω, βέλτιστόν ἐστ', ὃ δέσποτα.

Ἀπολῶ τὸν ἄνθρωπον κάκιστα τουτονί.

20 Ἀναθείς γὰρ ἐπὶ κρημνόν τιν' αὐτὸν καταλιπὼν

Ἀπειμ', ἵν' ἐκεῖθεν ἐκτραχηλισθῇ πεσών.

ΧΡΕΜΤΛΟΣ.

Ἄλλ' αἶρε ταχέως.

ΠΛΟΥΤΟΣ.

Μηδαμῶς.

ΧΡΕΜΤΛΟΣ.

Οὐκουν ἐρεῖς ;

ΠΛΟΤΤΟΣ.

Ἄλλ' ἦν πύθησθαι μ' ὅστις εἰμ', εὖ οἶδ' ὅτι
Κακόν τί μ' ἐργάσεσθε κούκ ἀφήσετεν.

ΧΡΕΜΤΛΟΣ.

Νῆ τοὺς θεοὺς ἡμεῖς γ', ἐὰν βούλῃ γε σύ.

ΠΛΟΤΤΟΣ.

Μέθεσθαι νῦν μου πρῶτον.

5

ΧΡΕΜΤΛΟΣ.

Ἦν, μεθίεμεν.

ΠΛΟΤΤΟΣ.

Ἀκούετον δῆ. Δεῖ γὰρ ὡς ἔοικέ με
Λέγειν ἃ κρύπτειν ἢ παρῆσκευασμένος.
Ἐγὼ γάρ εἰμι Πλοῦτος.

ΧΡΕΜΤΛΟΣ.

Ἦ μιαρώτατε

10

Ἀνδρῶν ἀπάντων, εἴτ' ἐσίγῃς Πλοῦτος ὦν ;

ΚΑΡΙΩΝ.

Σὺ Πλοῦτος, οὕτως ἀθλίως διακείμενος ;

ΧΡΕΜΤΛΟΣ.

Ἦ Φοῖβ' Ἀπολλων καὶ θεοὶ καὶ δαίμονες
Καὶ Ζεῦ, τί φῆς ; ἐκεῖνος ὄντως εἰ σύ ;

ΠΛΟΤΤΟΣ.

Ναί.

15

ΧΡΕΜΤΛΟΣ.

Ἐκεῖνος αὐτός ;

ΠΛΟΤΤΟΣ.

Αὐτότατος.

ΧΡΕΜΤΛΟΣ.

Πόθεν οὖν, φράσον,

Ἀνχμῶν βαδίξεις ;

ΠΛΟΤΤΟΣ.

Ἐκ Πατροκλέους ἔρχομαι,

20

Ὅς οὐκ ἐλούσατ' ἐξ ὅτουπερ ἐγένετο.

ΧΡΕΜΤΛΟΣ.

Τουτὶ δὲ τὸ κακὸν πῶς ἔπαθες ; κάτειπέ μοι.

ΠΛΟΥΤΟΣ.

Ὁ Ζεὺς με ταῦτ' ἔδρασεν ἀνθρώποις φθονῶν.

Ἐγὼ γὰρ ὦν μειράκιον ἠπέλησ' ὅτι

5 Ὡς τοὺς δικαίους καὶ σοφοὺς καὶ κοσμίους
Μόνους βαδιοίμην· ὁ δὲ μ' ἐποίησεν τυφλόν,

ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα.

Οὕτως ἐκείνος τοῖσι χρηστοῖσι φθονεῖ.

ΧΡΕΜΤΛΟΣ.

Καὶ μὴν διὰ τοὺς χρηστοὺς γε τιμᾶται μόνους,

Καὶ τοὺς δικαίους.

ΠΛΟΥΤΟΣ.

10 Ὅμολογῶ σοι.

ΧΡΕΜΤΛΟΣ.

Φέρε, τί οὖν ;

Εἰ πάλιν ἀναβλέψειας ὥσπερ καὶ πρὸ τοῦ,

Φεύγοις ἂν ἤδη τοὺς πονηροὺς ;

ΠΛΟΥΤΟΣ.

Φήμ' ἐγώ.

ΧΡΕΜΤΛΟΣ.

15 Ὡς τοὺς δικαίους δ' ἂν βαδίζοις ;

ΠΛΟΥΤΟΣ.

Πάνν μὲν οὖν·

Πολλοῦ γὰρ αὐτοὺς οὐχ ἐώρακά πω χρόνου.

ΧΡΕΜΤΛΟΣ.

Καὶ θαῦμά γ' οὐδέν· οὐδ' ἐγὼ ὁ βλέπων.

ΠΛΟΥΤΟΣ.

Ἀφστὸν με νῦν. Ἴστον γὰρ ἤδη τὰπ' ἐμοῦ.

ΧΡΕΜΤΛΟΣ.

20 Μὰ Δί', ἀλλὰ πολλῶ μᾶλλον ἐξόμεσθά σου.

ΠΛΟΥΤΟΣ.

Οὐκ ἠγόρευον ὅτι παρέξιν πράγματα

Ἐμέλλετόν μοι ;

ΧΡΕΜΤΛΟΣ.

Καὶ σύ γ', ἀντιβολῶ, πιθοῦ,

Καὶ μή μ' ἀπολίπης· οὐ γὰρ εὐρήσεις ἐμοῦ
 Ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα·
 Μὰ τὸν Δί'· οὐ γὰρ ἔστιν ἄλλος, πλὴν ἐγώ.

ΠΛΟΥΤΟΣ.

Ταυτὶ λέγουσι πάντες· ἥνίκ' ἂν δέ μου
 Τύχῳσ' ἀληθῶς καὶ γίνωνται πλούσιοι,
 Ἀτεχνῶς ὑπερβάλλουσι τῇ μοχθηρίᾳ.

5

ΧΡΕΜΤΛΟΣ.

Ἐχει μὲν οὕτως, εἰσὶ δ' οὐ πάντες κακοί.

ΠΛΟΥΤΟΣ.

Μὰ Δί', ἀλλ' ἀπαξάπαντες.

ΚΑΡΙΩΝ.

Οἰμῶξει μακρά.

ΧΡΕΜΤΛΟΣ.

Σὺ δ' ὥς ἂν εἰδῇς ὅσα, παρ' ἡμῖν ἦν μένης,
 Γενήσεται ἀγαθὰ, πρόσεχε τὸν νοῦν, ἵνα πύθῃ.
 Οἶμαι γὰρ, οἶμαι, σὺν θεῷ δ' εἰρήσεται,
 Ταύτης ἀπαλλάξειν σε τῆς ὀφθαλμίας,
 Βλέψαι ποιήσας,

10

ΠΛΟΥΤΟΣ.

Μηδαμῶς τοῦτ' ἐργάσῃ.

15

Οὐ βούλομαι γὰρ πάλιν ἀναβλέψαι.

ΧΡΕΜΤΛΟΣ.

Τί φής;

ΚΑΡΙΩΝ.

Ἄνθρωπος οὗτός ἐστιν ἄθλιος φύσει.

ΠΛΟΥΤΟΣ.

Ὁ Ζεὺς μὲν οὖν οἶδ' ὥς τὰ τούτων μῶρ' ἔμ' εἰ
 Πύθοιτ' ἂν, ἐπιτρέψειε.

20

ΧΡΕΜΤΛΟΣ.

Νῦν δ' οὐ ταῦτο δοῖ,

Ὅστις σε προσπταίοντα περινοστεῖν ἔῃ;

ΠΛΟΥΤΟΣ.

Οὐκ οἶδ'· ἐγὼ δ' ἐκείνον ὀρέξωδῶ πάνν.

ΧΡΕΜΤΛΟΣ.

Ἀληθες, ὦ δειλότατε πάντων δαιμόνων;

Οἷε γὰρ εἶναι τὴν Διὸς τυραννίδα,
Καὶ τοὺς κεραυνοὺς ἄξιους τριωβόλου,
Ἐὰν ἀναβλέψῃς σὺ κἂν μικρὸν χρόνον ;

ΠΛΟΥΤΟΣ.

Ἄ, μὴ λέγ', ὦ πονηρὲ, ταῦτ'.

ΧΡΕΜΤΛΟΣ.

5

Ἐχ' ἥσυχος.

Ἐγὼ γὰρ ἀποδείξω σε τοῦ Διὸς πολὺ
Μεῖζον δυνάμενον.

ΠΛΟΥΤΟΣ.

Ἐμὲ σύ ;

ΧΡΕΜΤΛΟΣ.

Νῆ τὸν οὐρανόν.

10

Αὐτίκα γὰρ ἄρχει διὰ τίν' ὁ Ζεὺς τῶν θεῶν ;

ΚΑΡΙΩΝ.

Διὰ τὰργύριον· πλεῖστον γάρ ἐστ' αὐτῷ.

ΧΡΕΜΤΛΟΣ.

Φέρε,

Τίς οὖν ὁ παρέχων ἐστὶν αὐτῷ τοῦθ' ;

ΚΑΡΙΩΝ.

Ὅδι.

ΧΡΕΜΤΛΟΣ.

15

Θύουσι δ' αὐτῷ διὰ τίν' ; οὐ διὰ τουτονί ;

ΚΑΡΙΩΝ.

Καὶ νῆ Δι' εὐχονται γε πλουτεῖν ἄντικρυς.

ΧΡΕΜΤΛΟΣ.

Οὐκουν ὅδ' ἐστὶν αἷτιος, καὶ ῥαδίως

Παύσει' ἂν, εἰ βούλοιτο, ταῦθ' ;

ΠΛΟΥΤΟΣ.

Ὅτιν' τί δή ;

ΧΡΕΜΤΛΟΣ.

20

Ὅτι οὐδ' ἂν εἷς θύσειεν ἀνθρώπων ἔτι,

Οὐ βούν ἂν, οὐχὶ ψαιστόν, οὐκ ἄλλ' οὐδὲ ἕν,

Μὴ βουλομένου σοῦ.

ΠΛΟΥΤΟΣ

Πῶς ;

ΧΡΕΜΤΛΟΣ.

Ὅπως ; οὐκ ἔσθ' ὅπως
 Ὡνήσεται δήπουθεν, ἣν σὺ μὴ παρὼν
 Αὐτὸς διδῶς τ' ἀργύριον, ὥστε τοῦ Διὸς
 Τὴν δύναμιν, ἣν λυπῇ τι, καταλύσεις μόνος.

ΠΛΟΤΤΟΣ.

Τί λέγεις ; δι' ἐμὲ θύουσιν αὐτῷ ;

5

ΧΡΕΜΤΛΟΣ.

Φήμ' ἐγώ.

Καὶ νῆ Δί' εὔ τί γ' ἔστι λαμπρὸν καὶ καλὸν
 Ἡ χάριεν ἀνθρώποισι, διὰ σὲ γίγνεται.
 Ἀπαντα τῷ πλουτεῖν γάρ ἐσθ' ὑπήκοα.

ΚΑΡΙΩΝ.

Ἐγωγέ τοι διὰ μικρὸν ἀργυρίδιον
 Δοῦλος γεγένημαι, διὰ τὸ μὴ πλουτεῖν ἴσως.

10

ΧΡΕΜΤΛΟΣ.

Τέχνη δὲ πᾶσαι διὰ σὲ καὶ σοφίσματα,
 Ἐν τοῖσιν ἀνθρώποισιν ἐσθ' εὐρημένα.
 Ὅ μὲν γὰρ αὐτῶν σκυτοτομεῖ καθήμενος,
 Ἐτερος δὲ χαλκεύει τις, ὃ δὲ τεκταίνεται.
 Ὅ δὲ χρυσοχοεῖ γε, χρυσίον παρὰ σοῦ λαβὼν,
 Ὅ δὲ λωποδυτεῖ γε νῆ Δί', ὃ δὲ τοιχωρυχεῖ,
 Ὅ δὲ γναφεύει γ', ὃ δὲ γε πλύνει κώδια,
 Ὅ δὲ βυρσοδεφεῖ γ', ὃ δὲ γε πωλεῖ κρόμμνα.

15

ΠΛΟΤΤΟΣ.

Οἷμοι τάλας, ταυτί μ' ἐλάνθανεν πάλοι,

20

ΚΑΡΙΩΝ.

Μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾷ ;
 Ἐκκλησία δ' οὐχὶ διὰ τοῦτον γίγνεται ;
 Τί δέ ; τὰς τριήρεις οὐ σὺ πληροῖς ; εἰπ' ἐμοί.
 Τὸ δ' ἐν Κορίνθῳ ξενικὸν οἶχ οὗτος τρέφει ;
 Ὅ Πάμφιλος δ' οὐχὶ διὰ τοῦτον κλαύσεται ;
 Ὅ Βελονοπώλης δ' οὐχὶ μετὰ τοῦ Παμφίλου ;
 Φιλέπιος δ' οὐχ' ἔνεκα σοῦ μύθους λέγει ;
 Ἡ Ξυμμαχία δ' οὐ διὰ σὲ τοῖς Αἰγυπτίοις ;
 Ὅ Τιμοθέου δὲ πύργος

25

ΧΡΕΜΤΛΟΣ.

Ἐμπέσοι γέ σοι.

Τὰ δὲ πράγματ' οὐχὶ διὰ σὲ πάντα πράττεται ;
Μονώτατος γὰρ εἶ σὺ πάντων αἴτιον,
Καὶ τῶν κακῶν, καὶ τῶν ἀγαθῶν, εὖ ἴσθ' ὅτι.

ΚΑΡΙΩΝ.

5 Κρατοῦσι γοῦν κὰν τοῖς πολέμοις ἐκάστοτε,
Ἐφ' οἷς ἂν οὗτος ἐπικαθέξεται μόνον.

ΠΛΟΥΤΟΣ.

Ἐγὼ τοσαῦτα δυνατός εἰμ' εἰς ὧν ποιεῖν ;

ΧΡΕΜΤΛΟΣ.

Καὶ ναὶ μὰ Δία τούτων γε πολλῶ πλείονα ·
Ἦστ' οὐδὲ μεστός σοῦ γέγον' οὐδεὶς πώποτε.
10 Τῶν μὲν γὰρ ἄλλων ἐστὶ πάντων πλησμονή ·
Ἐρωτος

ΚΑΡΙΩΝ.

Ἄρτων

ΧΡΕΜΤΛΟΣ.

Μουσικῆς

ΚΑΡΙΩΝ.

Τραγημάτων

ΧΡΕΜΤΛΟΣ.

15 Τιμῆς

ΚΑΡΙΩΝ.

Πλακούντων

ΧΡΕΜΤΛΟΣ.

Ἀνδραγαθίας

ΚΑΡΙΩΝ.

Ἰσχάδων

ΧΡΕΜΤΛΟΣ.

Φιλοτιμίας

ΚΑΡΙΩΝ.

20 Μάξης

ΧΡΕΜΤΛΟΣ.

Στρατηγίας

ΚΑΡΙΩΝ.

Φακῆς.

ΧΡΕΜΤΛΟΣ.

Σοῦ δ' ἐγένετ' οὐδείς μεστός οὐδεπώποτε.
 Ἄλλ' ἦν τάλαντά τις λάβῃ τριακαίδεκα,
 Πολὺ μᾶλλον ἐπιθυμεῖ λαβεῖν ἑκακίδεκα.
 Κἂν ταῦτ' ἀνύσῃται, τετταράκοντα βούλεται,
 Ἥ φησιν οὐ βιωτὸν αὐτῷ τὸν βίον.

5

ΠΛΟΤΤΟΣ.

Εὖ τοι λέγειν ἔμοιγε φαίνεσθον πάννυ·
 Πλὴν ἔνι μόνον δέδοικα,

ΧΡΕΜΤΛΟΣ.

Φράζε τοῦ πέρι.

ΠΛΟΤΤΟΣ.

Ὅπως ἐγὼ τὴν δύναμιν ἦν ὑμεῖς φατέ
 ἔχειν με, ταύτης δεσπότης γενήσομαι.

10

ΧΡΕΜΤΛΟΣ.

Νῆ τὸν Δί'· ἀλλὰ καὶ λέγουσι πάντες ὥς
 Δειλότατόν ἐσθ' ὁ πλοῦτος.

ΠΛΟΤΤΟΣ.

Ἥμισι', ἀλλὰ με

Τοιχωρύχος τις διέβαλ'. Εἰσδύς γὰρ ποτε
 Οὐκ εἶχεν εἰς τὴν οἰκίαν οὐδὲν λαβεῖν,
 Εὐρὼν ἀπαξάπαντα κατακεκλεισμένα·
 Ἐτ' ὠνόμασέ μου τὴν πρόνοιαν δειλίαν.

15

ΧΡΕΜΤΛΟΣ.

Μὴ νῦν μελέτω σοι μηδέν· ὥς, ἐὰν γένη
 Ἄνῃρ πρόθυμος αὐτὸς εἰς τὰ πράγματα,
 Βλέποντ' ἀποδείξω σ' ὀξύτερον τοῦ Λυγκίως.

20

ΠΛΟΤΤΟΣ.

Πῶς οὖν δυνήσει τοῦτο δρᾶσαι θνητὸς ἄν;

ΧΡΕΜΤΛΟΣ.

Ἐχω τιν' ἀγαθὴν ἐλπίδ' ἐξ ᾧν εἴπέ μοι
 Ὁ Φοῖβος αὐτὸς Πυθικὴν σείσας δάφνην.

ΠΛΟΤΤΟΣ.

Κἀκεῖνος οὖν σύνοιδε ταῦτα;

25

ΧΡΕΜΤΛΟΣ.

Φήμ' ἐγώ.

ΠΛΟΤΤΟΣ.

Ὅρατε.

ΧΡΕΜΤΛΟΣ.

Μὴ φρόντιζε μηδὲν, ὦγαθέ.

Ἐγὼ γάρ, εὖ τοῦτ' ἴσθι, καὶν δὴ μ' ἀποθανεῖν,

Ἄντὸς διαπράξω ταῦτα.

ΚΑΡΙΩΝ.

Καὶν βούλῃ γ', ἐγώ.

ΧΡΕΜΤΛΟΣ.

Πολλοὶ δ' ἔσονται χῆτεροι νῶν ξύμμαχοι,

Ὅσοις δικαίοις οὖσιν οὐκ ἦν ἄλφιστα.

ΠΛΟΤΤΟΣ.

Παπαῖ, πονηρούς γ' εἶπας ἡμῖν συμμαχούς.

ΧΡΕΜΤΛΟΣ.

Οὐκ, ἦν γε πλουτήσωσιν ἐξ ἀρχῆς πάλιν.

Ἄλλ' ἴθι σὺ μὲν ταχέως δραμὼν

ΚΑΡΙΩΝ.

Τί δρῶ ; λέγε.

ΧΡΕΜΤΛΟΣ.

Τοῖς ξυγγεώργους κάλεσον, εὐρήσεις δ' ἴσως

Ἐν τοῖς ἀγροῖς αὐτοὺς ταλαιπωρουμένους,

Ὅπως ἂν ἴσον ἕκαστος ἐνταυθὶ παρὼν

Ἡμῖν μετὰσχῃ τοῦδε τοῦ Πλούτου μέρος.

ΚΑΡΙΩΝ.

Καὶ δὴ βαδίζω · τουτοδὲ κρεάδιον

Τῶν ἐνδοθέν τις εἰσενεγκάτω λαβών.

ΧΡΕΜΤΛΟΣ.

Ἐμοὶ μελήσει τοῦτό γ' · ἀλλ' ἀνύσας τρέχε.

Σὺ δ', ὦ κράτιστε Πλοῦτε πάντων δαιμόνων,

Εἴσω μετ' ἐμοῦ δεῦρ' εἴσιθ' · ἡ γὰρ οἶκλα

Αὕτη ὅστιν ἦν δεῖ χρημάτων σε τήμερον

Μεστήν ποιῆσαι, καὶ δικαίως καδίκως.

ΠΛΟΤΤΟΣ.

Ἄλλ' ἄχθομαι μὲν εἰσιὼν νῆ τοὺς θεοὺς

Εἰς οἰκίαν ἐκάστοι' ἄλλοτριαν πάνυ ·
 Ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ πώποτε.
 Ἦν μὲν γὰρ ἐς φειδωλὸν εἰσελθὼν τύχῳ,
 Εὐθύς κατώρυξέν με κατὰ τῆς γῆς κάτω ·
 Κἂν τις προσέλθῃ χρηστὸς ἄνθρωπος φίλος
 Αἰτῶν λαβεῖν τι μικρὸν ἀργυρίδιον,
 Ἐξαρκὸς ἐστὶ μηδ' ἰδεῖν με πώποτε.
 Ἦν δ' ὡς παραπλήγ' ἄνθρωπον εἰσελθὼν τύχῳ,
 Γυμνὸς θύρας' ἐξέπεσον ἐν ἀκαρεῖ χρόνῳ.

5

ΧΡΕΜΤΛΟΣ.

Μετρίου γὰρ ἀνδρὸς οὐκ ἐπέτυχες πώποτε.
 Ἐγὼ δὲ τούτου τοῦ τρόπου πῶς εἰμ' αἶ.
 Καίρω τε γὰρ φειδόμενος ὡς οὐδεὶς ἀνὴρ
 Ἡάλιν τ' ἀναλῶν, ἥνικ' ἂν τούτου δέῃ.
 Ἀλλ' εἰσάωμεν, ὡς ἰδεῖν σε βούλομαι
 Καὶ τὴν γυναῖκα καὶ τὸν υἱὸν τὸν μόνον,
 Ὅν ἐγὼ φιλῶ μάλιστα μετὰ σέ.

10

15

ΠΛΟΤΤΟΣ.

Πείθομαι.

FROM MOSCHUS.

EPITAPH OF BION.

Αἰλινά μοι στοναχεῖτε νάπαι, καὶ Δώριον ὕδωρ,
 Καὶ ποταμοὶ κλαίετε τὸν ἡμερόεντα Βίωνα ·
 Νῦν φυτά μοι μύρεσθε, καὶ ἄλσκι νῦν γοᾶοισθε ·
 Ἀνθεα νῦν στυγνοῖσιν ἀποπνεῖοιτε κορύμβοις ·
 Νῦν ῥόδα φοινίσσεσθε τὰ πένθιμα, νῦν ἀνεμῶνα ·
 Νῦν, ὑάκινθε, λάλει τὰ σὰ γράμματα, καὶ πλεον αἶ, αἶ
 Βάμβαλε σοῖς πετάλοισι · καλὸς τέθνακε μελικτᾶς.

20

- Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Ἀδόνες, αἱ πυκινοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
 Νάμασι τοῖς Σικελοῖς ἀγγέilate τὰς Ἀρεθοῖσας,
 Ὅτι Βίων τέθνακεν ὁ βωκόλος, ὅτι σὺν αὐτῷ
 5 Καὶ τὸ μέλος τέθνακε, καὶ ὤλετο Δωρὶς αἰοιδά.
 Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Στυμόνιοι μύρεσθε παρ' ὕδασιν αἶλινα κύκνοι,
 Καὶ γοεροῖς στομάτεσσι μελίλυθε πένθιμον ᾠδάν,
 Οἷαν ὑμετέροισι ποτὲ χεῖλεσι γῆρυν ἄειδεν.
 10 Εἶπατε δ' αὖ κώραις Οἰαγρίσιν, εἶπατε πάσαις
 Βιστονίαις Νύμφαισιν, ἀπώλετο Δωρίος Ὁρφεύς.
 Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Κεῖνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὐκέτι μέλπει,
 Οὐκέτ' ἐρημαῖησιν ὑπὸ δρυὸν ἡμενος ἄδει.
 15 Ἀλλὰ παρὰ Πλουτῆϊ μέλος λαθαῖον ἄειδει.
 Ὡρεα δ' ἐστὶν ἄφωνα, καὶ αἱ βόες, αἱ ποτὶ ταύροις
 Πλασδόμεναι, γοῶντι, καὶ οὐκ ἐθέλοντι νέμεσθαι.
 Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Σεῖο, Βίων, ἔκλαυσε ταχὺν μόρον αὐτὸς Ἀπόλλων,
 20 Καὶ Σάτυροι μύροντο, μελάγχλαινοί τε Πρῆλοι.
 Καὶ Πᾶνες στοναχεῦντι τὸ σὸν μέλος· αἱ τε καθ' ὕλαν
 Κρανίδες ὠδύραντο, καὶ ὕδατα δάκρυα γέντο.
 Ἀχὼ δ' ἐν πέτρῃσιν ὀδύρεται, ὅτι σιωπῆς,
 Κούκετι μιμεῖται τὰ σὰ χεῖλεα· σῶ δ' ἐπ' ὀλέθρῳ
 25 Δένδρεα καρπὸν ἔριψε, τὰ δ' ἄνθεα πάντ' ἐμαράνθη.
 Μάλων οὐκ ἔρῃευσε καλὸν γλάγος, οὐ μέλι σίμβλων,
 Κάιθανε δ' ἐν καρῷ, λυπεύμενον· οὐκέτι γὰρ δεῖ,
 Τῷ μέλιτος τῷ σῶ τεθνακότος, αὐτὸ τραγᾶσθαι.
 Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 30 Οὐ τόσοι εἰναλλοῖσι παρ' ἄοσι μύρατο δελφῖν,
 Οὐδὲ τόσοι ποκ' αἶσεν ἐν σκοπέλοις ἀηδῶν,
 Οὐδὲ τόσοι θρήνησεν ἄν' ὥρεα μακρὰ χελιδῶν,
 Ἀλκυόνος δ' οὐ τόσοι ἐπ' ἄλγεσιν ἴαχε Κηϋξ.
 Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 35 Οὐδὲ τόσοι γλαυκοῖς ἐν κύμασι Κηρύλος ἄδει,
 Οὐ τόσοι ἀφίοισιν ἐν ἄγκισι παῖδα τὸν Δοῦς.

Ἰπτάμενος περὶ σᾶμα, κινύρατο Μέμνονος ὄρνις,
 Ὅσσον ἀποφθιμένοιο κατωδύραντο Βίωνος.
 Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Ἀδονίδες, πᾶσαι τε χελιδόνες, ἅς ποκ' ἔτερπεν,
 Ἄς λαλέειν ἐδίδασκε, καθεσδόμεναι ποτὶ πρόμοις, 5
 Ἀντίον ἀλλαλαῖσιν ἐκώκουν· αἱ δ' ὑπεφώνευν
 Ὅρνιθες· λυπεῖσθε, πελειάδες, αἴλινα χ' ὑμεῖς.
 Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Τίς ποτὶ σῇ σύριγγι μελίζεται, ὃ τριπόθате;
 Τίς δ' ἐπὶ σοῖς καλάμοις θησεὶ στόμα; τίς θρασὺς οὕτως; 10
 Εἰσέτι γὰρ πνέει τὰ σὰ χεῖλα καὶ τὸ σὸν ἄσθμα.
 Ἀχὼ δ' ἐν δονάκεσσι τεῆς ἔτι βόσκει' αἰοιδᾷς.
 Πανὶ φέρω τὸ μέλιγμα· τίχ' ἂν κακείνος ἐρεῖσαι
 Τὸ στόμα δειμαῖνοι, μὴ δεύτερα σείο φέρηται.
 Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 15
 Κλαίει καὶ Γαλάτεια τὸ σὸν μέλος, ἂν ποκ' ἔτερπες
 Ἐσδομένην περὶ σείο παρ' αἰόνησαι θαλάσσας.
 Οὐ γὰρ ἴσον Κύνκλωπι μελίσδεο· τὸν μὲν ἐφευγεν
 Ἄ καλὰ Γαλάτεια, σὲ δ' ἄδιον ἔβλεπεν ἄλμας.
 Καὶ νῦν λασαμένα τῷ κύματος ἐν ψαμάθοισιν 20
 Ἐσδετ' ἐρημναίαισι, βόας δ' ἔτι σείο νομεύει.
 Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 Πάντα τοι, ὦ βῶτα, ξυγκάτιθαι δῶρα τὰ Μοισᾶν,
 Καὶ στυγνοὶ περὶ σᾶμα τέον κλαλοῦσιν Ἐρωτες.
 Ἄ Κύπρις φιλέει σε πολὺ πλέον, ἢ τὸ φίλαμα, 25
 Τὸ πρόαν τὸν Ἀδωνιν ἀποθνήσκοντα φίλασε.
 Τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος,
 Τοῦτο, Μέλη, νῖον ἄλγος· ἀπώλειτο πρᾶν τοι Ὀμηρος,
 Τῇγρο τὸ Καλλιόπας γλυκερὸν στόμα, καὶ σε λέγοντι
 Μύρεσθαι καλὸν νῖα πολυκλαύστοισι ρεέθροισι, 30
 Πᾶσαν δ' ἐπλησας φωνᾶς ἅλα· νῦν πάλιν ἄλλον
 Τῆεα δακρύνεις, καινῷ δ' ἐπὶ πένθει τάκη.
 Ἀμφοτέροισι παγαῖς πεφιλαμένοι· ὅς μιν ἔπινε
 Παγαυίδος κράνας, ὃ δ' ἔχεν πόμα τᾶς Ἀρεθούσας·
 Χῶ μιν Τυνδαρείοιο καλὰν ἔεισε θύγατρα, 35
 Καὶ Θετιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μενέλαον·

Κείνος δ' οὐ πολέμως, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,
Καὶ βώτας ἐλίγαινε, καὶ αἰείδων ἐνόμεινε,
Καὶ σύριγγας ἔτευχε, καὶ ἀδεία πόρτιν ἄμελγε.

Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.
5 Πᾶσα, Βίων, θρηγῆ σε κλυτὴ πόλις, αὔτεα πάντα.
Ἄσκρα μὲν γοᾷ σε πολὺ πλεόν Ἑσιόδοιο.
Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες ἴλαι.
Οὐ τόσον Ἀλκαίῳ πέρι μύρατο Λέσβος ἐραννά.
Οὐδὲ τόσον τὸν αἰοιδὸν ἐμύρατο Κήιον ἄστυ.
10 Σὲ πλεόν Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σαπφοῦς
Εἰσέτι σεῦ τὸ μέλιγμα κινύρεται ἡ Μιτυλάνα.

Πάντες ὅσοις καπυρὸν τέλεθαι στόμα, βωκολιασται
Ἐκ Μοισᾶν, σέο πότμον ἀνακλαίοντι θανόντος.
Κλαίει Σικελίδας τὸ Σάμου κλέος· ἐν δὲ Κύδωσιν,
15 Ὅ πρὶν μειδιόωντι σὺν ὄμματι φαιδρὸς ἰδέσθαι,
Δάκρυα νῦν Λυκίδας κλαίων χεῖ· ἐν τε πολίταις
Τριπίπιδαις ποταμῷ θρηγῆ παρ' Ἀλεντι Φιλητᾶς.
Ἐν δὲ Συρακοσίοισι Θεόκριτος· αὐτὰρ ἐγὼ τοι
Αὔσονικᾶς ὀδύνας μέλπω μέλος, οὐ ξένος ὦδάς
20 Βωκολικᾶς, ἀλλ' ἂν τ' ἐδιδάξαιο σείο μαθητᾶς,
Κλαρονόμος Μώσας τᾶς Δωρίδος· ἄμμε γεραίρων
Ἄλλοις μὲν τεὸν ὄλβον, ἐμοὶ δ' ἀπέλειπες αἰοιδάν.

Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.
Αἱ αἶ, ταὶ μαλάχαι μὲν ἐπὶ ἀνὰ καπὸν ὀλῶνται,
25 Ἡ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὐλὸν ἀνηθον,
Ὅστερον αὖ ζῶοντι, καὶ εἰς ἔτος ἄλλο φύοντι.
Ἄμμες δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
Ὅπποτε πρῶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλῃ
Εὐδομες εὐ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.
30 Καὶ σὺ μὲν ἐν σιγῇ πεπυκασμένος ἔσσει ἐν γῇ.
Ταῖς Νύμφαισι δ' ἔδοξεν αἰεὶ τὸν βάτραχον ἄδειν.
Τῷ δ' ἐγὼ οὐ φθονέοιμι· τὸ γὰρ μέλος οὐ καλὸν ἄδει.

Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.
Φάρμακον ἦλθε, Βίων, ποτὶ σὸν στόμα, φάρμακον εἴλκες.
36 Πῶς τευ τοῖς χεῖλεσσι ποτίδραμε, κοινὴ ἐγλυκάνθη;
Τίς δὲ βροτὸς τοσσοῦτον ἀνάμερος, ἢ κεράσαι τοι

Ἦ δοῦναι λαλέοντι τὸ φάρμακον ; ἔκφυγεν ᾧδάν.

Ἄρχετε Σικελικαὶ τῷ πένθειος, ἄρχετε Μοῖσαι.

Ἀλλὰ δίκαιον κίχεται πάντας · ἐγὼ δ' ἐπὶ πένθει τῷδε
Δακρυχέων τεὸν οἶτον ὀδύρομαι · εἰ δυνάμαν δέ,

Ὡς Ὀρφεὺς καταβάς ποτὶ Τάρταρον, ὥς ποτ' Ὀδυσσεύς, 5

Ὡς πάρος Ἀλκείδας, καὶ γὰρ τάχ' ἂν ἐς δόμον ἦλθον
Πλουτέος, ὥς κεν ἴδοιμι, καὶ, εἰ Πλουτῇ μελίσθεις,

Ὡς ἂν ἀκουσάιμαν, τί μελίσθεται · ἀλλ' ἐπὶ Κώρῃ
Σικελικόν τι λίγαινε, καὶ ἀδύ τι βωκολιάσδεν.

Σικελικὰ κάκκεια ἐν Αἰτναίοισιν ἔπαιξεν

10

Ἄγχεσι, καὶ μέλος οἶδε τὸ Δώριον · οὐκ ἀγέραςτος

Ἐσσεῖτ' ἂ μολπά · χ' ὥς Ὀρφεῖ πρόσθεν ἔδωκεν

Ἀδεία φορμίσσοντι παλίσσυντον Εὐρυδίκειαν,

Καὶ σέ, Βίων πεμπεῖ τοῖς ὥρεσιν · εἰ δέ τι κήγων

Συρίσδων δυνάμαν, παρὰ Πλουτῇ καὶ τὸς ἄειδον.

15

NOTES.

NOTES.

. In the following Notes, by the abbreviation Gr. §, followed by numbers, reference is made to the second edition of Sophocles's "Greek Grammar."

FABLES OF ÆSOP.

A few circumstances only are known respecting the life of Æsop. According to the most probable accounts, he was a native of Phrygia, and lived about the middle of the sixth century before Christ. He was born a slave, and, after passing through the hands of several owners, was finally set at liberty by his last master, Iadmon of Samos. Soon after his manumission he travelled through various countries, and became a celebrated teacher of practical morality, by the fables which he composed from time to time. Attracted by the fabulist's renown, Cræsus, the munificent king of Lydia, invited him to his court, and entertained him there with every mark of respect and honor. It is said that he was present when the king exhibited his treasures to Solon, the great Athenian lawgiver, who, far from being dazzled by the pompous display, sought to convince the monarch that the true happiness of man consisted, not in treasures of gold, but in virtue. The king being displeased with the independence of the philosopher, Æsop took a private opportunity to say to Solon, that "one should discourse with kings either not at all, or in the manner most agreeable to them." Solon replied, "One should discourse with kings either not at all, or in the manner most agreeable to truth."

Æsop was at length sent to Delphi with an offering by Cræsus, and during the embassy composed the fable of the Log, which the priests applied to themselves. In revenge for the affront of this supposed piece of satire, they condemned him to death, and precipitated him from the mountain called Hyampeia.

Æsop is repeatedly mentioned by ancient authors, as a writer of fables; but whether any have been preserved in the form which he gave to them, is more than doubtful. It is probable that the substance of many of his fables is to be found in those which pass under his name, but that the language, with which they are now clothed, is to be attributed to periods long subsequent to Æsop's age.

The following view is translated from Coray's modern Greek introduction to his edition of Æsop.

"It is probable, as others have judged, that Æsop wrote nothing

whatever. The very nature of fables is sufficient to secure narrators by the living voice alone. Compositions of every other species, if they are not reduced to writing, are easily obliterated by time, which pays no reverence even to written documents. But fables, passing from mouth to mouth, and continuing through many generations of men, if they do not preserve the same expressions that were used by the first composer, yet most probably preserve to a great extent the same ideas.

"But, even if it were proved that Æsop wrote fables, it is undeniable that those which are known to us at the present day are no longer the same that were written by him. As every author has a peculiar character of style, so every definite period of time is marked by its own peculiarities of language. Æsop lived at the time when Alcæus, Sappho, Solon, Mimnermus, Stesichorus, Theognis, and other similar poets, flourished; we are enabled to judge, from the character of their style, without the danger of mistake, that the character of Æsop's Fables, whether they were in verse or prose, must necessarily have borne some relation and resemblance to those writers, and have differed from the barbaric texture of the fables now existing, as much as the day differs from the night."

These fables were undoubtedly written when the Greek language had greatly degenerated from the purity and strength which belonged to it in the time referred to by Coray, in the above passage; still many of them are expressed with great simplicity and point, and taken together they contain no unimportant treasures of the wit and wisdom of antiquity.

Page. Line.

- 1 1. ἀλώπηξ, g. ικος. See Gr. § 36. 2. (7). — διασπίνη, 1. a. m. from διασπίναι. — λιώντα, from λίων. Gr. § 35. 2.
2. αὐτῇ, dative. Gr. § 195. 1. — συνήνησι, from συναντάω, 1. aor. act. — τὸ μὲν πρῶτον, at first indeed. The phrase is adverbial. See Buttmann's Smaller Grammar, § 125. Rem. 5. — ἐφοβήθη, 1. aor. pass. of φοβίω, to frighten, pass. to be frightened, to fear.
- 2, 3. ὡς μικροῦ καὶ ἁποθανῶν, as almost to die. For the construction of ὡς, see Gr. § 220. 1. Note 3. § 181. 1.
4. ἐκ τρίτου, the third time. Gr. § 138. 1.
5. αὐτοῦ, governed by κατιθ. Gr. § 182. — κατιδάρρην, 1. aor. act. from καταδάρρην, compounded of κατὰ and δάρρην. — προσιλοῦσα, 2. aor. fem. part. from προσίρχομαι. Gr. § 118, Anomalous Verbs, under ἵρχομαι. — διαλιχθήναι, 1. aor. pass. inf. from διαλέγωμαι.
6. παγίδι from παγίς, gen. ἰδος. — ληφθεῖσα, 1. aor. pass. from λαμβάνω. — ἀποκοπίσης, 2. aor. pass. part. gen. sing. fem. from ἀποκόπτω, case absolute. Gr. § 192.
7. διδράσκει, 2. aor. act. of διαδιδράσκω. Gr. § 118, under διδράσκω. — ἴγνων, 2. aor. of γινώσκω. Gr. § 118.
8. νοιδιτῆσαι, 1. aor. inf. from νοιδιτίω, conjugated like φιλίω. Gr. § 116.

10. *παρῆναι*, imp. from *παραινῖω*, compounded of *παρὰ* and *αἰνῖω*. For the 1 augment, see Gr. § 80. 3.

11. *προσηρπημένον*, perf. pass. from *προσαρτάνω*. — *Ἰστολαβεῦσα*, 2. aor. act. part. from *ὑπολαμβάνω*. Gr. § 118, under *λαμβάνω*.

12. *ὦ αὖτη, ὦ θέου*. The demonstrative pronoun is often used, as here, in calling to a person, but generally with an expression of anger, contempt, or irony, as *ὦ αὐτοί*, *O fellow!* or *Here, fellow!* — *συνίφριν*, from *συμφίρω*, to happen. — *ὅν κ' ἂν . . . συνιβούλους*, you would not have advised.

14. *ἡμφισβήτουν*, imp. act. from *ἡμφισβητῖω*.

15. *προκοδείλου*, gen. absol. Gr. § 192. — *ὑπερήφανα*, Gr. § 138. 1.

16. *διξιόντες*, from *δίξιμι*. See *ἰμι*, to go, Gr. § 118. — *γυμνασιαρχηκότων*, perf. part. act. from *γυμνασιαρχῖω*, to preside over gymnastics.

17. *ὦ τὰν, ὦ φίλον*.

18. *φαίνῃ*, 2. pers. sing. mid. pres. from *φαίνω*.

1. *ἐπὶ τῆς οἰκίας*, about the house. — *πῖρδις*, acc. of *πῖρδιξ*.

2. *ἔφηκε*, 1. aor. act. from *ἐφήμι*. See Gr. § 118, under *ἦμι*.

3. *ἡθύμει*, imp. from *ἄθυμι*.

5. *ἰώρακε*, perf. from *ἰράω*. Gr. § 80, note 3; also § 118, under *ἰράω*. — *λύπης ἀπολυθῖς*. Gr. § 180. 2; § 206. 3.

6. *ἀπολυθῖς*, 1. aor. pass. part. from *ἀπολύω*. — *ἀπὸ τοῦ νῦν*, from henceforth. — *λυπήσομαι*, 1. fut. mid. from *λυπῶ*.

7. *μαχομένους ἀλλήλοις*, fighting with each other. Gr. § 195. 1.

9. *παῖδες . . . λαβῖν*. Gr. 158. 1. — *προσκαλισάμενος*, 1. aor. mid. part. of *προσκαλῖν*.

11. *μοι*, Gr. § 206. 2. — *κίερονται*, perf. pass. 3d pers. sing. from *κρύπτω*. For the construction of the neuter plural, see Gr. § 157. 2. — *ζητήσαντες*, 1. aor. act. part. from *ζητῖω*.

12. *ἰυρήσεται*, 1. fut. act. from *ἰυρίσκω*. Gr. § 118. — *οἰηθῆναι*, 1. aor. part. from *οἶμαι*.

13. *κατορνεύχθαι*, perf. inf. pass. from *κατορνεύσω*, compounded of *κατὰ* and *ορνεύσω*. For the augment, see Gr. § 81.

14. *κατίσκαψαν*, 1. aor. act. from *κατασκάπτω*. — *περίτυχεν*, 2. aor. from *περιτυγχάνω*. See under *τυγχάνω*, Gr. § 118, *ἠπασαυρῶ*, Gr. 195. 1.

15. *σκαφῖσα*, 2. aor. pass. part. from *σκάπτω*.

16. *ἀποθανόντες*, 2. aor. act. part. from *ἀποθνήσκω*. Gr. § 118, under *θνήσκω*.

18. *οἶνον ἀπίχιστο*, imp. mid. from *ἀπίχω*. Gr. § 118, under *ἔχω*. For the construction, see Gr. § 180. 1. — *ἐχεῖτο*, imperf. from *χεράμαι*. Gr. § 118. — *ἰσιθνήκει*, plup. from *θνήσκω*. For the construction of *κλυστοῦρεν*, see Gr. 198. N. 1.

19. *τῶν δὲ παρόντων . . . τις*, one of those present. Gr. § 177.

21. *ἡδύνατο*, imp. from *δύναμαι*. Gr. § 78. N. 1, and § 118, under *δύναμαι*.

- 2 22. *ἱσαύτως*, genitive from *ἱσαυλῖς*. Gr. § 43. 3. — *ἱπιδραμόντος*, 2. aor. part. from *ἱπιδρέχω*. Gr. § 118, under *τρέχω*.
 23. *βρῦμα μίλλοντες θύσειν αὐτόν*, about to kill him for food. Gr. § 166.
 25. *ἀναμίνης*, 1. aor. subj. act. from *ἀναμίνω*. Gr. § 104. 2.
- 3 1. *πιμειλίστιρος*, comp. degree from *πιμειλῆς*. Gr. § 57. 4.
 2. *πειθεῖς*, 1. aor. pass. part. from *πειθω*.
 3. *ἱπανιθῶν*, 2. aor. part. from *ἱπανέρχομαι*, having returned again.
 4, 5. *ὑπομνησκων αὐτὸν τῶν συνθηκῶν*, reminding him of the compact. Gr. § 182. N. 2.
 8. *βατράχου*, genitive, governed by *ἀκούσας*. Gr. § 179. 1. — *ἱστράφη*, 2. aor. pass. from *ἱστρίφω*.
 14. *ἀναπισσταμίναι*, perf. pass. part. from *ἀναπιστάννυμι*, forced open. — *ἀφηρεμίναι*, perf. pass. part. from *ἀφαιρίω*, taken away, stolen.
 15. *ἦι*, imperfect from *ἵμι*. Gr. § 118.
 16. *προιδίναι*, infin. Gr. § 118, under *ΕΙΔΩ*.
 17. *προμαντιύου*, imp. 2d pers. sing. from *προμαντιύομαι*.
 18. *ὑπηρετούμενος*, from *ὑπηρετίω*, *κησυχῶ*. Gr. § 196. 2.
 19. *ᾧσσι . . . ἀπιμπληθῆναι*. Gr. § 220. 1.
 21. *περῶναι*, 1. aor. pass. inf. from *πιπρέσσω*. Gr. § 118.
 24. *χίρωνα τῶν προτέρων*. Gr. § 186. 1.
 26. *αἶμαι*. Gr. § 196. 5.
 27. *κατεργάσεται*, will work up.
- 4 2. *δομῆς*, Gr. § 181. 2. § 206. 3. — *πιπλήρωμαι*, perf. pass. from *πληρόω*.
 5. *ιστέρησάι*, perf. pass. 2d pers. from *στρίω*. For the construction of genitive, see Gr. § 181. 2. § 206. 3.
 8. *κυῶν*, gen. pl. of *κύων*, governed by *ταχύτιρος*. Gr. § 186. — *πρὸς τοῦτοις*, in addition.
 14. *δουλίας πλίως*, full of cowardice. Gr. § 181. 1. — *πλίως*, Attic for *πλίος*. Gr. § 50.
 16. *ἶναι θανύν*. Gr. § 159. 2.
 17. *κυρώσαντις*, 1. aor. part. act. from *κυρέω*. — *κατὰ ταῦτόν*, together.
 18. *ἱμπιστούμενοι*, 2. fut. mid. part. from *ἱμπίστω*. Gr. § 118, under *πίπτω*. — *ἀποσπινγνόμενοι*, 2. fut. passive from *ἀποσπίνγω*. Gr. § 111. 2.
 19. *κύκλῳ τῆς λίμνης*, round the lake or pond.
 20. *κτύπον*. Gr. § 179. N. 1. — *ἥεθοντο*, 2. aor. mid. from *ἁεθάνομαι*. Gr. § 118.
 21. *ἀγχιούστιρος*, comp. from *ἀγχιόος*, yours.
 22. *διαπράξεισθε*, 1. aor. subj. mid. from *διαπράσσω*.
 24. *αἰτοῦ ἰδυῖτε*, requested of the eagle. Gr. § 181. 1.
 25. *πύρρῳ . . . τῆς φύσεως*. Gr. § 188. 2.
 26. *δουξί*, dat. pl. from *δουξ*. For the construction, see Gr. § 198.
- 5 1. *ἀφῆκιν*, from *ἀφίημι*. Gr. § 118. under *ἵημι*.
 2. *συντερίβη*, 2. aor. pass. from *συντερίβω*.

5

3. *πάθους*, from *πάθος*, here, *fault or failing*.
 5. *νεκροῦ δίκην*, like one dead; *δίκην* is properly governed by a preposition understood.
 6. *πολυάνθριον*, the place of burial. Literally, a place where many men are brought together; compounded of *πολύ*, and *άνη*.
 7. *ἀνανήθιιν*, to return to sobriety.
 9. *ὁ κέστων*. Gr. § 140. 3.
 14. *οὐκ ἠκαίδύθης*, have not been taught, that is, have become no better.
 15. *χείρων σουτοῦ*, literally, worse than yourself, that is, worse than you were before. — *εἰς ἔξιν . . . πάθους*, your failing having turned into a confirmed habit.
 19. *τῶν . . . ἀποβιβληκότων*, those who had lost; genitive absolute. Gr. § 192.

24. *λιυκάνας*, 1. aor. part. from *λιυκαίνω*, to whiten.
 24, 25. *ὥς . . . μεταληψόμενος*, that he too might share. The future participle is often used to signify the wish or intention to do a thing. — *διαίτης*, governed by *μεταληψόμενος*. Gr. § 178. 2.
 26. *ἐλαθόμενος*, 2. aor. m. part. from *ἐλαθάνω*, having forgotten himself.

27. *ἔηλασαν*, 1. aor. from *ἔξιλαύνω*. Gr. § 118, under *ἐλάυνω*.

1. *ἰκινόντις*, recognising.
 5. *ἰβηθήσμεν ἂν*, we would have helped you. — *ὁμῖν*. Gr. § 196. 2.
 8. *περιτυχόντες*, falling in with.
 9. *ἰπηρετημένοι*, perf. pass. part. from *ἰπαρετάω*, impending. — *παραδώσιν*, 1. f. inf. from *παραδίδωμι*, to betray.
 10. *αὐτῇ*. Gr. § 196. 4. — *τὸ ἐκίνδυνον*, neuter adjective, with a neuter article, used as a noun, safety. Gr. § 138. 2.

12. *παρισκιάσει*, contrived.
 16. *ἔρημον, χώραν* understood.
 17, 18. *τὸν λαβόντα . . . κλέπτην*, the thief who had taken the calf. — *εἰς θυσίαν*, for sacrifice.

25. *αὐτῆς τῶν λοιπῶν ὀρνίθων*, governed by *ὁμοίαν*. Gr. § 195. N. 1.
 1. *λαίμῃ*. Gr. § 195. 1. — *ἱσιπήγῃ*, plup. from *ἱσιπήγνυμι*.
 2. *ἱπιβαλοῦσα*, thrusting in.
 8. *παρεσχῶν*, governed by some word understood, as *αἰτοῦντις*, begging that he would bestow a king upon them.

10. *καταπλαγίντις τὸν ψόφον*, frightened at the noise, 1. aor. pass. part. from *καταπλήσσω*, the passive of which is sometimes used deponently as an active, and then it means to fear.

12. *τοσοῦτον καταφρονήσις*, such a pitch of contempt. Gr. § 177. 2.
 16. *ἀγανακτήσας κατ' αὐτῶν*, angry at them.
 22. *αὐτὸν ἀγαγὼν πρὸς τὸν μύλῳνα*, to lead him to the mill, that is, to take him away and set him to work in the mill.

25. *αἴγῃς*. Gr. § 157. N. 10.

6

7

- 8 2. *ινήλιτο, leaped among.*
 4. *ἐπυνθάνετο αὐτοῦ, inquired of him.* Gr. § 179. 1.
 5. *ὅτι καὶ γὰρ, &c. that even I should have been afraid of you.*
 7. *παμμειγλῆς, from παμμειγλῆς, very large. — αὐτοῦ περιγινίσθαι.*
 Gr. § 184. 1.
 8. *τιθυκίμαι φήσαι, saying that he had killed.*
 9. *κατακλιθίςτα καταγωνίσαι, to overcome him when reclining at the feast.*
 13. *οὐ μάτην ποίῳ, do not act without a reason.*
 17. *παρὰ καιρὸν ἐφθίσαν, appearing out of season.*
 19. *χιμῶνος ἐπιλαβερμένου, a storm having overtaken him.*
 23. *φθάσας ἀνίβη, ascended first.* Gr. § 222. 4.
 25. *ἑαυτὸν νεκρὸν προσποιεῖτο, pretended that he was dead.* Gr. § 166.
 27. *ἀναπνοὰς συνίχαι, he (the traveller) held his breath. — νεκροῦ.* Gr. § 179. 1.
 9 1. *ἀπαλλαγίσθης δι, that is, τῆς ἄρεστος understood, the bear having gone off.*
 2. *τεῷ λοιποῦ.* Gr. § 191. 1.

DIALOGUES OF LUCIAN.

Lucian was born at Samosata, a Syrian city, towards the end of the second century after Christ, and during the reign of the emperor Trajan. He was of humble origin, and devoted himself at first to statuary, under the direction of his uncle; but, failing in this, he went to Antioch, where he occupied himself with literature and forensic eloquence. He confined himself afterwards to literature, and became celebrated as a wit and a satirist. He was made procurator of the province of Egypt under Marcus Aurelius. He lived to a very advanced age, and wrote many works, chiefly in the form of dialogues. These works have been much and justly admired for their easy and happy wit, and the beauty and simplicity of their style. The ingenuity with which he ridicules the absurdities of pagan mythology, the impostures of pretended philosophers, and all the extravagances of ancient times, will secure to him for ever a high rank among humorous writers.

The language of Lucian, though it shows here and there some marks of the faults of his age, is generally very pure and simple, and not unfrequently worthy of the best days of Attic style.

DIAL. I. The dialogue between Prometheus and Jupiter is in ridicule of the ancient fable of Prometheus chained to the rock, which is a frequent theme of poetical allusion among the Greeks. Æschylus made it the subject of a tragedy. Prometheus was one of the Titans, according to the fable, the

son of Japetus and Clymene; and, when Jupiter had determined to destroy 9
the race of mortals, Prometheus prevented him by stealing fire from heaven
and teaching them the arts. To punish him for this offence, Jupiter had
him bound to a rock on mount Caucasus, where his liver was torn by a
vulture or eagle every day, and was renewed every night. Possessing the
gift of prophecy, he foresaw the fate of Jupiter, which was unknown to the god
himself. Jupiter was to be overthrown by a descendant of himself and Thetis.

5. δυνά. Gr. § 138. 1. — πίπειθα, from πάσχω. Gr. § 118.

6. ἔχεῖν, an impersonal verb, imperfect tense of χεῖν.

8. τὸ ἥπαρ, accusative. Gr. § 167.

10. ἃ μιν, accusative. Gr. § 167.

11. ὅσα πικελῇ κικαλυμμένα, an allusion to Prometheus having
cheated Jupiter. A bull was brought as an offering to the gods by men.
Prometheus cut it up, and made two heaps, one containing the flesh and the
entrails, the other the bones artfully concealed under the fat. Jupiter was de-
ceived, and chose the latter. For the construction of πικελῇ, see Gr. § 198.

13. τί χεῖ λέγειν; *what need to speak?* Gr. § 167. R.

15. χρόιον, accusative. Gr. § 168. 1. — προσηλωμένος, perf. pass. part.
from προσηλώ. — τὸν κάκιστα ὀνίων ἀπολούμενοι, literally, *the one of the*
birds that is about to perish most miserably, meaning, *this most villanous bird*.

16. ἦπαντι. Gr. § 198.

17. ἄν. Gr. § 151. 1. R. 1. τούτων is understood before ἄν. The ex-
pression is elliptical for τούτων ἃ σε δι᾽ παθίην.

21. καὶ τί πλίον ἔξω; *and what shall I gain?* literally, *what more shall*
I have?

22. διμῶν. Gr. § 181. 1.

2. αὐτῇ. Gr. § 195. 1.

3. τοῦτ', for τοῦτο. — τί δ' οὖν τὸ ἐπὶ τούτῳ; *and then what next?*

5. Μηδὲν, ὦ Ζεῦ, κοινωνήσης τῇ Νηρηίδι, *Have nothing to do, O Jupiter,*
with the Nereid. For the construction of Νηρηίδι, see Gr. § 195. 1.

6. ἴσα ἐργάσινταί σε. Gr. § 165.

9. ἡ μίξις αὐτῆς, *the connexion with her.*

11. χαιρέτω ταυγαροῦν ἡ Θέτις, *farewell then to Thetis.* — ἐπὶ τούτοις,
for these things.

DIAL. II. The dialogue between Jupiter and Mercury refers to the
fable of Io, the daughter of Inachus, who was metamorphosed by the jealous
Juno into a heifer.

16. τῇ, for τίνι. — ἐρόσῃ. Gr. § 198.

19. τοῦνομα, that is, τὸ ὄνομα, accusative. Gr. § 167.

22. Νίμειαν, Nemea, a town in Argolis.

23. τὴν δὲ Ἰὸ . . . Ἰσιν ποίησον, *and make Io, Isis.* Isis was an
Egyptian goddess.

10 DIAL. III. The dialogue between Apollo and Vulcan refers to the character of Mercury, the son of Maia, and his numerous tricks and thefts.

28. *τιχθῖν*, 1. aor. pass. part. from *τίκτω*. — *καὶ δηλοῖ . . . ἀποβησόμενον*, and shows already that he is going to turn out something very good.

11 1. *φῶ*. Gr. § 215. 4.

2. *Ἰαπετοῦ πρῶτον ἐστίν*, *ὅσον ἐπὶ τῇ πανουργίᾳ*; older than Japetus, as far as relates to roguery. Japetus was regarded by the Greeks as the father of all mankind.

6. *ἴνα μὴ ἑμαυτὸν λίσσω*, that I may not mention myself, that is, to say nothing of myself.

7. *ταῦτα*, accusative, governed by a verb understood, *did he do these things*.

11. *αὐτῶν*. Gr. § 177.

14. *Νὴ Δία*. Gr. § 171.

15. *ἔψω*, 1. fut. m. 2d pers. sing. from *ἔπτομαι*.

16, 17. *καθάπερ . . . κλιστικὴν*, as if he had practised the thieving art before he was born. *τίχνην* understood.

21. *ἴσα μεταξὺ ἰπαινόμενος*, then, while he was praised, or while being praised. Gr. § 222. N. 4.

23. *βαρέυτις*, comparative of *βαρὺς*, the meaning here is, too heavy.

31, 32. *ὥς καὶ ἐμὲ (καὶ ἐμὲ) αὐτῷ φθονεῖν . . . ἀσκούντα*, so that even I envied him, I, who had long practised playing the harp.

34. *κλίψων*, 1. fut. act. of *κλίπτω*, in order to steal. — *ἐκκλιθεῖν (καὶ ἐκκλῖναι)*, even from there.

35. *δύναμιν*. Gr. § 167.

12 3. *βαδισῶμαι*, 1. fut. m. from *βαδίζω*. Gr. § 114. N. 1.

DIAL. IV. The subject of this dialogue is the fabled birth of the full-grown and armed Minerva from the head of Jupiter.

9. *μου*. Gr. § 179. 1. — *μῆμνας*, perf. of *μαίνομαι*.

14. *μοι*. Gr. § 197. N. 4.

24. *ἰλελήθεις ἔχων*, you did not know that you had, — *ἰλελήθεις*, 2. plup. from *λαλᾷναι*. Gr. § 118.

26. *ἐν βραχεῖ*, in a short time. Gr. § 138. 1.

33. *ἀδυνάτων*. Gr. § 138. 1. and § 182.

DIAL. V. The subject of this dialogue is the deeds of Hercules and Æsculapius. Hercules, having put on the poisoned tunic of Nessus, had thrown himself on a burning pile which he had prepared on Mount Ceta, and perished. Æsculapius was the son of Apollo, and was distinguished for his knowledge of medicine. He was struck by the thunderbolt of Jupiter, for raising the dead. Lucian represents them as disputing for the precedence in heaven.

3. συμποσίον, gen. governed by ἀλλότρια. Gr. § 186. 2. 13
 5. μου, governed by προ in προκατακλίνεσθαι. Gr. § 227.
 10. Οἶτη, *Etia*, a mountain of Thessaly, on which Hercules burned himself.
 11. ὅτι μοι ἐνιδίξεις τὸ πῦρ; *that you reproach me with the fire.* Gr. § 196. 4.
 12. Οὐκ οὖν ἴσα καὶ ὅμοια βιβίωται ἡμῖν, *Life has not been passed by us upon an equality and alike.* For ἴσα καὶ ὅμοια, see Gr. § 124. 2. — βιβίωται, 3d pers. sing. perf. pass. from βίωω, used impersonally.
 15, 16. ἀνδράποισι . . . φαρμάκων. Gr. § 196. N. 3.
 16. ἰσιθήσιν. Gr. § 219. 1.
 18. σώματι. Gr. § 197. 2.
 20. Λυδία, in *Lydia*, a province of Asia, the queen of which, Omphale, made Hercules card wool, and beat him with her sandal.
 22. ἀλλ' οὐδὲ μιλαγχολήσας . . . γυναῖκα, *nor did I, in a fit of madness, kill my children and my wife.* The allusion is to the story of Hercules having killed his wife and children in a fit of madness.
 26. Παιήωνα, *Pæan* or *Pæon*, the epithet of Apollo, as the god of the healing art.
 27. κρανίον. Gr. § 167.

DIAL. VI. Lucian ridicules, in this dialogue, the boastfulness of Jupiter with regard to his own strength.

7. ἀκήκοας, 2. perf. from ἀκούω. Gr. § 118. 14
 12. φλυαρίας. Gr. § 187. 1.
 16, 17. Ποσειδῶν, 'Hep, 'AΘηᾶ, *Neptune, Juno, Minerva.*
 17. ἰπαναστάντις. Gr. § 137. 2.
 19. Βριάριον, *Briareus.*
 20. αὐτῷ κρανιῶ καὶ βροντῇ. Gr. § 199. N. 1.
 21. ἰτήμι μοι γιγᾶν, *it came upon me to laugh, that is, I could not help laughing.*

DIAL. VII. This dialogue represents Mercury as complaining to his mother of having so much to do.

26. Ἑρμῇ, vocative of Ἑρμῆς, the Greek name of Mercury. — μνηδίν. Gr. § 225. 1.
 27. Τί μὴ λίσγω, *why should I not say?* Gr. § 215. 4. — ὅς . . . ἴχω. Gr. § 157. N. 6.
 29. διαστρώσαντα, 1. aor. act. part. of διαστρώννμι.
 30. Διὶ, dative of Ζεύς, gen. Διός, the Greek name of Jupiter.
 2. τὸν νιόντην τοῦτον οἰνοχόον, *this newly bought cupbearer, literally, 15 winepourer, alluding to Ganymedes.*
 3. σκεπτός. Gr. § 191. 1. — ἄλλων. Gr. § 177. 1.

- 15 4. Πλούτωνι, dative of Πλούτων, *Pluto*.
 8. μιμερισμῖνον, *ιστί* understood, *it is assigned or apportioned me*. — Λήδας, gen. of Λήδα, *Leda*.
 9. ἐν ᾗδου, *in Hades*. Gr. § 203.
 10, 11. οἱ μὲν . . . υἱοὶ, *the sons of Alcmena and Semele*; the former was Hercules, and the latter Bacchus.
 12. ἐγὼ δὲ Μαίας, *but I, the son of Maia*. Gr. § 140. N. 5.
 13. ἀπὸ Σιδῶνος, *from Sidon*, a city of Phœnicia.
 14. ὅ, τι πρᾶτται ἡ παῖς, *how the damsel fares*. πρᾶτται often has the meaning of *do* in the phrase, *how do you do?*
 15. Ἀργεῖς, *Argos*, the capital of Argolia. — ἐπισκεψόμενον τὴν Δανάην, *to visit Danaë*.
 16. Βοιωτίαν, *Boeotia*.
 17. Ἀντιόπην, *Antiope*.

DIAL. VIII. According to the fable, Phaëton was the son of Apollo or the Sun. Having persuaded his father to let him drive his chariot for one day, he came near setting fire to heaven and earth by his want of skill. Jupiter, perceiving the confusion into which the horses were thrown, struck the rash youth from the chariot with his thunderbolt. This fable is ridiculed in the dialogue between Jupiter and the Sun.

24. τὰ . . . ἅπαντα, *all things on the earth*. Gr. § 140. 1.
 25. μισρακίῳ . . . ἄρμα, *having intrusted the chariot to a silly boy*. Gr. § 196. 4.
 26. πρόσγειος ἐνχθίς, *being brought near the earth*, the adjective has the force of an adverb. Gr. § 138. N. 1. — ἐνχθίς, 1. aor. part. from φέρω. Gr. § 118. — διαφθαεῖναι, 2. aor. inf. pass. from διαφθείρω.
 27. οὐδὲν . . . ξυντάραξεν, *there was nothing that he did not throw into confusion*. Gr. § 225. N.
 32, 33. πόθιν . . . κακόν; *for how could I have supposed there would have been so much mischief?*
 16 1. ὅσος . . . πρᾶγμα, *how much accuracy the thing required*. Gr. § 181. 1.
 2. οἵχεται πάντα, *all is gone, that is, to ruin*. Gr. § 157. 2.
 5. μετ' ἐλίγον, *after a little, or a little after*.
 6. ἐναντίον τοῦ δρόμου. Gr. § 177. 2.
 7. ἐγὼ δὲ . . . αὐτοῖς, *he had not the power of managing them*. For the construction of αὐτοῖς see Gr. § 198. N. 1.
 13. ὡς . . . ἡνιῶν, *how to have command of the reins*. ἡνιῶν is governed by ἡγεατῇ. Gr. § 185.
 14. ἐξέδην, agrees with ἰδὲν understood. For the construction see Gr. § 164.
 15. ἐπιβάς . . . πυρὸς, *mounting upon so much fire*. Gr. § 227.
 17. καταφρονήσαντες τοῦ μισρακίου, *despising the boy*. Gr. § 182.

19. ἔχιστο τῆς ἄντυγος, *clung to the chariot*. Gr. § 179. 1. 16
 22. ἦν . . . παρανομήσης, *if you commit a similar offence*.
 25. ἐπὶ τῇ Ἑριδανῷ, *by the Eridanus*, a river in Italy now called the Po.
 27. κατὰγι, 2. perf. of κατάνυμι. Gr. § 118, under ἄγνυμι, and § 209. N. 4.

DIAL. IX. The subject of this dialogue is the fable of Castor and Pollux, who were twin brothers, sons of Jupiter and Leda. Castor being killed, his brother besought Jupiter to restore him to life. Jupiter finally consented that they should live and die on alternate days, so that each day one was in heaven and the other in Hades.

31. Πολυδύκηs, the Greek name of Pollux.

1. Ὁ μὲν . . . ζυγγινίμενος, *he who was with us yesterday*. Gr. 17 § 140. 3.

6. Βίβρυκος Ἀμύνου, *Bebrycian Amycus*. Amycus was king of the Bebryces, and, when the Argonauts landed on his coast, he challenged them to box. The challenge was accepted by Pollux, and Amycus was slain. — Ἰάσονι, Jason, the leader of the Argonautic expedition.

10. τοῦ . . . ἡμίτομον, *the half of the egg*, alluding to the fable of Castor and Pollux being born of Leda's eggs.

17. ἐνίμαντο, *they divided between themselves*. Gr. § 207. 2.

19. ζυνετήν, from ζυνίημι.

20. πῶς γὰρ, *for how*, that is, *how can they see one another?*

22. Ἀσκληπιδίς, *Æsculapius*.

23. Ἀρτιμης, *Diana*.

DIAL. X. The subject of this dialogue is the story of Polyphemus, the Cyclops, being blinded by Ulysses, who with his companions visited the giant's cave, on his return from the Trojan war. The Cyclops was the son of Neptune.

1. Τὸ μὲν . . . ἐπικάλει, *at first he called himself Outis*, that is, *Nobody*.

2. Ὀδυσσεύς, gen. ὠς, the Greek name of Ulysses.

3. ἐξ Ἰλίου δ' ἀνίσταται, *he was sailing back from Troy*.

8. ἃ ἔφειρον δένδρον, *the tree which I brought*. Gr. § 151. R. 7.

17. σοι. Gr. § 197. N. 2. Πόσειδον, *Neptune*.

18. βαδὺν, ὕπνον understood. For the construction, see Gr. § 164. — ἔς . . . ἐξίθορις. Gr. § 157. N. 6.

21. ὡς . . . ἐξιώντα, *that I might better catch him as he went out*.

22. ἰσήμεν, imperf. act. 1st pers. sing. of ἰσήμεν.

29. ἔχοντο ἀπὸντες, *they went off*. Gr. § 222. N. 2.

30. ἠνίασι, 1. aor. act. of ἠνιάω.

- 18 33. τὰ γούν τῶν πλιόντων, *the affairs of people sailing, or of sailors.* Gr. § 176.

34. τὸ σώζουσιν ἀπολλύναι, *the saving and destroying of them.* Gr. § 221.

- 19 DIAL. XI. Proteus was a sea god, who possessed the art of prophecy. He was accustomed to refuse answers to questions put to him, and to escape by assuming various shapes. Menelaus was one of the Grecian leaders in the Trojan war.

3. ἀλλαγίης, 2. aor. pass. opt. from ἀλλάσσω.

6. Μὴ θαυμάσης, *do not marvel.* Gr. § 215. 5.

7. Εἶδον καὶ αὐτός, *I too saw it.* Gr. § 144. N. 2.

8. γοητείαν πρᾶγματι, *to apply some jugglery to the thing.* Gr. § 195. 2.

10. ἐπὶ ἱναργῶν, *with respect to things so manifest.*

11. οὐκ ἰδῆς, *did you not see with open eyes.* — ἀνοίγμινος, perf. pass. part. from ἀνοίγωμι or ἀνοίγω.

15. τὸ κάιν. Gr. § 221.

18. ᾧ οὗτος, *what this fish experiences, or what happens to this fish.*

24. ὡς ἄλκις, *that he may escape the notice of the fishermen.* Gr. § 163. 2.

26. πολλῶ. Gr. § 197. N. 3.

30. τὸν αὐτὸν γίγνεσθαι, *that the same person should become fire and water.* Gr. § 144. 3.

DIAL. XII. The subject of this dialogue is the story of Arion, who, having been compelled by the sailors to jump overboard, as he was returning home from Corinth, was taken up by dolphins and brought safely ashore.

- 20 1. Καὶ πάλαι ἱερόμισσι, *formerly too you brought Ino's child to the isthmus.* The allusion is to the story of Ino, the wife of Acamas, king of Thebes. She escaped from her husband's fury, and threw herself into the sea with Melicerta, her child.

3. ἀπὸ Σκιρωνίδων, *from the Scironides, that is, the Scironian rocks, so called from Sciron, a celebrated robber, who was accustomed to throw his victims from their summit.*

4. ἱξινήζω, 1. aor. m. 2d pers. sing. from ἱκνέχομαι.

5. αὐτῇ κιδάρῃ, *with his dress and harp.* Gr. § 199. N. 1. — οὐδὲ ἀπολλόμενον, *nor did you overlook him, perishing miserably by the sailors, that is, you did not let him be put to death by the sailors.*

8. καὶ αὐτοὶ, *we too.* Gr. § 144. N. 2.

9. Διονύσῃ, *Bacchus.*

10. δῖον μένον, *it being required only to subdue.* Gr. § 168. N. 2.

13. Περιάνδρῃ, *Periander, the tyrant of Corinth.* — ἔχαιρεν αὐτῇ, *was pleased with him.* Gr. § 198.

16. *Μέθυμναν, Methymna*, a city of Lesbos, and the native place of 20
Arion.

18. *ἐπὶ . . . ἐγίνοντο*, when they were in the midst of the *Ægean*.

19. *ἤκροάμην, I heard*, imp. mid. of *ἀκροάομαι*. — *παρὰν τῷ σκάφει*,
swimming near the ship. Gr. § 195. 1.

24. *ἀνατίμινος αὐτὸν*, placing him upon myself, or taking him on my back.

25. *Ταΐναρον, Tænarus*, a promontory of Laconia.

26. *ἰπαινῶ . . . φιλομουσίας*, I praise you on account of your love of
music. Gr. § 187. 1.

DIAL. XIII. The dialogue between Xanthus and the Sea refers to the
story told in the Iliad of Homer. The principal part of it is here repeated
by Xanthus himself. Xanthus was a river in the Trojan empire.

1. *Ἡφαίστος, Vulcan*. — *ἀπηνδράκωμαι*, perf. pass. from *ἀπανδράκω*. 21

4. *Διὰ . . . Θέτιδος*, on account of the son of *Thetis*, that is, *Achilles*.

5. *Φρύγας, the Phrygians*. — *ἔδ' . . . ἐργῆς*, but he did not cease
from his wrath. Gr. § 180. 2. § 207. 1.

6. *ἀπέφραττι . . . ποῦν*, blocked up my stream. Gr. § 197. N. 4.

7. *ὡς . . . ἀνδρῶν*, that being frightened he might abstain from the
men, or let go the men. Gr. § 180. 1.

8. *ἴσχυι . . . πλῆσιον*, for he happened to be somewhere near.

9. *Αἴτνη, Ætna*, the volcanic mountain in Sicily. — *καὶ . . . ἄλλοθι*,
and if anywhere else, that is, if he had any fire anywhere else.

12. *μικροῦ . . . ἰεργασται*, he has made me almost wholly dry. For
μικροῦ διν, see Gr. § 220. N. 2.

16, 17. *οὐκ . . . ἦν*, paying no respect to the circumstance that he was
the son of a Nereid.

DIAL. XIV. The subject of this dialogue is the fable of Jupiter's
having assumed the shape of a bull, and thus carried away Europa, the
daughter of Agenor, king of Phœnicia.

26. *Ἠδίστον . . . ἀπτελίφθης*, you lost a most pleasant spectacle. —
διάματος, gen. Gr. § 180. 1.

28. *Παρὰ . . . ἰεργαζόμενι*, I was employed about the Red Sea.

29, 30. *οὐδὲν . . . λίγυς*, for *οὐδὲν . . . τούτων δ' λίγυς*. Gr. § 151. 1.

1. *ἐκ πολλοῦ*, for a long time. 22

3. *τὰ μετὰ ταῦτα*, what took place after this, or what followed: the
noun is understood after the article *τὰ*. Gr. § 140. N. 5.

5. *ταύρω . . . ἰαυτὸν*, likening himself to a bull. Gr. § 195. 2.

7. *κίερα . . . ἡμις*, bent in the horns, and gentle in look, or with
curved horns and gentle look. For the construction of *κίερα* and
βλίσμα, see Gr. § 167.

11, 12. *τῇ λαυφῇ . . . κίερας*, with her left hand she held to the horns.
Gr. § 179. 1.

- 22 12, 13. *τῇ ἰστέῳ . . . ξυνῆχεν*, with the other she held together her robe, which was blown by the wind. — *ἠνιμαμίνον*, perf. pass. part. from *ἠνιμῶν*.
14. *Ἦδὺν . . . ἰδὼς*, an idiomatic and elliptical expression for *τοῦτο δὲ ἰδὼς ἦν ἡδὺν*, this sight which you saw was pleasant.
18. *ἡσυχίαν ἄγοντες*, keeping quiet.
19. *οὐδὲν . . . γιγνομένων*, being nothing but spectators of what was doing.
21. *ἄπρως . . . ὕδατος*, to touch the water with the extremities of the feet. For the construction of *ὕδατος*, see Gr. § 179. 1. — *ἠμίνης*, perf. pass. part. from *ἄπτω*, to light.
24. *φοβερὸν ἰδεῖν*, fearful to behold. Gr. § 219. N. 3.
25. *τὴν παῖδα*, governed by *περὶ* in the preceding verb. Gr. § 227.
26. *Ἀμφιτρίτην*, *Amphitrite*, a sea goddess.
28. *Ἀφροδίτην*, *Aphrodite*, or *Venus*. — *Τεῖταις*, the *Tritons*, who were sea gods.
- 29, 30. *Ταῦτα . . . ἐγίνετο*, these things were done all the way from *Phœnicia* to *Crete*.
- 31, 32. *ἄλλος . . . διακυμαίνωμεν*, we raised the waves some in one part of the sea, some in another. Gr. § 232.
33. *ὦ μακάριε . . . θίας*, O happy Zephyr, in having seen the sight. For the construction of *θίας*, see Gr. § 187. 1.

23 DIAL. XV. This dialogue, between *Diogenes* and *Pollux*, in *Hades*, ridicules the common objects of pursuit and admiration among men, such as beauty, wealth, and strength. The vain and useless disputes of the philosophers are also satirized. *Diogenes* was a celebrated philosopher of antiquity. He was born at *Sinope*, a town of *Pontus*, and flourished in the fourth century before Christ. Being banished from his native place, he went to *Athens*, and became a disciple of *Antisthenes*. He held most of the philosophical speculations of his age in utter contempt, and subjected his appetites to a rigid control, practising the severest temperance, and often walking through the streets of *Athens* barefoot. It is said, that he slept at night in a tub. He died at a very advanced age, about 324 before Christ. On account of the sharpness of their sarcasms on the follies and immoralities of men, the philosophers of this sect were called *κύνεις*, *Dogs*. From this epithet was derived the name of *Cynics* or *Dog philosophers*. *Menippus* also was a *Cynic* philosopher, and a native of *Sinope*.

1. *ἔπειδ' ἄν . . . ἀνέλθῃς*, as soon as you have gone up, or returned.
4. *Κράνιον*, the *Cranæum*, a grove and palæstra near *Corinth*, where *Diogenes*, during his residence in that city, was frequently to be found.
5. *εἰπὺν*. Gr. § 158. 3.
6. *εἰ . . . καταγέγλασσαι*, if things on earth (or above ground) have been sufficiently laughed at by you. For the construction of *σοι*, see Gr. § 206. 2.
8. *καὶ ποῦν . . . βίον*, and the question was frequent, "Who knows

certainly *what is to come after life?*" The neuter article τὸ belongs to the 23 whole succeeding clause. Gr. § 141. 3.

13. ἰμπλησάμενον τὴν ψήραν, *that having filled his wallet.* Gr. § 207. 3.

17. ἰπτοῖς τις, *what sort of a person.* Gr. § 148. N. 3.

26. παύσασθαι . . . ληροῦσι, *charge them to cease babbling.* — ληροῦσι is a participle agreeing with αὐτοῖς. Gr. § 222. 3.

27. περὶ . . . ἰρίζουσι, *disputing about the universe.*

27, 28. καὶ κίρατα . . . ποιοῦσι, literally, *planting horns upon each other, and making crocodiles.* Horns, and crocodiles, were cant names for certain kinds of sophistical puzzles among the philosophers. A horn, for example, was this, "What you have not lost you have. You have not lost horns, therefore you have horns." The crocodile was of this kind. Suppose a boy has been stolen by a crocodile. The thief promises he will restore him, if the father answers his question truly. The father promises. The crocodile says, "Am I going to return this boy or not?" If the father replies in the affirmative, he keeps the boy, and thus the father answers falsely. If the father says, "You are not," and the crocodile restores him, the father has answered falsely. Puzzles of this kind occupied much of the attention of the philosophers; and for this they were not a little ridiculed, especially by Lucian.

30, 31. καταγορεύοντα . . . αὐτῶν, *censuring their wisdom.* Gr. § 183. 2. R. 2.

32. Σὺ δὲ . . . λίγι, *and you tell them from me to go to perdition,* literally, *to groan.* A Greek expression equivalent to the English, "Tell them to go to the devil."

1. ὦ . . . Πολυδύκιον, *O dearest little Pollux.* For φίλτατον, see 24 Gr. § 57. N. 2; and for Πολυδύκιον, Gr. § 127. 2.

7. Μεγίλλῳ, *Megillus*, the Corinthian, a person celebrated for his beauty.

8. Δαμοξίνῳ, *Damoxenus*, the wrestler.

11. φανί, *they say.* Gr. § 157. N. 8, (1). — γυμνὰ . . . κάλλους, *stripped of beauty.* Gr. § 181. 1.

14. ὦ Λάκων, *O Lacedæmonian.*

17. οὐδὲν . . . αὐτῶν, *no better than they.* For οὐδὲν, see Gr. § 167.

19. λίγων . . . αὐτούς, *saying that they have degeneratèd, or become dissolute, or corrupt.*

22. οἷς προῖπον, for ἐκείνους οἷς προῖπον. Gr. § 151. 1. R. 1.

DIAL. XVI. Lucian, in this dialogue, represents the misery in the next world, which those suffer who in this surrendered themselves to the acquisition of wealth, and the enjoyment of pleasure. Menippus is the Cynic philosopher, already mentioned. Midas was the king of Phrygia, to whom it was granted, that whatever he touched should turn into gold. Sarda-

24 *napalus* was the luxurious king of Assyria; and *Croesus* was the wealthy monarch of Lydia.

31. ἀνδράποδα . . . ἀποκαλῶν, *calling us slaves and offscourings.*

25 19. ὡς . . . μου, *that I shall not cease.* Gr. § 192. N. 2.

15. Ταῦτα . . . ὕβρις; *are not these things a piece of insolence?* *let* understood. Gr. § 157. 2. and N. 10.

23, 24. τὸ Ἰ'ΝΩΘΙ ΣΑΥΤΟΝ, *the maxim, Know thyself.* Gr. § 141. 3.

24, 25. Πρίσσι . . . ἐπαδόμενον, *for it would be very becoming, if sung to such groans.*

DIAL. XVII. The fable of Charon, the ferryman of Hades, is the subject of Lucian's ridicule in this dialogue.

28. ὀρίσθαι, perf. inf. pass. of ὀρίζω.

30. πέντε δραχμῶν, *for five drachms.* Gr. § 190. 1.

32. Ἀἰδωνία, acc. of Ἀἰδωνίης, one of the names of Pluto.

26 1. Τίθι, *Put, put down*, imperat. pres. act. of τίθημι. Gr. § 117. N. 1.

5. τοῦ . . . ἀνωγόντα, *the chinks in the boat.* Gr. § 177. 2. § 205. N. 2.

6, 7. δύο . . . δραπετα, *all for two drachms.* Gr. § 137. 2.

9, 10. εἰ . . . λογισμῷ, *unless something else has escaped us in the reckoning.*

12. ἀθρόους τινὰς, *a great many.* Gr. § 148. N. 3.

17. ἀφικνουῦνται ἡμῖν, *come to us.* Gr. § 195. 1.

20. αἷματος ἀνάπλιω, *full of blood.* Gr. § 181. 1.

25. ὡς εἰκόασι, *as they seem.* Gr. § 209. N. 4.

DIAL. XVIII. The design of this dialogue is to ridicule the custom of legacy-hunting; of flattering rich and childless old men, with the hope of receiving a part of their property after their death.

30, 31. ᾧ . . . πνιπτακισμύριοι; *who has no children, but fifty thousand hunting after the inheritance?* ᾧ, Gr. § 196. 3. οἱ, § 140. 3. πνιπτακισμύριοι, § 60. N. 4.

32. Ναί . . . φῆς, *Yes, you mean the Sicyonian.*

27 1. ἃ βεβίωκεν, *which he has lived.* Gr. § 168.

2, 3. Τοὺς δὲ γε . . . δραπετας, *and as to his flatterers, Charinus the youth, and Damon, and the others, drag them all down forthwith, that is, to Hades.*

6, 7. ἢ . . . προσήκοντες; *or claim the property when not related to him?* For the construction of *χρήματων*, see Gr. § 182. οὐδὲν, Gr. § 167.

9. νοσεῦντος, pronoun understood, *he being sick.* Gr. § 192.

10, 11. ποικίλη . . . ἀνδρῶν, *the flattery of the men is a varied one.*

11. ὁ μὲν, οἱ δὲ, *the one, the others.* Gr. § 142. 1.

15. ἰρρωταί, *he is strong*, perf. pass. of ἰρύννυμι. Gr. § 209. N. 4.

18. ὡς περ Ἰόλαιος, *like Iolaus.* Iolaus was the son of Iphiclus, king of Thessaly. He was restored to youth by Hebe.

DIAL. XIX. This dialogue represents the celebrated military commanders, Alexander, Hannibal, and Scipio, as contending for precedence. Minos decides the dispute.

26. Ἐμὶ . . . σου, *it is proper that I should be preferred to you.* For the construction of σου, see Gr. § 184. 2. § 206. 3. — ὦ Δίβυ, *O Lybian*, voc. of Δίβυς.

31. οὗτος . . . Καρχηδόνιος, *this is Hannibal the Carthaginian.* Gr. § 139. 3.

32. ὁ Φιλίππου, *the son of Philip.* Gr. § 140. N. 5.

3, 4. φησὶ . . . ἐμοῦ, *for he says that he was a better general than I.* 28 — τούτου, governed by διυναγκῶν. Gr. § 184. 1.

6. οὐκοῦν . . . ἑκάτω, *let each, therefore, speak in turn.*

9. Ἑλλάδα φωνήν, *the Greek language.* Gr. § 186. N. 3.

10. ἱκαίνου ἀξίους, *worthy of praise.* Gr. § 190. 2.

13. Ἰβηρίαν, *Iberia, Spain.*

14. μινίστων ἡξιώθην, *I was thought worthy of the greatest honors.* Gr. § 190. N. 4. § 206. 3. — Κελτίβηρας, *the Celtiberians*, a people who occupied the interior of Spain.

15. καὶ . . . Ἑσπερίαν, *and I conquered the eastern Gauls.* Gr. § 184. 1.

16. τὰ . . . Ἡερδανὸν, *and I overran all the region on the Eridanus.*

19. μῆας ἡμέρας, *in one day.* Gr. § 191. 1.

20. μιδίμοις, *by the bushel.* Gr. § 198.

21. Ἀμμωνος . . . ὀνομαζόμενος, *neither being named the son of Jupiter Ammon*, alluding to Alexander's pretensions to being the son of the god.

25. Μήδους, Ἀρμενίων, *Medes, Armenians.*

26. πρὶν διώκειν τινὰ, *before anybody pursues.* Gr. § 220. 2.

29, 30. ἐπεὶ . . . ἐκράτησεν, *but when he was victorious, and conquered that wretched Darius at Issus and Arbela.* ὀλιθρον, literally, *destruction or ruin*, is used as a term of contempt, and is equivalent to an adjective. With ἐκείνον it might be translated, *that miserable fellow.* Issus was a town in Cilicia, famous as the scene of one of the most celebrated battles between the armies of Alexander and Darius. Arbela was a town in Assyria, also famous for a battle between Alexander and Darius.

31. ἡ . . . Μηδικήν, *to the Persia, or Median, mode of life.*

1. παιδείας, governed by ἀπαίδυτος. Gr. § 185.

2, 3. οὐτὶς . . . παιδευθεὶς, *nor educated under Aristotle the philosopher*; alluding to the circumstance of Alexander's having been a pupil of the celebrated philosopher of Stagira. 29

5. Μακεδόσι, dat. pl. of Μακεδών, *a Macedonian.*

9. ὁ . . . λόγος, *the speech which he has spoken is not ignoble, or is not so bad.* Gr. § 140. N. 4.

17, 18, οὐκ . . . ἀσπίλιπεν, *did not think it worthy of me to be content*

29 in attending to the kingdom of the Macedonians, to govern only so many as my father left. For the construction of *ἐπίστευον*, see Gr. § 151. 1.

20. *Γρανικῆ*, the Granicus, a river of Bithynia, on the banks of which one of Alexander's great battles was fought.

22. τὰ *χυρούμενος*, always subduing what was before me. — τὰ ἐν ποσὶν, things at the feet, a phrase equivalent to "things at hand."

28. τὰ ἐν Τύρῳ, things in Tyre, that is, what took place at Tyre.

30. καὶ *ἄρχῃς*, and I made the ocean the boundary of my empire.

31. καὶ *ἐχειρώσαμην*, and I subdued Porus; a king of India. — *Σκύθας*, the Scythians.

32. *Τάναϊν*, the Tanais; a river in Scythia.

33. καὶ *ἐποίησα*, and I did well by my friends, or benefited my friends. Gr. § 165. N. 2.

30 1. *Προυσία*, Prusias, a king of Bithynia.

6. *Καπύη*, Capua. — *ἑταίραις συνῶν*, associating with harlots.

9. *μέχρι Γαδίρων*, as far as Gadir, or Cadix.

15. *Ἰταλιώτης Σκηπίων*, Scipio the Italian, or Roman. — *Καρχηδόνα*, Carthage.

18. *Ἀννίβου*, genitive of *Ἀννίβας*, Hannibal.

DIAL. XX. The interlocutors in this dialogue are Diogenes the Cynic, and Alexander the Great. The vanity of Alexander, in pretending to be descended from the gods, is held up to ridicule.

25. *τίθνηκας καὶ σὺ*, hast thou died too.

29, 30. *λίγων υἱόν*, saying that you were his son. Gr. § 160. 2.

33. *Ὀλυμπιάδος*, gen. of *Ὀλυμπιάς*, Olympias, wife of Philip of Macedonia, and mother of Alexander the Great.

31 4. *Κἀγὼ ἤκουον*, I also heard these things. Gr. § 179. N. 1.

11. *οὐ γὰρ ἐπίδωκα*, for I had no time to give any command about it, except this alone, that, when dying, I gave my ring to Perdiccas. — *ἔφθασα*, 1. aor. of *φθάω*, to anticipate, to do a thing first. Gr. § 222. 4. Perdiccas was one of Alexander's generals.

13. *Πλὴν ὦ Διόγνη*, But why do you laugh, O Diogenes? For τί, see Gr. § 167. R.

14. *Ἑλλάς*, Greece; the name of the country put for the inhabitants, who were called *Ἕλληνες*, the Greeks.

15. *κολακίζοντες* agrees with *Ἕλληνες*, implied in *Ἑλλάς*. Gr. § 137. 3.

17. καὶ *οἰκοδομοῦμαι*, having temples built, or building temples, in the sense of causing them to be built; as when we say, *The city built a temple*, that is, caused one to be built, ordered it, and paid the charges of building it.

19. *Ἔτι ταύτην*, I have been lying in Babylon now this third day. Gr. § 168. N. 1.

20. Πτολεμαῖος, *Ptolemy*, one of Alexander's generals. 31
 21. Θερύβαν ποσὶν, *present troubles*. Gr. § 140. 2.
 23. ἰρῶν μαρμαίνοντα, *seeing you still acting the fool in Hades*.
 Gr. § 220. 2.
 24. Ἄνουβιν, ἢ Ὅσιριν, *Anubis, or Osiris*; names of two Egyptian
 divinities.
 25. μὴ ἰλπίσης, *do not hope*. Gr. § 215. 5. — ἀνιλθῶν. Gr. § 221.
 N. 4.
 27. Αἰακὸς, *Æacus*, one of the judges in Hades. — Κέρβερος, *Cerberus*,
 the dog that guarded the entrance of Hades.
 29. ὁπότε ἂν ἐννοήσης, *whenever you may think*. Gr. § 214. 2. 4.
 32, 33. τὸ ἐκίσημον εἶναι, *the being conspicuous*. Gr. § 221.
 6, 7. ὥς λαμβάνων, *that he might not be ashamed to take*. Gr. 32
 § 144. R. 2.
 14. Οὕτω ἀνιώντας, *for thus you would cease to be tormented*
with respect to the blessings of Aristotle. Gr. § 222. 3.
 15. Κλείστον, Καλλισθέην, *Clitus, Callisthenes*, two friends of Alexander,
 whom he had killed.
 16, 17. ὧν αὐτούς, *for what you did to them*. Gr. § 151.
 § 187. 1.
 17. Ὡστε βᾶδιζι, *so walk this other way, ἴδωσ understood*.

DIAL. XXI. The twofold fable respecting Hercules is ridiculed in this dialogue. His shade, according to one part of the story, was in Hades; according to the other, Hercules was received among the gods, and became a partaker of divine honors. Diogenes laughs at the absurdity and inconsistency of the double representation.

19, 20. οὐμινουν Ἡρακλῆα, *sure enough, it is no other, by Hercules*. The author humorously makes Diogenes swear by Hercules, while talking with his shade. Gr. § 171.

24. Καὶ Ἡβην, *and has the fair-angled Hebe*; alluding to the fable of Hercules having married Hebe in heaven.

26, 27. καὶ ἡμίσει; *and is it possible for any one to be a god by halves, and to die by halves?* Gr. § 197. 2.

29, 30. ἀνταδρόν εἰ, *he gave you up to Pluto as a substitute for himself; and you are now a dead man in his place*.

32, 33. Πῶς παρόντα, *How then did Æacus, being so exact, not know that you were not he (the real Hercules), but received the spurious Hercules, who was present?*

2. ὥστε εἶναι, *so as to be the very man*. Gr. § 161. 1. N. 33

8. πρὸς Ἡρακλῆους, *by thy Hercules, or by that Hercules of thine*. Gr. § 146.

14, 16, ὅπου θιωῖς, *what there was of Amphitryon in Hercules*,

33 *that died, and I am all that ; but what there was of Jupiter in him is in heaven with the gods.* Amphitryon was the husband of Alcmena, and the reputed father of Hercules.

17, 19. δύο . . . ὁμομήτεροι, *for you say Alcmena bore two Herculeses at once ; the one by Amphitryon, and the other by Jupiter ; so that you were a pair of twins, of the same mother, without knowing it.*

20. ἰ . . . ἤμιν, *for we were both the same.*

22. ἱπτὲς . . . ἦντι, *unless you were like a Hippocentaur ; alluding to the fabulous animals, half man and half horse.*

25. τί . . . ἐστὶ, *what is the difficulty, or more literally, what is there to prevent ?*

28. Ἀμφιτρυωνιάδην, *son of Amphitryon.*

29, 30. ὥστε . . . Ἑρακλῆα, *so that you are in danger of making now a triple Hercules, or you are likely to make a threefold Hercules.*

36. Τίς . . . τυγχάνεις ; *who do you happen to be ?* Gr. § 222. 4.

34 DIAL. XXII. The fabled punishment of Tantalus is ridiculed in this dialogue. Menippus is the Cynic philosopher, before mentioned. Tantalus was a king of Lydia, who is represented by the poets as punished with an insatiable thirst, and placed up to his chin in water, which escapes whenever he attempts to taste it.

10. ἐπιδὼν . . . με, *when it perceives me approaching.* Gr. § 222. 2.

11. ὁ . . . χυῖλος, *I do not moisten the tip of my lip before.* Gr. § 222. 4.

14, 15. τί . . . πιῶν ; *what need can there be of drinking ?* Gr. § 231.

16, 17. οὐ δὲ . . . πίνεις ; *but how can you, the soul, either thirst or drink ?*

21. ἢ δίδως, *do you fear ?* Gr. § 209. N. 4.

30, 31. γίνωτο . . . μόνον, *I only wish I had it.* Gr. § 217. 1.

35 DIAL. XXIII. This dialogue is a satire upon the passion for wealth, enjoyment, and glory, in life. There is no difference between kings, princes, philosophers, in Hades. Menippus calls upon Æacus to tell him about the persons and things, that meet his eye on every side.

6. Πυριφλεγίθοντα, *Pyriphlegethon, or Phlegethon, one of the rivers of Hades.*

8. Ἑρινύς, *the Furies.* — τοὺς . . . πάλαι, *but the men of old, or the ancient men.* Gr. § 141. 1. § 140. 2.

10. Æacus enumerates some of the principal heroes of the Trojan war ; Agamemnon, Achilles, Idomeneus, Ulysses, Ajax, Diomedes.

13. τῶν . . . κειφάλαια, *the subjects of your rhapsodies, or songs.*

16. Κῦρος, Κροῖσος, *Cyrus, Cræsus.*

18. *ζυγῶντα*, *yoking or bridging over*; alluding to Xerxes having built 35 a bridge of boats across the Hellespont.

20, 21. *τὸν . . . ἐπίτριψον*, *let me hit this Sardapalus a rap on the side of the head*.

24. *εὐκωῦν . . . ἔπει*, *I'll spit upon him then, at all events, womanish creature that he is*.

25. *Βούλει . . . ἐπιδείξω*, *Do you wish me to show you?* Gr. § 215. 3.

26. *Νὴ Δία γέ*, *Yes, by Jupiter*.

27. *Πρῶτος . . . ἐστί*, *This first one is Pythagoras for you, or Here's Pythagoras for you first*. For *σοι*, see Gr. § 197. N. 2.

28. *Χαῖρε . . . ἑρίλους*, *Hail, O Euphorbus, or Apollo, or whatever you may please*. The allusion here is to the doctrine of the transmigration of souls, taught by Pythagoras, who also pretended to have a golden thigh.

31. *φίρι ἴδω*, *let me see*. Gr. § 215. 2. — *ἄ . . . ἔχει*, *whether your wallet has any thing in it good to eat*.

33. *Κυάμους, ὦ γαδί*, for *ὦ ἀγαθί*, *Beans, my good Sir*; alluding to the prohibition of beans, as an article of food, among the disciples of Pythagoras.

1, 2. *Δὲ . . . ἐνθαδὶ*, *Only give them to me; other views are held among 36 the dead*. For *I have learned, that beans and the heads of parents are not at all alike here*; alluding to the saying, that it was as bad to eat beans as to eat the heads of one's own parents.

3, 5. *Οὔτος . . . ὁρᾷ*, *This is Solon, the son of Execestides, and that is Thales, and there is Pittacus by them, and the others; there are seven in all, as you see*. The allusion is to the Seven Wise Men of Greece.

9. *Ἐμπεδοκλῆς*, *Empedocles*, celebrated for having leaped into the crater of mount Ætna.

11. *ᾠ . . . βίλτισσι*, *O most excellent brazen-foot*. Empedocles is saluted by this title on account of the brazen-soled sandal, which was thrown out of Ætna, and thus disclosed the manner of his death.

18, 19. *Μιστὰ . . . πολλά*, *He is generally gossiping with Nestor and Palamedes*.

20. *Ὅμως . . . αὐτὸν*, *Yet I should like to see him*. Gr. § 213. N. 2.

28. *Τί τὰ ἐν Ἀθήναις*; *How are things going on at Athens?*

29. *Πολλοὶ . . . λίσσονται*, *Many of the young men pretend to be philosophers*.

29, 30. *Καὶ . . . φιλόσοφοι*, *And if one were to look at their attitudes and their gait, they are perfect philosophers*.

31, 32. *Ἀρίστικκος, Πλάτων*, *Aristippus, Plato*. — *ὁ μὲν . . . ἐκμαθών*, *the one, that is, Aristippus, smelling of perfume, the other having learned to flatter the tyrants of Sicily*. For *μύρου*, Gr. § 179. 1.

1, 2. *πάντες . . . ἰδόντα*, *all think that you were a wonderful man, 37 and knew every thing, and that too (for I think I ought to speak the truth) when you really knew nothing*.

- 37 6. Χαρμίδης . . . Κλινίου, *Charmides, O Menippus, and Phædrus, and the son of Clinias.* The last was Alcibiades.

9. καὶ . . . παλῶν, *and you do not neglect the beautiful.* Gr. § 182.

10, 11. ἀλλὰ . . . πατάξουσ, *but recline near us.* Gr. § 188. 2.

13. πλησίον . . . αὐτῶν, *to dwell near them.* Gr. § 222. 5.

15, 16. μὴ . . . διαφυγόν, *lest some one of the dead escape without our knowing it.* Gr. § 163. 2.

DIAL. XXIV. Nireus was described as the handsomest man that went to Troy. Thersites is represented by Homer as the most deformed. In Hades they refer the question of their comparative beauty to Menippus, the Cynic philosopher, who finds it impossible to tell one from the other.

19. παλλίων, comp. of καλός. Gr. § 59. 3.

25, 26. οὐδὲν τηλικούτων, *nothing so much, or by no means as much.* Gr. § 124. 2.

30. τὸν . . . Χάρωτος, *the son of Aglaia and Charops.* Gr. § 140. N. 5.

33. ταύτη, *thus.* Gr. § 124. 1.

- 38 6. οἱ τότε, *the men of that time.* Gr. § 141. 2.

DIAL. XXV. Chiron was a fabulous personage of antiquity. He was half man and half horse, and was famous for his knowledge of the arts. Hercules wounded him in the knee, and, the wound proving incurable, he begged Jupiter to take away his immortality.

17, 18. Οὐκ . . . ἀθανασίας, *It was no longer pleasant to enjoy immortality.*

26, 27. τὰ . . . ἥκεις, *and how do you bear (or get on with) matters in Hades, since you are come, having preferred them?*

31. ἀλλ' . . . ἱσμίν, *but we are exempt from all these things.* Gr. § 185.

- 39 2. τῶν, governed by τὸ ὅμοιον. Gr. § 177.

8. ἀγαπᾶν . . . παροῦσι, *to be content with the present.* Gr. § 140. 3. N. 3. § 198.

DIAL. XXVI. This dialogue ridicules the idea of the Fates, and shows that the greatest criminal ought not to be punished, if they control the affairs of men.

10. ἐμβιβλήσθω, perf. pass. imp. 3. sing. of ἐμβάλλω. — Χιμαιῆς, *Chimæra*, a fabulous monster of antiquity.

11. παρὰ . . . ἀποσταθίς, *stretched out by the side of Tityus*, a giant who was punished in Hades by having his liver devoured by vultures.

13. Ἑλύσιον πεδίον, *the Elysian Plain*, the abode of the good in Hades.

14. ἀν' ὧν . . . βίον, *because you did good things (that is, were virtuous) during life.*

16. Νῦν . . . αὖθις; *Now, must I hear again?* Gr. § 215. 4. — ἐξελίγξαι, perf. pass. 2d pers. from ἐξίλιγγω. Gr. § 81. 1.

17. ἀπειποιός, 2. perf. part. of ἀποποιέω.

26. ἐπιείκλωστο, impersonal, plup. pass. from ἐπικλώθω. Gr. § 159. N. 1. 2. — ὑπὸ τῆς Μοίρας, *by Fate.*

30. Κλωθοῖ, dat. of Κλωθώ, *Clotho*, the name of one of the Fates.

1, 2. τίνα . . . φίνου; *whom would you accuse of the murder?* Gr. 40 § 183. 1.

8. τίμι . . . ἱστίον; *to whom should thanks be rendered?* Gr. § 162. 2. N. 4. § 196. 4.

DIAL. XXVII. In this dialogue Lucian holds up the whole system of ancient mythology to ridicule. He represents the elder deities as dissatisfied with the constant increase in the number of the gods, by deifying heroes, such as Hercules, and paying divine honors to animals, as was done by the Egyptians, and by raising certain abstractions, such as Virtue, Fortune, and the like, to the rank of gods. Jupiter himself is complained of, for raising to heaven his own children by mortal women. Finding the gods collecting in groups in corners, and whispering their discontents into each other's ears, he bids Mercury proclaim an assembly, where each should have full liberty to make known his complaints. Proclamation is made in due form, and Momus states the case at full length. He proposes that a committee of seven, three from the ancient council of Saturn, and four from the Twelve, Jupiter being one, be appointed, with authority to investigate the claims of the several questionable deities to their places on Olympus; or, as we should now say, with authority to send for persons and papers. The whole dialogue is a very humorous satire upon the absurdities of the pagan mythology, and an amusing burlesque upon the proceedings of the popular assemblies at Athens, the forms of which are faithfully copied. All this part of the dialogue applies as well to modern legislative bodies as to ancient.

23. μετίχουσιν, . . . συμποσίῳ, *share the symposium with us.* Gr. § 199. § 178. 2.

28. οἷς ἔξεστιν, *to whom it is lawful.* Gr. § 196. 2. — ἡ δὲ . . . ξένων, *the subject of consideration is concerning sojourners and strangers.*

31, 32. οἷς . . . γιγινῆσθαι, *to whom it is not sufficient that they themselves should become gods from men.*

1. ἀξίω δὲ, *and I demand.*

3. ὡς . . . γλῶτται, *that I am free of speech.* Gr. § 167.

9, 10. οὐδὲν . . . ἐρεῶ, *I will speak, disguising nothing.*

41 11. τῶν . . . ἡμῖν, the same with us. Gr. § 195. N. 3.

11, 12. καὶ . . . ὄντες, and that too, being mortals on one side, literally, being mortals by half.

23. Διόνυσος, Bacchus.

24, 25. ἀλλὰ . . . θυγατρίδους, but the son of the daughter of a Syro-phœnician trader, Cadmus. — ἐπίπτε . . . ἀθανασίας, since he has been deemed worthy of immortality. Gr. § 190. N. 4. § 206. 3.

29, 30. καὶ . . . φέρεται, and here he is, bringing up his company or chorus. Gr. § 207. 3.

30, 31. καὶ . . . Σατύρους, and he has made gods of Pan and Silenus and the Satyrs. Gr. § 166.

32, &c. ὧν . . . ὄντες, of whom, the one with horns, and resembling a goat from his middle down, and wearing a thick beard, differs but little from a he-goat; and another, a bald-headed old man, flat-nosed, and riding generally on an ass, he is a Lydian; and the Satyrs, with pointed ears, they too are bald-headed, and are horned, just as horns bud out upon new-born kids, these are Phrygians.

42 3, 4. εἰ καταφρονεῖτε . . . ἀνθρώπων, if men despise us. Gr. § 182.

5. Ἐγὼ . . . λίγην, I forbear to mention,

6. Ἀριάδην, Ariadne.

7. τὴν . . . θυγατέρα, and the daughter of Icarius, the farmer.

8. Καὶ . . . γελοιώτατον, And what is most ridiculous.

9. ἀνῆλθε, pres. pass. opt. from ἀνιάω. Gr. § 216. 1, 3.

10. τὸ . . . κυνίδιον, the puppy she was accustomed to, and was fond of.

13, 14. Μηδὲν . . . Ἑρακλίου, Say nothing, O Momus, either about Æsculapius or Hercules. Two negatives. Gr. § 225. 1. — οὗτοι γὰρ, for these. Gr. § 230. 2.

16. οὐκ . . . ἐπείρατο, purchased at the price of labors not a few. Gr. § 190. 1.

21, 22. Μῶν . . . διώκεις; Do you charge me, then, with favoring strangers? Gr. § 183. 1.

25. οὗτοι . . . Αἰγυῖον, nor the Ægeans of the Achæans. Gr. § 173.

28, 29. θνηταῖς ἰσμιγνύμενος, uniting yourself with mortal women. Gr. § 195. 2. § 207. 1. — ἐν . . . σχήματι, sometimes in one form, sometimes in another.

34, &c. Καὶ τὸ πρᾶγμα . . . αὐτοῦ, And it is the most ridiculous thing, when one hears, all of a sudden, that Hercules has been proclaimed a god; but that Eurystheus, who used to order him about, is dead; and the temple of Hercules, the servant, and the tomb of Eurystheus, his master, stand hard by each other.

43 1-3. Καὶ . . . κακοδαιμονίστατοι, and again, in Thebes Bacchus is a god; but his kinsmen, Pantheus, and Actæon, and Learchus, are the most miserable of all men.

6, 8. Τίς . . . ἄλλους ; *For who does not know about Anchises and 43*
Tithonus, and Endymion, and Iasion, and the others ?

10. Μηδὶν . . . εἰπῆς, *Say nothing, O Momus, about Ganymedes.* Gr.
 § 215. 5.

12. Οὐκ αὖν . . . εἴπω, *Must I not speak then about the eagle ?*

13, 14. καὶ . . . δοκῶν ; *and all but making his nest upon your head,*
and seeming to be a god ?

15, 18. ἀλλ' . . . ξυνίσιν ; *but there is Attis, O Jupiter, and Corybas,*
and Sabazius, whence were they wheeled in among us, or Mithras, that
Persian, with the long-sleeved cloak, and the turban, not even speaking
Greek, so that he does not understand it when anybody drinks his health ?

19. Σκύθαι, Γίται, *the Scythians, and Getæ. — ταῦτα . . . αὐτῶν,*
seeing so much of those things. Gr. § 177. 2.

20. μακρὰ . . . εἰπόντες, *bidding us a long farewell.* Gr. § 124. 2.

24, 25. ἦ . . . ὑλακτῶν ; *how do you claim to be a god, howling as you*
do ? This, and the following expressions, allude to the worship of animals
 among the Egyptians.

28. οὐκ . . . οὐρανὸν, *hoisted, I know not how, from Egypt into heaven.*

29. πῶς . . . ὀρῶντες, *how can you bear to see ?* Gr. § 222. 3.

2. ἐπὶ σχολῆς, *at our leisure.*

44

3. τὸν Τροφώνιον, *Trophonius, a Bæotian, about whom many fables are*
related. Among other things, he gave oracles in a cave at Lebadea.

4. Ἀμφίλοχον, *Amphilochous.*

7. πᾶς λίθος, *every rock.* Gr. § 140. N. 6.

8. καὶ . . . ὑπορέσῃ, *and may be provided with an impostor. For*
the genitive, see Gr. § 181. 1. For the usage of ἀνδρὲς, see Gr. § 136. R.

9, 12. Ἦδῃ . . . Χιρρόνῃσιν, *And now the statue of Polydamas, the*
athlete, cures people sick with the fever, at Olympia, and that of Theagenes,
in Thasus ; and they sacrifice to Hector in Troy, and to Protesilaus, in
Chersonesus, just opposite.

29, 30. ψήφισμα . . . ἐγγυγιγαμμένον, *I will read a resolve about these*
matters, which is already drawn up.

31. ᾔτιόσω, 1. aor. mid. 2d pers. sing. of αἰτιόμαι.

35, &c. *A lawful assembly being held on the seventh of the month,*
Jupiter was prytanis, Neptune was proëdros, Apollo epistates, Momus the
son of Night was scribe, and Sleep put the vote. All these terms are
borrowed from the Athenian assemblies.

There were fifty Prytanes ; their duty was to call the meetings, and
 preside over them. They were divided into five sections of ten each ;
 these sections presided by weeks in succession, and during their week were
 called proëdri ; and the president of the proëdri was called epistates.
 ΑΓΑΘΗ, ΤΥΧΗ, was the formula at the beginning of an edict, some-
 thing like " God save the Commonwealth."

- 45 The Attic month was divided into three parts, of ten days each, called *μὴν ἱσταμῖνος*, *μὴν μεσῶν*, *μὴν φθίνων*, the beginning, middle, and end. *ἰβδμή ἱσταμῖνου* is, the seventh of the first third, or the seventh day of the month.
11. *Διδόχθω . . . δῆμῳ*, Be it resolved by the senate and the people.
14. *βουλῆς . . . Κρόνου*, of the senate of Saturn's time.
16. *ἰμίσαντες . . . Στύγα*, having sworn by the Styx, the oath prescribed by law. Gr. § 163. 2.
- 22, 24. *Ἦν . . . τοῦτον*, And if any one of those who have been set aside, and once ruled out by the judges, shall be detected in entering heaven, he shall be thrust down to Tartarus. For the construction of *εὐγενοῦ*, see Gr. § 227.
- 24, 25. *Ἐγιάζεσθαι . . . χηρημαδίῳ*, And that each one shall mind his own business; Minerva shall not cure the sick, nor Æsculapius give oracles.
- 28, 29. *μὴδὶ . . . ἰσασιν*, nor to talk nonsense about what they do not understand. For *δν*, see Gr. § 151. 1. R.
34. *ἰρήμην . . . καταδικοτεσάντων*, let them decide against him in his absence. Gr. § 183. 2.
35. *καὶ . . . δεαῦ*, and whoever pleases. Gr. § 71. 2.
- 46 5. *οὐδὲν . . . ἐπιγνώμοσιν*, the judges shall not mind it. Gr. § 196. 2.

EXTRACTS FROM XENOPHON.

CYROPÆDIA.

THIS illustrious writer was born at Athens about four hundred and fifty years before Christ. He was the contemporary of many of the most distinguished Athenians in arts and arms. In early youth he attached himself to that great and good man, Socrates, and became one of his most favorite disciples. Together with his master he served in the Peloponnesian war, and added to his philosophical attainments, an uncommon knowledge of military science. When Cyrus the Younger planned his enterprise against his elder brother Artaxerxes Mnemon, king of Persia, he was assisted by a body of auxiliaries from Sparta. Proxenus, an intimate friend of Xenophon, had joined Cyrus, and wrote to Xenophon, urging him to share in the expedition. After consulting the oracle at Delphi, and asking the opinion of Socrates, he accepted the invitation, and served as a volunteer. The expedition however was unsuccessful. Cyrus was defeated by the king's troops, and slain near the city of Babylon. The Greek forces were left unprotected, in the midst of a hostile country, and at the distance of two thousand miles from home. The greater part of their officers had been killed in the battle, or taken prisoners and treacherously put to death. The

Greeks numbered about ten thousand men. Under these circumstances, 46 Xenophon was elected by his countrymen to the command. He immediately commenced the retreat, which he executed with masterly skill. The difficulties he had to encounter, from the hostility of the natives, the want of provisions, and the occasional severity of the weather, and sometimes from the insubordination of the soldiers, were innumerable; but he surmounted them all by his wonderful coolness, ability, and address. This retreat has justly been considered one of the most memorable recorded in the annals of war. The narrative, written by Xenophon himself, is one of the finest specimens of military history. After his return to Greece, he accompanied Agesilaus, the Spartan king, in his campaign against the Persians, and fought under his standard in Asia, and at the battle of Coronea. Like many others of the best and greatest men of Athens, he became the object of jealousy to his sickle countrymen, and was banished for the part he took in the expedition of Cyrus. He retired to Scillus, a small town near Olympia, belonging to the Lacedæmonian territories. Here he was occupied with literary and philosophical pursuits. He expended his wealth upon the embellishment of the country about Scillus, and built a temple to Diana, after the model of that of Ephesus. But the quiet of his retreat was soon disturbed by the war between Sparta and Elis. He was driven from his beautiful abode, and took refuge at Corinth, where he passed the remainder of his days. In that city he died, nearly at the age of ninety.

Xenophon was distinguished for the variety and versatility of his talents. He was honorable, upright, and temperate. The wise maxims of his master, Socrates, were heartily adopted by him, and carried into the actions of his daily life. He was a brave soldier and a consummate general. With all this, he was constantly under the guidance of religious feeling and principles, and, considering the age in which he lived, he must be regarded as a remarkable example of purity of character. As a philosopher, he was practical rather than speculative. He did not, like his contemporary, Plato, soar into the higher regions of abstract contemplation, but contented himself with applying the precepts of a pure morality to the conduct of life. He was a wise and profound statesman; though patriotic, he was not blind to the faults of the Athenian constitution, and detested the crimes which sullied the history of that famous democracy. His eloquence was happy and effective, and the influence which he exercised over his soldiers was unbounded. In intellectual accomplishments he was unsurpassed by any man of that most brilliant age. His style as a writer received the applauses of his contemporaries, and has been the object of unbounded admiration ever since. The clearness, candor, and comprehensiveness of his mind stamped themselves upon his writings. His language is always simple and elegant. It varies with the subject which he is handling: At one time it rises to a warm but chastened eloquence, at another it descends to the simplest narra-

46 tive. In description it is lively and graphic; in the inculcation of moral truth it is grave and impressive. It possesses, in short, most of the excellent qualities of the purest Attic style. The works of such a writer ought to be constantly studied by the young. They present just and moderate views of life, and cannot fail to please and improve the taste by their simple and harmonious elegance. And the beautiful example which their author gave in all the relations of life must for ever charm the feelings and ennoble the aspirations of the ingenuous heart.

Such being the character of Xenophon, it has been thought desirable to make large extracts from his three principal works, the *Cyropædia*, the *Anabasis*, and the *Hellenica*.

The subject of the *Cyropædia* is the life, exploits, and character of Cyrus the Great. The real history of this prince is involved in great uncertainty. Herodotus and Xenophon give the most contradictory accounts. The real purpose of the *Cyropædia* has been the theme of many critical discussions. Some regard it as a true historical account of the Persian monarch; others, on the contrary, view it as a mere romance. The best judges in ancient times, and the prevailing opinions of modern writers, agree in representing the object of Xenophon to be the delineation of a wise and virtuous prince. The work may, perhaps, have an historical basis; but most of the details are undoubtedly to be regarded as fictitious. Xenophon traces his hero's life from early childhood, through every period, to his death. He places him in every situation, both of peace and war, to which a prince may be summoned, and in each delineates the conduct of a just, magnanimous, and merciful ruler, a model-king. The character is well sustained throughout; the details are conceived and executed with a delicate sense of propriety, and finished off with the most graceful touches of the author's genius. But the whole structure and design of the work are certainly far remote from the historical character. At the same time it is one of the most entertaining and instructive books which have been bequeathed to us by the ancients.

The part of the *Cyropædia*, here selected, embraces the whole of the seventh book except the first chapter. It commences after the defeat of Cræsus, and the capture of Sardis; relates the humane treatment which Cræsus received at the hands of Cyrus; the funeral honors paid to Abradatas and Panthea; the march to Babylon; the siege and capture of that city; the arrangement of the affairs of the city when captured, and various other details of the conduct of Cyrus subsequently.

9, 10. Κροῖσος . . . ἵππῳ, *Cræsus immediately fled towards Sardis.*

10, 12. τὰ δ' . . . ἀπὸχώραν, *and the other tribes departed, each person going as far as he could, in the night, on his way home.* ἰδοὺ is governed by περὶ ταῦτα. Gr. § 188. 2.

12. ἐπὶ . . . ἤγειν, *led against Sardis.* Observe the different meanings of ἐπὶ, according to the case with which it is used.

14, 15. Καὶ περιποιάζειν, *And ordered the ladders to be got ready.* Gr. § 207. 5.

15-17. Ταῦτα Πίρσαι, *And doing these things, he sends the Chaldeans and Persians up what seemed to be the steepest parts of the fortification of the Sardians, the following night.* The present tense is often used by the Greek writers when describing past events. It frequently makes the representation more lively and graphic, bringing the scene, as it were, directly before the eye.

18. δοῦλος φρουρῶν, *having been a slave of one of the guards in the Acropolis.*

18, 19. καὶ τὴν αὐτήν, *and had found out the only passage down to the river and back again.* Gr. § 144. N. 3.

21. ὅση πόλις, *each to whatever part of the city he could.* Gr. § 177. 1.

23, 24. ὁ δὲ βασιλείῳ, *and Cræsus, having shut himself up in the royal palace.* Gr. § 207. 1.

1. καταδιδαμήνισκεν, plup. ind. act. of κατατρέχω. Gr. § 118, under 47 τρέχω. — ἀρπασόμενοι, *for the purpose of plundering.* Gr. § 222. 5.

3. ὡς τάχιστα, *as soon as possible.*

3, 4. Οὐ ἀτακτοῦντις, *For, said he, I should not endure to see those who are disorderly better off than the rest.* Gr. § 222. 2.

6. πᾶσι μακαριστοῦς, *to be thought happy by all the Chaldeans.* Gr. § 200. 2.

8, 9. παύσασθαι ἐργιζόμενον, *to cease to be angry.* Gr. § 222. 3.

9. καὶ ἔφασαν, *and they said that they would restore all the property.* Gr. § 158. 2.

20. τὸ ἀπὸ τοῦδε, *from henceforth.* Gr. § 140. N. 5. § 168. 1.

31. τὴν διαφθερῆναι, *for I think the city would be destroyed.* Gr. § 220. 3.

14. Ἐβουλόμην ἔχουν, *I could have wished that it were so.* Gr. § 214. N. 3.

17, 18. ἀπιστωρῶμεν αὐτοῦ, *I put him to the test.* Gr. § 179. 1.

19, 20. ἐπιδὼν ἀπιστούμενοι, *when they know that they are dis-trusted.* Gr. § 222. 2.

27, 28. ὁ μὲν διατελεῖ, *for the one continues to be.* Gr. § 222. 4.

30. τὴν λοιπὴν βίον, *for the rest of my life.* Gr. § 168. 1.

33. ῥᾶλλον, superl. of ῥᾶδιος. Gr. § 59. 3.

4, 5. Οὐκ θίγῃ, *I do not accuse the god even of these things.* Gr. § 183. R. 1.

5. Ἐπεὶ μάχισθαι, *for when I found myself unable to contend with you.* Gr. § 195. 1. § 219. 1.

9. ὧν μοι, *which they gave me.* Gr. § 151. 1.

11. ἀναφυσώμενος, pres. part. pass. of ἀναφυσάω, *being puffed up.*

49 12. *ὡς πολίμου*, as all the kings round about chose me the commander in the war.

14, 16. *ἀγνοῶν ἀσκοῦντι*, being ignorant of myself, in that I thought I was able to war against you, who, in the first place, were descended from the gods, and born of kings, in the next, and lastly, had cultivated valor from a child.

24. *τὴν πρότερον εὐδαιμονίαν*, your former prosperity. Gr. § 141. 1.

36. *οὐ μετῇ αὐτῇ*, she had no share in. Gr. § 178. N. 2. § 196. 3.

50 1. *ἣν ἀνθρώπων*, her whom I loved most of all human beings. Gr. § 150. 5.

3, 4. *ἤγιστο πορεύσῃς*, for the future he took him with himself whithersoever he went. For *ἤγιστο*, see Gr. § 207. 2. *πορεύσῃς*, § 216. 2, 3.

6. *Τῇ δ' ὑστεραίᾳ*, But on the next day. Gr. § 201.

16. *ἰώρας Ἀβραδάταν*; has any one of you seen Abradatas? Abradatas was the king of Susa, who had become one of the warmest friends of Cyrus, on account of the humane treatment of his wife, Panthea. The story, one of the most beautiful tales of ancient literature, is told in the sixth book. At the time here referred to, Abradatas had just fallen in the battle between the troops of Cyrus and the Egyptians.

26, 27. *κοσμηκυῖα ἄνδρα*, having adorned her husband with what she had. Gr. § 151. 1. R. 1.

28. *ἰ μῆδ' ὄν*, Cyrus smote his thigh. Gr. § 207. 3.

29. *ἤλαυνεν πάθος*, rode to the scene of suffering.

51 1. *εἴχῃ ἡμᾶς*; hast thou then left us? Gr. § 222. N. 2.

2. *ἀπικέκοπτο γὰρ*, for it had been cut off. Plup. pass. of *ἀπείκω*.

18. *ἄξιως ὑμῶν*, in a manner worthy of you. Gr. § 190. 2.

23, 24. *Ἀλλὰ ἀφικέσθαι*, But be assured, O Cyrus, that I will not conceal from you to whom I wish to depart.

27. *ἀποσπῆναι*, 2. aor. inf. act. of *ἀφίστημι*.

35. *ἰπίστιλιν*, 1. aor. act. of *ἰπιστίλλω*. Gr. § 104. 2.

36. *ἐκπλαγίς*, 2. aor. pass. part. of *ἐκπλήττω*.

52 2. *σπαράμινω ἀκινάκας*, they too having drawn their scimeters. Gr. § 207. 3.

3. *οὐσίῃς ἱστηκότις*, standing where she placed them. Gr. § 205. N. 3.

5. *τούτων ἰπιμλήθη*, he took care of these things, as was suitable. Gr. § 182. — *ὡς καλῶν*, that they might receive all honorable treatment. Gr. § 178. 2.

9, 10. *κάτω ΣΚΗΠΤΟΥΧΩΝ*, and below they say there are three columns, and that the word ΣΚΗΠΤΟΥΧΩΝ is inscribed upon them. Gr. § 159. 1.

19. *ὁδὲ αὐτὸς*, but Cyrus himself. Gr. § 144. R. 2.

14. Μηχανὰς ἰκνούτο, *Had engines made.* Gr. § 207. 5.

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21. ὅτε δὲ δίοιτο, *whenever he required.* Gr. § 216. 2. 3.

23. καὶ . . . Καρῶν, *and from the Carians of both provinces.*

23, 24. ἐπὶ . . . ἀντιστασιαζόντων, *for the harm of those belonging to the opposite faction.*

24 - 27. Ὁ δὲ . . . Ἰαννίσις, *And Adusius did the same with both parties; and, whichever party he conversed with, he declared that they spoke more justly; he said, moreover, that they ought to keep it a secret from the opposite party, that they had become friends, since thus he should come upon the opponents when they were more unprepared.*

27, 28. Πιστὰ . . . γνίσθαι, *He demanded that pledges should be given.*

29. καὶ . . . Περσῶν, *and for the benefit of Cyrus and the Persians.*

31, 32. ἀμφοτέρους . . . αὐτὰν, *he made a compact with both parties, unknown to each other, the same night.* For λάθρα ἱκαρίζων, see Gr. § 188. 2.

33. Ἀμα . . . ἡμέρᾳ, *And with the day.* Gr. § 195. 1.

5, 6. Νῦν . . . φιλικῶς, *And now, from this day forth, you must* 53
mingle with each other in a friendly manner.

21, 22. ἀκούσαντες . . . προσίον, *hearing that another army was approaching.* Gr. § 222. 2.

28. εἰς . . . δίχην, *fell into the hands of Hystaspes, for the decision of Cyrus, or to be disposed of by Cyrus.*

30 - 34. Ὁ δὲ . . . ἰστέθει, *And Cyrus sent orders to Adusius, that he should join Hystaspes, and bring those of the Phrygians who had taken their side with their arms; and that they should deprive those, who had shown a desire to fight, of their horses and arms, and order them all to follow with slings.* For συμμιζαντων and ἀφιλομένους, see Gr. § 205. N. 1. § 158. N. 4.

2, 3. Ἦκε . . . ἀμάξῃ, *And Croesus came and brought an exact account* 54
of what there was in each wagon.

7. τὰ . . . κλέψονται, *they will steal what is their own.* Gr. § 207. N. 5.

22. Προϊὼν . . . Βαβυλῶνος, *advancing on the road to Babylon.* Gr. § 140. N. 5.

29. Ἐπὶ . . . Κύρῳ, *And when Cyrus was at Babylon.*

1. ἀνάγκη . . . φάλαγγα, *the line must necessarily be of little depth.* 55

2 - 6. Ἀκούσας . . . μίσσιν, *Cyrus therefore, hearing this, stood with his attendants in the centre of his army, gave orders that the heavy-armed soldiers from each extreme should wheel their lines about, and march along the stationary part of the army, until each extreme reached the spot where he himself stood, and the centre.*

9 - 14. Ἐπὶ . . . ἐπτάχθαι, *And when, proceeding from both ends of the line, they had united the extremities, they halted, having become stronger, those who had left their former position on account of the ranks before them,*

55 and those in front on account of those who had come up in the rear. And the phalanx being drawn out in this form, it is necessary that the soldiers in the van and those in the rear should be the best, and that the poorest should be posted in the centre.

15. πρὸς . . . παρισκινιάσθαι, seemed to be well prepared for battle. Gr. § 221.

19, 20. ἀπῆσαν . . . πόδα, they gradually retired as long as the weapons reached them from the wall.

20-24. ἰπὺ . . . ἰγίνοντο, and wheeling about, when they were out of the reach of the weapons, at first they turned upon the shield (that is, they faced about to the left), having advanced a few paces (or every few paces), and stood looking towards the wall; but the further off they were, the less frequently did they face about. And when they had reached a safe distance (literally, when they appeared to be in safety), they closed up and continued their retreat until they reached their tents.

30. ἀλῶναι, 2. aor. act. of ἀλίσσω. For the form, see Gr. § 118. For the meaning, see Gr. § 205. N. 4.

56 18. τὸ . . . μίση, he divided the army into twelve parts. Gr. § 165. 2.

18, 19. ὡς . . . φυλάξον, as if each part were going to keep guard a month in the year. For the construction of μίση, see Gr. § 168. N. 2. § 192. R. 2.

23. ἐρωρυγμῖναι, perf. pass. part. of ἐρύττω. For the reduplication, see Gr. § 81. 1.

25, 26. ἰπὺ . . . συνισκιάσει, as soon as it was dark. Gr. § 157. N. 8. (4).

26, 27. ἀνιστόμωσι . . . ποταμόν, he opened the trenches towards the river.

29, 30. Ὡς . . . ἰσχυρόντο, And when the difficulty of the river was disposed of. For the construction of τὸ, see Gr. § 176.

31. εἰς δύο ἄγοντας, leading two abreast.

57 4-9. ἡμῖς . . . εἰσιν, let us enter in courageously, reflecting that we were accustomed to conquer those against whom we are now going to march, when they had allies besides themselves, and were all on their guard; and sober, and armed, and in battle array; but now we are going against them, when many of them are asleep, many of them are drunk, and all of them in disorder. For ἐνικῶμεν, see Gr. § 210. N. 2.

11. ὑπὲρ . . . ἐκπληῆσθαι, from dismay, perf. inf. pass. of ἐκπλήσσω. For the construction, see Gr. § 221.

13, 14. τοῦτο . . . θαρρῖντι, as to this, especially, take good heart. Gr. § 167.

15. φοίνικος. Gr. § 189.

22, 23. τὴν . . . βασιλίαν, lead the quickest way to the palace. Gr. § 140. N. 5.

25. *τῇδε τῇ νυκτί*, *this very night*. Gr. § 201.
- 26 - 28. *Φυλακῇ . . . ἄνδρας*, *We shall indeed encounter a guard* 57
before the gates; for one is always posted there. It will not do to neglect
the opportunity, said Cyrus, but we must go, that we may take the men as
unprepared as possible. For δίοι, see Gr. § 217. 3.
2. *τί εἴη τὸ πρῶγμα*, *what was the matter*. Gr. § 216. 2, 3. 58
3. *χαλώσας*, pres. part. fem. pl. of *χαλάω*.
- 10, 11. *οὗς . . . κατακρίνιν*, *to kill whom they found abroad*. Gr.
 § 216. 2, 3.
12. *ὅτι θανατώσεται*, *that he should be put to death*. Gr. § 207. N. 6.
18. *ἐλωπηῖαι*, perf. act. part. of *ἄλιπκω*, *captured*. Gr. § 205. N. 2.
- 27, 28. *ὥς . . . οὕσης*, *inasmuch as the city was captured in war*. Gr.
 § 192. N. 2.
14. *ᾧσιν* . . . *γινομένη*, *so that evening came before*. Gr. § 222. 4. 59
- 17 - 19. *Ἀκούσαντες . . . ἀναγκαίων*, *His friends, hearing this, gladly*
ran away, having suffered from all the wants of nature.
25. *μηδὲνα . . . φίλους*, *to admit no other than his friends*. Gr.
 § 186. 2. N. 5.
- 33, 34. *πρόσθιν ἰστίρας*, *before evening*. Gr. § 188. 2.
8. *ἴσως . . . τις*, *Some one may perhaps say*. Gr. § 217. 2. 60
28. *μάλα . . . συμμάχων*, *needing allies very much*. Gr. § 181. 1.
- 28, 29. *ᾧσιν* . . . *αὐτοὺς*, *so that we all but carried them about in our*
arms.
- 5, 6. *Καὶ . . . μάχην*, *And now indeed we have gained a great vic-* 61
tory. Gr. § 164. N. 2.
8. *ἵ . . . διπύκτινσα*, *if I had not fought my way through many*.
18. *ὅτι . . . διεπαυτίον*, *because it was not for you to attend most*
to us.
- 9, 10. *τούτους . . . αὐτοὺς*, *that they would value most those who* 62
were able to enrich them most.
14. *οὐδὲς . . . ἀξιώσιν*, *for there would be no one who would not*
claim. For the negatives, see Gr. § 225. N.
- 21 - 23. *οἱ . . . στιρίσκονται*, *for bulls, when mutilated, lose their fiery*
spirit and their unruliness, but are not deprived of their vigor and their
power of working. For the construction of *φρονῖν* and *ἔπιδιν*, see Gr.
 § 180. 1.
34. *ἡ . . . πάλιν*, *the steel makes the weak equal to the strong in*
war. Gr. § 195. 2.
5. *μάλιστα' ἂν ἀγαπᾷν*, *would be most contented with*. Gr. § 220. 3. 63
20. *ὅπως . . . ἀσκεῖν*, *that they might not remit the cultivation of*
courage. Gr. § 213. N. 4.
- 2, 3. *καὶ . . . στιγῆσθαι*, *and that we shall quickly be deprived of* 64
all our blessings. Gr. § 207. N. 6.

- 64 4. ὤσει . . . ἀγαθούς, so as to continue to be brave. For ὄσας, see Gr. § 222. 4.
 5. διὰ τίλους, incessantly.
 10, 11. οὐδ' . . . αὐτοῖς, nor to surrender ourselves to present enjoyment. For ἡδὺ, see Gr. § 138. 2.
 29, 30. ἔλλ' . . . πλειονασιῶν, but we must be superior in these accomplishments, or pursuits. For αὐτοῖς, see Gr. § 144. N. 2.
- 65 11, 12. Ὡς . . . ἀνδραγαδίαν, Wherefore I say, that it now behooves us to strive for bravery. For the construction of χεῖναι and ἰσιταθῆναι, see Gr. § 159. 3. — ἰσιταθῆναι, 1. aor. inf. pass. of ἰσιτινῶ.
 20. κικτῆμιθα, possess. Gr. § 209. N. 4.
 21. ἦν . . . ὤσει, if they are bad. Gr. § 214. 1, 3.
 26 – 28. Καὶ . . . ὑπέρχιν, And indeed we ought to be well assured of this, that there is no other protection so good, as to be noble and brave one's self.
 31 – 36. ἔλλ' . . . τιμήσω, but as among the Persians, those of equal rank pass their time about the palaces, so, I say, all of us too, who are here of equal rank, ought to follow the same practices as these; and you, being present and seeing me, ought to observe whether I shall continue to attend to what I ought; and I will watch you, and whomsoever I may observe following noble and excellent pursuits, those I will honor. For the construction of ἰσιμιλόμενος, see Gr. § 222. 4.
- 66 4. οὐδ' . . . γίνοιτο, could not easily become bad, even if they wished. Gr. § 217. 2.

ANABASIS.

The portion of the Anabasis here given, is the whole of the second book. The first book contains an account of the plot against Cyrus, the younger son of Darius, after the death of the king. Artaxerxes had succeeded to the throne. By the calumnies of Tissaphernes, he was induced to place Cyrus under arrest, and would probably have put him to death, but for the intercession of his mother, Parysatis. Cyrus was sent back to his province, indignant at the treatment he had received, and resolved upon vengeance. His preparations for a military expedition against his brother; his march through Lydia, Phrygia, and other provinces; the difficulties he had with his Grecian forces, who mutinied when they began to suspect they were marching against the king; his passage through Syria, and the crossing over the Euphrates; the march along the bank of that river; the death of Orontes, a noble Persian, who was convicted of treachery to Cyrus; the meeting with the king on the plain of Babylon, the battle, the death of

Cyrus, and the defeat of his army; a eulogy on the character of Cyrus, 66 and the successes of the Greek troops against the Persians; all these matters are related in the first book.

The second book begins with the negotiations between the Persian king and the Greeks; their determination to return; and the treacherous manner in which the principal officers of the Greeks were entrapped and put to death by Tissaphernes; then the author draws the characters of these commanders, and with these sketches the second book closes.

7. 'Ως 'Ελληνικόν, *How the Grecian force was collected by Cyrus.* For the construction of Κύρη, see Gr. § 206. 2.

12, 13. οὐτι σημαίνοντα, *neither sent another to inform them.* σημαίνοντα, fut. part. of σημαίνω. Gr. § 222. 5.

17. Γλαῦς. Gr. § 46. N. 4.

21. τῇ 'Ιωνίας, *but that he said he should set out on the next day for Ionia.* For the construction of 'Ιωνίας, see Gr. § 194.

23, 24. 'Αλλ' ζῆν, *Would that Cyrus were alive.* Gr. § 118, under ἐφίλω, and § 217. N. 3.

26. καὶ ἤλθις, *and had you not come.* Gr. § 213. 5.

28. εἰπὼν καθύπιν, *that he shall sit.* Gr. § 209. 4.

32, 33. Τὸ εἶτον, *But the army procured for itself provisions.* Gr. § 207. 2.

7. Καὶ ἀγορὰν, *and it was now about the full market.* The 67 time indicated by this expression was about the middle of the forenoon.

17. ἔτι παραδίδοναι, *that it was not for conquerors to surrender their arms.* For the construction of the genitive, see Gr. § 175.

1. εἶπεν, imperat. pres. of εἶπεν. Gr. § 218. 2.

68

4. ἴσθι εἰ, *know that thou art a fool.* For the construction, see Gr. § 222. 2.

8. καὶ χεῖσθαι, *and whether he would employ them in something else.* For the construction of ἄλλο τι, see Gr. § 167.

12. οὐς βασιλεύοντες, *who would not bear his being king.* Gr. 69 § 179. 1.

14. αὐτὸς φησὶν, *he says, that he will depart early in the morning.* Gr. § 158. N. 2.

19. θυμὸν ἰερά, *as I was sacrificing, to know whether or not to march against the king, the omens were not favorable.* For the construction of ἵνα, see Gr. § 219. 2.

26. ἰσίδαν κίεσι, *when the signal shall be given with the trumpet.* σημήνι properly agrees with a nominative understood. Gr. § 157. N. 8. (2).

33. ἣν ἤλθον, *which they went.* Gr. § 164.

2. εἰς τεσσαράκοντα, *to the number of forty.*

70

6. ἀμφὶ μέσας νύκτας, *about midnight.*

11, 12. σφάζαντες ἀσπίδα, *having slain a boar, a bull, a wolf, and a ram, upon the shield, that is, so as to receive the blood in a shield.*

- 70 21. μακροτέρην, a longer way, *ἔδω* understood. Gr. § 164.
 23, 24. ἵνα . . . στρατεύματι, that we may be removed as far as possible from the royal army. Gr. § 180. 2. and § 206. 3.
 25, 26. οὐκ . . . καταλαβῆναι, the king will no longer be able to overtake us. For *δυνήσται*, see Gr. § 215. N. 3.
 32, 33. Καὶ . . . ἐψύσθησαν, And in this they were not disappointed.
 36. διότι ἐτίτρωτο, because he had been wounded, *plup. pass. of τιτρώσκω*. Gr. § 118.
- 71 1. Ἐν . . . ἀπλίζοντο, And while they were arming. Gr. § 210.
 5. ἦδαι . . . στρατιώταις, for he knew that the soldiers were exhausted. Gr. § 222. 2.
 9, 10. ἐξ ὧν ξύλα, from which (that is, the villages) the very wood of the houses had been plundered by the royal army.
 11. σκοταίῳ προσιώντις, coming up in the dark, or after dark. For the use of *σκοταίῳ*, see Gr. § 138. N. 1.
 18. ἰδὼν . . . ἔπραττε, and he showed this by what he did the next day. For *οἷς*, see Gr. § 151.
 23, 24. ὅς . . . μνηύσῃ, whoever would give information of the person, who had let loose the ass among the arms. Various readings and explanations have been suggested here. The expression seems to have been a sort of proverbial one, and to mean, whoever will inform against the author of this foolish uproar.
- 72 4, 5. εἰ βούλοιντο, what they wanted. Gr. § 216. 2, 3.
 17, 18. μεταστεινόμενος αὐτοῖς, having caused them to retire. Gr. § 207. 5.
 31. Κλῆραρον καταμαθεῖν ὡς ἰσιστάται, for καταμαθεῖν ὡς Κλῆραρος ἰσιστάται. Gr. § 157. N. 9.
 33. καὶ . . . δοκοῖν, and if any one seemed to him. Gr. § 217. N. 4.
 35, 36. ὥστε . . . συνεπυδάζουσιν, so that all were ashamed not to join heartily in the work.
- 73 1. τριάκοντα . . . γιγνόντις, thirty years old. Gr. § 168. N. 1. — *γιγνόντις*, perf. part. of *γίγνομαι*.
 13, 14. ἡ δὲ . . . διάρκει, and the appearance differed in nothing from amber. For the construction of *ἡλίετρον*, see Gr. § 186. N. 3.
 23, 24. δι' ἑρμηνείας, by an interpreter.
 31. ὅτι . . . ἠγγεῖλα, because I first announced to him, that Cyrus was marching against him. Gr. § 222. 2.
- 74 10, 11. ἰπὺν . . . ὄντα, but when we saw that he was in danger. Gr. § 222. 2.
 13, 14. οὐτι . . . ἀρχῆς, we neither lay claim to the king's dominion. For the construction of *βασιλεῦ*, see Gr. § 197. 1. *ἀρχῆς*, Gr. § 182.
 14, 15. οὐτι . . . ποιεῖν, nor is there any reason why we should wish to

harm the king's country. For the construction of *ἵππου*, see Gr. § 150. 5. 74
αὐτῶς ποιεῖν, Gr. § 165. N. 2.

18, 19. *καὶ . . . ποιοῦντις*, *we will not be behind him, at least so far as our power goes, in conferring favors.* For the construction of *τούτου*, see Gr. § 184. 2. and § 207. 1.

21, 22. *αἱ . . . μινόντων*, *let the truce remain.* Gr. § 88.

26. *ὡς . . . στρατιωσάμενους*, *that it was not becoming the king, to let those who had served against him escape.* For the construction of *βασίλει*, see Gr. § 190. N. 3.

1. *Νῦν . . . βασιλῖα*, *Now indeed I will depart to the king.* Gr. 75 § 209. N. 3.

8, 9. *μὴ . . . ἐπιστρατίας*, *that the king would bear no resentment against them on account of their serving with Cyrus against him.* For the construction of *ἐπιστρατίας*, see Gr. § 187. 1.

14, 15. *ἔτι . . . ποιήσαιο*, *that the king would consider it all-important to himself to destroy us.*

15, 16. *ἵνα . . . στρατεύων*, *that all the other Greeks may be afraid of making war against the king.* For the construction of *στρατεύων* with *φόβος*, see Gr. § 221. N. 4.

11, 12. *ἀπὶ χόντις . . . παρασάγγην*, *distant from each other a para- 76 sang.* For the construction of *ἀλλήλων*, see Gr. § 180. For *παρασάγγην*, see Gr. § 169.

18. *ἐν τῷ ἵππῳ*, *within it.* Gr. § 188. 2.

19. *εἴς . . . ποδῶν*, *twenty feet in width.* For the construction of *εἴς*, see Gr. § 167. For *ποδῶν*, see Gr. § 175.

25. *ἐλάσσους*, comparative degree. Gr. § 59. 3. § 58. 2.

28. *ἥ . . . Σιτάκη*, *the name of which was Sitace.* For the construction of *ἥ*, see Gr. § 196. 3.

30, 31. *ἐγγὺς . . . δένδρων*, *near a park, which is beautiful and large, and thickly covered with all kinds of trees.* For the construction of *δένδρων*, see Gr. § 188. 1.

22, 23. *ἐκνεύσεις . . . νήσῳ*, *apprehending lest the Greeks should remain 77 on the island, not crossing the bridge.* Gr. § 224. 5.

27, 28. *ἐπὶ . . . ἱπποῖσιν*, *they set a guard, however, upon the bridge.*

31. *ὡς . . . πεφυλαγμένως*, *with every possible precaution.*

32, 33. *ὡς . . . ἐπὶ τῷ ποταμῷ*, *that they (the Persians) were about to attack them (the Greeks) while they were crossing.*

4, 5. *ὡς . . . βασιλεῖ*, *in order to support the king.* 78

18. *πέραν . . . ποταμοῦ*, *on the other side of the river.* Gr. § 188. 2.

25. *πρὶν . . . γινέσθαι*, *before war should spring from them.*

26. *καὶ . . . ἐρῶντα*, *and he sent some one to say.*

29. *μὴ . . . ἀλλήλους*, *that we would not harm each other.* For the construction of the infinitive, see Gr. § 219. 2.

- 78 33. Ἰδοὺ! . . . ἰδού, *it has seemed good to me to come to an understanding with you, literally, to come to words with you.* For the construction of σοι, see Gr. § 195. 1.
- 79 5, 6. ὅστις . . . παρημιληώς, *and whoever is conscious to himself of having violated them.* For the construction of τούτων, see Gr. § 182.
 18. μανίντες, 2. aor. pass. part. of μαίνομαι. Gr. § 110.
 25, 26. ἥ . . . ἐχρεῖτο, *which Cyrus found hostile.*
 36. τῷ, for τίνι. Gr. § 69. 1.
- 80 9. 'Ἄλλ' . . . ἀκούων, *but I am pleased to hear.* Gr. § 222. 2.
 15. ἀντιπάσχουσιν . . . κίνδυνος, *and there would be no danger of suffering in turn.* For the construction of the infinitive, see Gr. § 221. N. 4.
 18, 19. ἀ . . . παρίχουσιν, *which we may render impassable to you, by occupying them beforehand.* — προκαταλαβοῦσιν, 2. aor. part. dative, plural, agreeing with ἡμῖν. For the construction, see Gr. § 161. 2.
 21, 22. Εἰς! . . . διαπορεύοιμιν, *And there are some of them which you could not pass over at all, unless we transported you.* For the construction of οὗς, see Gr. § 150. 5.
 33. ὕμῃς . . . ἀπολίσαι, *when it was in our power to destroy you.* For the construction of ἐξόν, see Gr. § 168. N. 2.
- 81 34. κατεκίδεσσαν, *were cut down,* 2. aor. pass. of κτεκέστω. Gr. § 110.
- 82 15. ἴσως μάθῃ, *that he might learn.* Gr. § 214. N. 1.
 16, 17. Ἐπὶ . . . ἐπήκουσιν, *and when they stood within hearing distance.*
- 83 5. καὶ . . . ἐτιλίυσθησαν, *and, being beheaded, died.* For the construction of κεφαλὰς, see Gr. § 167.
 6. ὁμολογουμένως . . . ἰχόντων, *by the admission of all who knew her.*
 15, 16. Ἐκ . . . ἀπειθῶν, *After this he was sentenced to death by the magistrates in Sparta, for disobeying.*
 21. καὶ . . . διγίνετο, *and he passed his time in waging war.* Gr. § 222. 4.
 30. καὶ . . . φρόνιμος, *and ready-minded in difficulties.*
 35. ὡς πιστίῳ ἢ Κλειάρχῳ, *that they must obey Clearchus.*
 36. Τοῦτο . . . εἶναι, *This he accomplished by being austere.* — καὶ . . . στυγνός, *for he was harsh to look upon.* For the construction of ἐρεῖν, see Gr. § 219. N. 3.
- 84 1. καὶ . . . τραχύς, *and rough in voice.* For the construction of φωνῇ, see Gr. § 197. 2.
 2. ὥστε . . . ὅτι, *so that he sometimes repented, literally, so that there is when he repented.* The expression ἴσθ' ὅτι, *it is, or there is,* is idiomatic.
 15. φιλίᾳ . . . εἶχιν, *he never had those who followed him out of friendship and good will.*
 31. σφόδρα . . . εἶχιν, *he showed this very manifestly.*

34, 35. οὐ . . . ἰμποιῆσαι, *he was not, however, capable of impressing* 84
the soldiers, either with respect or fear of himself.

6. ἦν . . . τριάκοντα, *he was about thirty years old.* Gr. § 175. 85

12, 13. τὸ . . . εἶναι, *he thought simplicity and truth to be the same thing with folly.* Gr. § 195. N. 3.

HELLENICA.

This work of Xenophon is partly a continuation of Thucydides's History 86
of the Peloponnesian War. This war broke out 431 years before Christ,
between Sparta and most of the Peloponnesian cities on the one side, and
Athens and the Grecian cities on the coasts of Asia, in Thrace, and near
the Hellespont, on the other. The contest lasted, with short intervals
of peace, for twenty-seven years. Pericles was at the head of affairs at
Athens, when the war commenced, and his policy was the moving cause
of the hostilities between these two states. The celebrated plague of Athens
occurred a few years after the beginning of the war. The history of Thu-
cydides extends only to the twenty-first year, where it suddenly breaks off,
A. C. 411. The Hellenica, or Grecian Annals of Xenophon, takes up
the narrative at this point; continues the history of the Peloponnesian war
down to its conclusion, with the siege and surrender of Athens, 404 years
before Christ. After this, the Greek Annals extend to the battle of Man-
tinea, and the death of Epaminondas, B. C. 363.

The second book, which is here given entire, contains the concluding
events of the Peloponnesian war, the establishment of the government of
the Thirty Tyrants, and the troubles which ensued, the attack of Thrasybu-
lus and the exiles upon them, the overthrow of this odious oligarchy, and
the restoration of the Athenian democracy. The most remarkable event
that took place during the government of the Thirty, is also here related
in the most interesting manner; and this was the death of Theramenes.

16. τί . . . πράγματι, *how he should manage the affair.* Gr. § 167.

6. μισθὸν . . . δίδωκε, *he distributed to each a month's pay.*

87

14. ναυαρχίῳ. Gr. § 221. N. 4.

15, 16. ἱστῶν . . . παρεληλυθότων, *twenty-five years of the war having already passed.* For the construction of πολίμῳ, see Gr. § 197.

21. μακρότερον ἢ χειρὸς, an unusual construction, in which it is necessary
to supply some word, as *length*, then it would mean, *longer than the length
of the hand.*

25. ἐν . . . ἐφεσιμένους, *in the ephorality of Archytas.*

28, 29. καὶ . . . ἰσχυροῦτε, *and was having others built in Antan-
drus.* Gr. § 207. 5.

8. ὡς . . . φιλίας, *how friendly he was.* Gr. § 188. N.

89

- 88 14. *κατὰ . . . αἰετῷ*, carried by assault.
 17. *καὶ . . . ἰστίπλιον*, and sailed in the direction of Chios and Ephesus. For the construction of the first *εὐν*, see Gr. § 140. N. 5.
 21, 22. *Ἀθήγοντο . . . πηγάγισι*, And the Athenians set out by sea for Chios. For the use of *πηγάγισι*, see Gr. § 138. N. 1.
 28. *τὰ . . . Λύσανδρος*, and all the free persons Lysander dismissed.
 29. *κατὰ πόδας πλίουσι*, sailing in their track.
- 89 5. *καὶ . . . ἦν*, and it was late in the day. Gr. § 177. 1. N. 2.
 19. *Ἀθηναίους*. Gr. § 197. 1.
 31. *ἡ Πάραλος*, the *Paralus*, a public vessel belonging to the Athenians, and never used except in cases of great emergency.
- 90 7. *ὃς . . . ἀπήγγυλι*, who, arriving on the third day, related the news.
 10. *ἃ . . . ποιῶν*, the lawless things they had already done, and what they had voted to do.
- 92 11-13. *Ἀρχίστρατος . . . ἰδίῳ*, For Arcestratus, having declared in the council, that it was best to make peace with the Lacedæmonians on the terms they proposed, was committed to prison.
 13, 14. *προικαλοῦντο . . . ἑκάστην*, and they proposed to take down each of the long walls for the distance of ten stadia. The Long Walls were the walls running from the city of Athens down to the harbour of the Piræus, and were among the most important defensive works ever built by the Athenians.
 16-18. *εἰδὼς . . . ἵναι*, that he would return, having ascertained whether the Lacedæmonians held out about the walls, with the intention of reducing the city to slavery, or merely for security. For the construction of *Λακιδαιμονίους*, see Gr. § 157. N. 9.
 24, 25. *Μισὰ . . . αὐτίς*, After this he was appointed ambassador to Lacedæmon, with full powers, together with nine others. Gr. § 144. N. 5.
- 93 14, 15. *νομίζοντες . . . ἡλυθρίας*, thinking that that day was the beginning of freedom for Greece. For the construction of *Ἑλλάδι*, see Gr. § 197.
- 94 31. *ἐφ' ᾧ*, in whose year, or in whose ephorally, or in whose time.
 34, 35. *ἐφ' . . . νόμους*, for the purpose of drawing up laws. Gr. § 220.
- 95 1-4. *Ἐπειτα . . . θανάτου*, Then, in the first place, they arrested and charged capitally those whom everybody knew, during the democracy, to live by calumny (*sycophancy*), and to be odious to men of honor and virtue. The Sycophants, under the Athenian democracy, were persons who made it their business to bring accusations against the more wealthy citizens, and were justly odious to all the respectable portions of the community. For the construction of *θανάτου*, see Gr. § 183. N. 2.
 4, 5. *καὶ . . . ἤχθοντο*, and the council readily condemned them, and all others, who were conscious of not being such, took no offence at the measure. For the construction of *αὐτῶν*, see Gr. § 183. 2. R. 2.

24, 25. ἔτι Θερραμῖνι, *for he was still on familiar terms with* 95
Theramenes.

35, 36. καταλίγουσι πραγμάτων, *made a list of three thousand*
citizens, who should share in the public affairs.

3, 4. ὥσπερ ἵται, *as if there were any necessity that this particular* 96
number should be honorable men. For the construction of ἀρθρῶν, see Gr.
 § 192. R. 2.

5-7. ἴπαια κατασκευαζομένους, *in the next place, I see that*
you are doing two most inconsistent things, making the government a gov-
ernment of violence, and rendering it inferior in power to the subjects.

15, 18. Ἐδοξε ἀποσημῆσθαι, *And that they might have the means*
of paying the garrison, they resolved to arrest all the aliens, and put them
to death, and confiscate their property.

24. Πῶς ἀδικώτερον, *How are not these things more unjust in every*
respect than those? For the construction of παντὶ, see Gr. § 197. N. 3.

35, 36. Ἡμῖς δημοκρατίαν, *And we, knowing that a democracy is*
a form of government unfavorable to such as we and you are. For αὐτῆς,
 see Gr. § 142. N. 1. For οἷς, § 151. R. 3.

9-11. ὑρήσεται δημαγωγῶν, *you will find that no one censures* 97
the present state of affairs more than Theramenes, nor opposes us more, when
we wish to put any of the demagogues out of the way. For the construc-
 tion of ψίγοντα, see Gr. § 222. 2.

12. πολέμιος μὴ ᾗ, *he would have been an enemy, indeed.* Gr. § 213.
 N. 2.

21. τοσούτη πολέμου, *treachery is a thing so much worse than war.*
 Gr. § 160. N. 2.

25. τοῦ λοιποῦ, *for the future.* Gr. § 191.

26, 27. ἀναμνήσω πιπραγμένα, *I will remind you of the things*
that have been done by him. For the construction of τούτῃ, see Gr.
 § 206. 2.

34-36. Διὶ μεταβάλλισθαι, *A man, O Theramenes, who deserves*
to live, ought not to be ready to lead his associates into difficulties, and
then, if any thing adverse happens, to change sides immediately.

13, 14. Ἡμῖς ὑμᾶς, *we therefore charge him with plotting against* 98
and betraying both you and ourselves.

28. ἐλίγον τίσαντας, *having pressed us a little longer with famine.* 99
 The accusative here is the subject of the infinitive λειπῶν. Gr. § 158. N. 5.

12-14. οἱ χόρας, *but if the best part of the city were friendly* 100
towards us, they (the exiles) would think it perilous to set foot on the soil.

29, 30. καὶ πόλιν, *and who, on account of their poverty, would*
betray the city for a drachm.

3. ἰσχατάτατα παθῶν, *suffering the extremest punishment.* Gr. § 59. N. 101

12, 13. Καὶ λυμαινόμενον, *For these who are present say that they*

- 101 *will not permit us to discharge a man who is openly aiming to subvert the oligarchy.*

13-16. Ἔστι . . . θανατοῦν, *It is declared in the new laws, that no one of those who are among the three thousand shall be put to death without your vote; but that the Thirty have the right of condemning to death any one of those not included in the list or catalogue.* For the construction of θανατοῦν with κυρίως, see Gr. § 219.

17, 18. ξυνδοκοῦν, *all of us agreeing to it.* — ξυνδοκοῦν, neut. acc. part. Gr. § 168. N. 2.

29. ἡ . . . ἐκάστου, *than that of each of you.* Gr. § 140. 4.

30. τοὺς ἑνδεκα, *the Eleven*, certain officers who had the execution of the sentence in cases of capital punishment.

32. τοῦ . . . ἀναιδιστάτου, *the boldest and the most unscrupulous of them.*

- 102 27, 28. ἀποκλείσαντες . . . ἐπιτηδείων, *shutting them out from supplies of provisions.* Gr. § 196. 4.

- 103 2, 3. Ἐπὶ . . . ἐγγίγνιτο, *And when it was towards day.* Gr. § 157. N. 8. (4).

6. καὶ . . . κατέλαβον, *and some of them they took.*

30, 31. ταῦτά ἡμῖν, *the same with us.* Gr. § 195. N. 3.

- 104 9, 10. καὶ . . . ἀσπίδων, *and they were in depth not less than fifty shields.* For the construction of βάθους, see Gr. § 167.

30. δίδασσι. Gr. § 117. N. 2.

34. ἐξίξομιθά τι αὐτῶν, *we shall reach them.* Gr. § 188. 3.

- 105 21. καὶ . . . Κηφισοῦ, *and he is buried at the ford of the Cephissus.*

29. κατασιωπησάμενος, *having commanded silence.* Gr. § 207. 5.

- 106 2. παύσαθε ἁμαρτάνοντες, *cease to offend.* Gr. § 222. 3.

3-5. οἱ . . . πολιοῦνσι, *who, for the sake of their private advantage, have in the course of eight months killed almost more Athenians than all the Lacedæmonians did in ten years of war.* For ἐλίου δὴν, see Gr. § 220. N. 2.

8-10. Ἄλλ' . . . κατιδακρύσαμεν, *But be assured, that of those who have now been killed by us, there are some for whom not only you but we have shed many tears.* Gr. § 163. 2.

21, 22. Καὶ . . . ἰλεῖσθαι, *And finally they passed a decree to remove them (the Thirty) from office, and to elect others.*

- 107 11. ὅπου . . . δέξομαι, *in whatever part of the course each wished.* For the construction of δέξομαι, see Gr. § 177. 1.

- 108 2. ἴσον ἀπὸ βοῆς ἵκειν, *merely for the sake of making a noise, that is, making a great noise about it, but doing nothing in reality.* The phrase is peculiar. One of the prepositions is superfluous, but the use of the two seems to be idiomatic. Arnold compares it to the English expression, "from hence," the preposition *from*, strictly speaking, being unnecessary.

5. παρελθὼν . . . λυμένα, *he passed into the quiet harbour, that is, the*

harbour where the water was so surrounded and protected that it was not 108 disturbed by the wind or waves; probably the harbour of Munychia.

35, 36. *ἄλλος* *ἄλλος*, for as the law required two of the ephori to accompany the king with the army, he and another were present.

22. *ἐπὶ* *ἐπὶ*, what you have to be proud of. For the construction 109 of *ἐμῶν*, see Gr. § 200. 2.

23, 24. *Ἄλλ'* *ἡδίκησιν*, but the people, being poorer than you, have never wronged you for the sake of money. — *τινίστιος*, comp. Gr. § 57. N. 3.

26. *Ἐπεὶ* *φρονεῖν*, But, since you have no claim on the score of justice, consider whether you have any reason to plume yourselves upon your bravery. For *προσέει*, see Gr. § 178. N. 2.

27, 28. *Καὶ* *ἀλλήλους*; And what better test of this could there be, than the way we have fought with one another?

30, 31. *ὑπὸ* *περιηλύδασι*, you have been defeated by those who had none of these things.

34 — 36. *Ὅ* *ἴσθι*, I do not, however, O men, think it worthy of your characters to violate any thing you have sworn to observe, but, in addition to your other honorable conduct, to show this also, that you are faithful to your oaths and that you have a sense of religious obligation.

1. *καὶ* *ἐκπρόσθεσαι*, and that there was no need of being alarmed. 110

4. *ξίνοις* *Ἐλευσίνι*, that those in Eleusis were hiring auxiliaries for themselves. Gr. § 207. 2.

7, 8. *καὶ* *ἔρκους*, and having sworn oaths. Gr. § 163. 2.

9. *καὶ* *δῆμος*, and the people are faithful to their oaths. Gr. § 195. 1.

FROM THUCYDIDES.

SICILIAN EXPEDITION.

This author is pronounced by some to be the greatest of the Greek historians. He was born at Athens in the year 470 before Christ. His father was Olorus and his mother Hegesipyle. His father was a connexion of Miltiades, and his mother belonged to the race of the Thracian kings. In early youth he was placed under the instruction of the philosopher Anaxagoras, and the orator Antiphon. He is said to have been present at the Olympic games, when Herodotus read to the assembled Greeks his immortal history; and it was this circumstance that first called his attention to that branch of literature in which he was afterwards so much distinguished. At the beginning of the Peloponnesian war he was living on the borders of Thrace, and when Brasidas, the Spartan commander, besieged the city of Amphipolis,

- 110 Thucydides was called upon to furnish assistance, but did not arrive until the city was surrendered. For this he was banished by the Athenians. During the leisure thus afforded him, he collected, from the most authentic sources, the materials for his historical work, which he composed at Scaptesyla, a town of Thrace. He was afterwards recalled to Athens, but again returned to Thrace, and died there between seventy and eighty years old; and a cenotaph was raised to his memory by his native city.

His History of the War between the Peloponnesians and the Athenians is unquestionably one of the greatest works of the class to which it belongs. Thucydides was a man of lofty character, and unbending love of truth. The keenness of his penetration no political secret could escape. The motives and springs of the historical events which he relates are accordingly laid open by him with wonderful power. He spared no labor nor expense while collecting the materials of his work; and his statements are to be received with perfect confidence and respect. His work is filled with the profoundest political wisdom; his maxims and reflections can never lose their value so long as the nature of man is unchanged, and the principles of government are drawn from comprehensive experience and observation. His style has great energy and condensation. It is full of meaning, expressing great thoughts with point, terseness, and brevity. He paints the scenes of the war with strong, vivid, and startling colors. Sometimes he becomes obscure from excessive compression of style. But there is no author more deserving to be read again and again, than Thucydides. The occasional difficulties of his style are sometimes discouraging to the young student; but its great qualities, and the noble powers of intellect which it so fitly represents, richly reward any amount of labor which may be expended for the purpose of obtaining a thorough acquaintance with this author's works.

The History is divided into eight books, the last of them being in an unfinished state. It embraces only twenty-one, out of the twenty-seven years of the war; the other six being related by Xenophon, as has been before remarked. The part here given consists of a series of extracts from the sixth and seventh books, narrating some of the principal events of the Sicilian Expedition. These two books are among the most interesting and striking parts of the whole work. The pomp of preparation, the gallant display of the magnificent Athenian fleet which left the harbour of the Piræus on that ill-fated expedition; the various scenes and successive disasters which attended the Athenian arms; and the melancholy and most tragical catastrophe, are painted with an amazing vigor of historical delineation.

13, 14. *πρότερον . . . διαβαλοῦσιν*, orders had before been given to assemble at Corcyra, that they might thence cross together the Ionian gulf to the Iapygian promontory. Corcyra was an island on the western coast of Greece. The Iapygian promontory was at the southern extremity of the bay of Tarentum.

17. *ὡς εἰπὺν*, so to speak. Gr. § 220. N. 1. 110
21. *ἴσον πλοῦν*, on how long a voyage. Gr. § 169.
- 23, 24. *μᾶλλον . . . πλείν*, the dangers struck them more than when they decreed the expedition, literally, voted to sail. For the construction of *αὐτοῖς*, see Gr. § 227.
- 2, 4. *Ἀριθμῶ . . . ἦν*, But in the number of ships and of heavy armed, 111 the force against Epidaurus under Pericles, and the same under Agnon against Potidæa, was no less.
- 11, 12. *δραχμὴν . . . δίδοντας*, paying a drachma a day to each sailor. For the construction of *ἡμέρας*, see Gr. § 191.
36. *Καὶ . . . ἐκπλιύσαντες*, And having first sailed out of the harbour in a line.
1. *ἄμιλλαν . . . ἐποιῶντο*, they made a struggle as far as Ægina, that 112 is, they tried which should reach Ægina first.
- A number of chapters, stating the manner in which the reports of the expedition were received at Syracuse, are here omitted.
11. *ἐν ταῖς καταγωγαῖς*, at the landing places.
12. *κατὰ εἶλη*, in divisions.
14. *ἰσομίαις*, for the purpose of learning. Gr. § 222. 5.
3. *τῶν . . . ἔστω*, literally, the cities not receiving them by market nor 113 by city, that is, not supplying them with provisions, nor admitting them into the town. For the construction of *ἀγορᾷ* and *ἔστω*, see Gr. § 197.
- 11, 12. *ἄλλ' . . . ξυνοδοῖ*, but whatever the other Italians should agree upon.
- 14, 16. *βουλόμενοι . . . ἄγγιλοι*, wishing to know respecting the treasures, whether those which the messengers spoke of in Athens, were there.
18. *ἔτι . . . εἰς*, that the ships were in Rhegium. For *εἰς*, see Gr. § 216. N. 5.
19. *ὥς . . . παρῑσκευάζοντο*, and they prepared themselves accordingly, literally, as for these.
21. *πρὸς δὲ τοῖς*, and to some. Gr. § 142. 1.
- 28, 29. *ἔτι . . . ἀντιπερνούει*, that this, first, had disappointed them.
- 31, 32. *Καὶ . . . Ἐγισταίων*, And Nicias indeed expected the intelligence received from the Egæstæans. For the construction, see Gr. § 196. N. 2. For further illustrations, see Matthiæ, Greek Gr. § 391. e.
- After the explanation of the mode by which the Athenian ambassadors had been deceived with respect to the wealth of Egæsta, the remainder of the sixth book is passed over. The historian relates here the different plans of the three generals, and then presents a view of the state of affairs at Athens, not directly connected with the history of the expedition. He then returns to the armament, and relates the movements of the Greek forces, and of the Syracusans, with considerable minuteness of detail.

The next paragraph begins with the sixty-ninth chapter of the seventh book. The Syracusans had been besieged by the Athenian army; they

113 had received reinforcements from Peloponnesus, and shut up the enemy's fleet in the harbour. The Athenians resolve to break through the blockading lines. The conflict which followed and its issue are here described.

114 14. Γύλιππος, *Gylippus*, the Lacedæmonian commander, who had led the auxiliary forces to the relief of Syracuse.

16, 17. 'Ο . . . ἐκπεπληγμένος, *And Nicias, alarmed by the present state of affairs.*

18. ἐπιδὴ . . . ἀνάγκη, *since they were about to set sail, that is, for the purpose of the attack.* ἔσσι οὖν, is a phrase having the same meaning as ἔσσι μόνον, *just on the point of doing any thing and not quite doing it, or all but doing.*

19 - 21. ἔπει . . . εἰρησθαι, *which men experience commonly in great emergencies, when they think that all things have not been done by them as they ought to have been, and that enough has not yet been said by them.* The meaning shortly is, *As men, in great emergencies, commonly find that many things which ought to have been done and said, have been unattended to.* Arnold, speaking of this passage, observes, referring to the two pronouns σφίσι and αὐτοῖς, "It is remarkable, that these two words should occur in the same sentence as applied to the same subject. But the first is used as if νομίζοντες had been expressed after πάσχειν, and considers the words πάντα τι εἶναι as the thought expressed aloud of those placed in τοῖς μεγάλαις ἀγῶσι. Afterwards αὐτοῖς follows, as if Thucydides himself were stating what their feeling was, without putting it in a manner into their own mouths."

30. περίταξιν . . . ἰδύμετο, *he drew them up with as broad a front as possible.*

34, 35. εὐθὺς . . . ἔξω, *they immediately sailed to the chain of the harbour (that is, to the mouth of the harbour, where a chain of vessels intercepted the way), and to the passage out that was left (that is, the only passage that was left them for escape), wishing to force their way through.* There is some doubt what is the exact meaning of καταλιφεῖντα. Some suppose it to mean *left*, or *unoccupied* at present by the enemy, that is, though the entrance of the harbour was guarded by the vessels, still there was a break in the line, through which the Athenians had determined to force their way, if possible.

115 5. τοῦ . . . Συρακούσιος, *the navy of the Syracusans.* For the construction, see Gr. § 197. 1.

7. Ἐπιδὴ . . . ζύγματι, *and when the Athenians approached the line or chain.* For προτίμωγον, see Gr. § 201. N. 1. For the construction of ζύγματι, see § 195. 2.

9 12. Μισὰ . . . πρότιμον, *And after this, the Syracusans and their allies falling upon them from every quarter, the battle took place not only at the line of the entrance, but also round the harbour, and was furious, and such as no one of the preceding battles had been.*

15. ἐπιβάται, *soldiers, who had been placed on board the ships.* They

corresponded to the Roman *classarii*, and the modern *marines*. Their position in battle was on the ships' hatches. 115

16, 17. *μὴ . . . εἰς τὴν μάχην, that the operations on the hatches might not be inferior to the other art.* For the construction of *εἰς τὴν μάχην*, see Gr. § 180. 1.

20. *ἐμβολαί, attacks, made by the ship in the regular way, by running down upon the enemy with the beak.*

22. *προσβολαί, collisions, made accidentally by a ship running foul of another in any way.*

26, 27. *ἐπιβῶντες . . . ἐπιβαίνουσιν, endeavoured to board each other's ships.*

27 - 34. *Ἐνιπύρῃσι . . . παρίχουσιν, In many places it happened, that on the one side they attacked, on the other were themselves attacked, and two ships round one, and sometimes more, got entangled of necessity; and it became necessary for the pilots, on the one hand to watch the assailants, on the other to assail in their turn, and to engage not with one adversary, but with many; and the great tumults of the clashing ships at once caused dismay, and rendered it impossible to hear what the givers of the orders directed.* *κυβερνήταις* is constructed with *περιστάταις*, which depends on *ἐνιπύρῃσι*. The *κλιυσταί* were the persons who gave the signals to the steersmen. They corresponded to a certain extent to the modern boatswains.

1. *ἐπιβῶντες.* Gr. § 230. 1.

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7, 8. *τῆς . . . θαλάσσης, the sea, which had been possessed by them not for a short time, that is, of which they had so long been the masters.* For the use of *κλειστής* in a passive sense, see Gr. § 208. N. 2.

12. *ἔστανεν τῆς γνώμης, tension of mind.*

14 - 17. *Πάντων . . . ἔχουσιν, For the entire dependence of the Athenians bring in their ships, the fear for the event was like no other, (that is, it was greater than had ever been before,) and they were compelled, on account of the inequality of the conflict, to have an unequal view of the sea fight from the land.* If we translate it so, we must repeat *ἀνόμελον* with *ἰσοψη*. For *τὸ ἀνόμελον*, see Gr. § 142. 1. Perhaps *τὸ ἀνόμελον* refers to the inequalities of the ground from which the battle was viewed by those on the shore. It is impossible, however, to give a perfectly satisfactory explanation of the passage.

22, 23. *καὶ . . . ἰδουλοῦντο, and were more subdued in mind by the sight of what was taking place, than were those actually engaged in the fight.* For the construction of *γνώμην*, see Gr. § 167. *ἔψιος* is governed by *ἀπὸ*, and *δραμίζων* by *ἔψιος*.

35. *ἔσται . . . ἰάλασαν, as many as had not been captured on the water.*

6, 7. *Παραπλήσια . . . Πύλῳ, And they suffered what they had themselves inflicted at Pylus.* — *παραπλήσια καὶ*, the same as. The idiom is like the Latin *eadem ac*. 117

23, 24. *διὰ . . . κρατῆσαι, on account of their being terrified by the defeat, and their thinking that there was now no chance of succeeding.* For the use of *διὰ* with the infinitive, see Gr. § 220. 3.

- 117 The next paragraph begins with the seventy-fifth chapter. The intervening portion relates the stratagem of Hermocrates, the Syracusan general, to delay the retreat of the Athenians; and the preparations made to intercept them.

118 8. *μείζων ἢ κατὰ δάκρυα*, too great for tears.

18 - 22. *καὶ . . . ἐφίκετο*, and the rest of the disgrace and the equality of suffering, though having the alleviation of being shared with many, yet even so did not seem easy to bear at present, for other reasons, and particularly when they reflected from what magnificent and boastful beginnings they had come to such an end.

26. *τούτων . . . ἐπιφημίμασιν*, with sounds the opposite of these. Gr. § 186. N. 2.

The next paragraph begins with the eighty-fourth chapter. The intervening sections relate the heroic conduct of Nicias, give his speech encouraging the Athenian soldiers, the order of the retreat, the pursuit by the Syracusans, and the manner in which they harassed and obstructed the march of the Athenians, the night march of the Athenians, and their arrival at the seacoast and the banks of the Erineus. Then an account is given of the Syracusans overtaking the division under Demosthenes, and of their attack, and the final surrender of that portion of the Athenian army. On the next day the Syracusans overtake the division of Nicias. He offers terms, which they refuse, and harass him throughout the day.

- 119 21 - 23. *καὶ . . . ἐνύλαβον* and having sent men to pursue the three hundred, who had passed through the lines by night, they captured them.

36. *τὰς Λιθοτομίας*, the quarries. Cicero gives the following description of these quarries. "It is a great and magnificent work of the kings and tyrants. It is excavated from the rock, sunk to a wonderful depth, and by the labors of many. Nothing can be made or imagined, so closed against all escape, so guarded on all sides, so safe for the keeping of prisoners. Public criminals, who are to be kept in close confinement, are often ordered to be brought down to the quarries from other cities of Sicily."

- 120 14, 15. *Καὶ . . . ἀδρόοι*, And they lived some seventy days thus crowded together.

20. *δοκῶν δ' ἵμαιναι*, and in my opinion. Gr. § 220. N. 2. — *καὶ . . . ἱστορεῖν*, and of all the affairs of Greece that we have ever heard. Gr. § 151. 3.

23. *τὸ λεγόμενον*, as the saying is. Gr. § 167. N. 2.

FROM HERODOTUS.

EUTERPE.

- 121 This great writer was born at Halicarnassus, a city of Caria, in the fourth year of the 73d Olympiad, or, according to others, in the first year of the 74th,

484 or 483 years before Christ. His works are the oldest historical compositions which have come down to us from the Greeks. Panyasis, an epic poet, celebrated among the ancients, and regarded by many as little inferior to Homer, was his uncle. The writings of earlier authors excited in the mind of Herodotus an ardent love of knowledge, and a passion to see the countries they described; and his fortune was such that he was able to gratify his curiosity. He was, besides, induced to leave his native place on account of the tyranny of Lygdamis. He retired first to Samos, whence, at the age of twenty-five, he set out upon his travels. His attention was first called to Egypt, the institutions of which were then greatly celebrated. This country had long been shut against foreigners by the prejudice of the inhabitants against them; and it had been opened to the Greeks but a short time before Herodotus commenced his travels. Herodotus explored the country, investigated its resources, examined its antiquities, and received from the priests the most minute accounts of its previous history, drawn from their records and annals. His description of the manners and customs of the Egyptians has been proved, by the researches of modern travellers, to be minutely accurate. Leaving Egypt he visited Libya, where he collected a great amount of valuable information. He explored and described the country from the frontiers of Egypt to the Straits of Gibraltar; remained some time at Tyre; visited the coasts of Palestine; and, passing into Assyria, continued his route to the flourishing city of Babylou, of which he gave a most exact description. He then prosecuted his journey to Scythia, which was but little known to the Greeks. Routes had but recently been opened through this wild region by the Greek colonies on the Euxine. From Scythia he passed through the country of the Getæ into Thrace and Macedonia, and entered Greece by way of Epirus. On his return to Halicarnassus, he found the tyrant Lygdamis at the height of his power, having put to death the principal nobility, and Panyasis among the rest; and he was forced to take refuge at Samos. Here he wrote the first part of his history. Here too he concerted a plan with several other exiles, to liberate his country and expel the tyrant. He returned to Halicarnassus with them and overthrew the government of Lygdamis. But the nobles, who had acted with him, formed an oligarchy more oppressive than the tyranny to which they had succeeded. Herodotus fell under the suspicions of the people, who regarded him as the author of their sufferings, and attracted the hostility of the nobles, whose proceedings he opposed. He therefore left his country and embarked for Greece. He arrived at the moment of celebrating the games in the 81st Olympiad, when multitudes were assembled at Olympia. In the presence of this assembly, composing the flower of all the Grecian States, he read such portions of his history as seemed best suited to rouse the enthusiasm of his countrymen. His description of the conflicts between the Greeks and Persians was received with unbounded applause; and the young Thucydides, a boy of only fifteen years,

121 was affected by the recitation to tears. Herodotus devoted the following twelve years to the completion of his work. He travelled over all the countries of Greece, collected his materials from the public archives, examined the genealogies of the distinguished families, and read before the various public assemblies those passages of his work which were most interesting to each several people. At the expiration of twelve years from his first recitation at Olympia, he read his completed history at the Panathenaic festival in Athens, before Christ 444. The Athenians were so much delighted with the narrative, that they granted the author the sum of ten talents.

Not long after this, Herodotus joined an Athenian colony which established itself near the ruins of the ancient Sybaris, where they founded Thurium. Here he died at a very advanced age, having devoted his leisure to the revision and correction of his history, and having lived to see the beginning of the Peloponnesian war.

Notwithstanding the attacks that were early made on the credibility of Herodotus, the researches of modern inquirers have confirmed the general accuracy of his statements. He relates many things, it is true, upon hearsay evidence, but he always makes use of some discriminating expression, which shows that he does not mean to be responsible for the truth of the story to which that expression is applied. The first five books, it has been truly remarked, resemble a traveller's description, embracing the most interesting mythical and historical narratives of the nations and countries visited by him, more than they resemble a proper history. He seems to have investigated every thing with a childlike curiosity, and to have marked what struck him as worthiest of attention. His simple and open manner bears the impress of truth. His style is remarkable for fulness and graphic beauty. He wrote in the Ionic dialect, which is the most flexible and harmonious form of the Greek language. He paints the scenes of history with an honesty, clearness, and lifelike spirit, which made him justly a favorite narrator among the ancients. The picturesqueness of his delineations often reminds the reader of such modern books as the *Chronicles of Froissart*. His work has the charm of variety, and the interest of the most extraordinary events that are celebrated by ancient history. Nothing can exceed the magnificence of his account of the Persian invasions, and the utter overthrow of the barbaric hosts that had overrun Greece. On account of their attractive character and agreeable style, the books of Herodotus received at an early period the names of the nine Muses.

The passage here selected, is from section 142 to the end of the second book. This book contains the famous account of Egypt, and the conclusion of it here presented, describes some of the more remarkable among the great works of the Egyptians, and delineates the character of one of the most famous Egyptian kings.

1. 'Ες . . . λόγου, *Thus far in the account*. For the construction of λόγου, see Gr. § 177. 2. — ἱεῖς, pl. from ἱεῖς, contracted ἱεῖς, plural

λεῖς and *λεῖς*, contracted into *λεῖς* and *λεῖς*. The Ionic dialect uses the 121 uncontracted termination.

3. *μῖν*, Ionic for *μῖν*.

4. *τριηκοσίας*, Ionic for *τριακοσίας*. — *ταύτησι*, Ionic for *ταύταις*. Gr. § 31. N. 3.

6. *δυνάσται*, Ionic for *δυνάτται*. Gr. § 117. N. 17. (4). and § 116. N. 8.

8. *γινίαν*, Ionic for *γινῶν*. Gr. § 31. N. 3. (1).

9. *μυρίοις*, Ionic for *μυρίους*. Gr. § 33. N. 4.

10. *καὶ περὶ*, and in addition. Gr. § 226. N. 7.

14. *ἰσθῆναι*, Ionic for *ἰσθῆναι*. Gr. § 121. 2.

15. *ἰσθῆναι*, Ionic for *ἰσθῆναι*. Gr. § 121. 1. (3).

17. *σφι*, Ionic for *σφίσι*. Gr. § 64. N. 2.

18. *νύσους*, for *νύους*. Gr. § 2. N. 3. (1).

19. *ἰαυτὸν*, Ionic for *ἰαυτὸν*. Gr. § 66. N. 5.

24. *ἐπὶ τῆς ἰαυτοῦ ζῆς*, Ionic for *ἐπὶ τῆς ἰαυτοῦ ζωῆς*, in his own lifetime.

26, 27. *ἐκ . . . αὐτάς*, passing on from the status of him who died last, until they had pointed out all of them. For the comparison of *ἄγχιοντα*, see Gr. § 125. N. 3. — *ἐπιδίξαν*, Ionic for *ἐπιδίξαν*, 1. aor. act. of *ἐπι-δίκνυμι*.

29. *διχόμενοι*, Ionic for *διχόμενοι*.

5. *κατ' Ἑλλάδα γλῶσσαν*, in the Greek language. For the use of 122 'Ἑλλάδα as an adjective, see Gr. § 136. N. 3.

6. *ὧν*, Ionic for *ὧν*. — *τῶν . . . ἦσαν*, of whom the images were. For the use of *τῶν*, see Gr. § 142. 2. — *σφίσι*, Gr. § 64. N. 2.

7, 8. *Τὸ . . . τούτων*, But before these men. For the construction of the genitive, see Gr. § 186. 1.

10, 11. *τὸν . . . ἰναμάζουσι*, whom the Greeks call Apollo. For the use of *τὸν*, see Gr. § 142. 2.

16. *καὶ . . . θιῶν*, and one of those who were called the first eight gods. For the construction of the genitive, see Gr. § 175. N. 3.

19, 20. *διδήλωται μοι πρὶνθι*, has been shown by me before. For the construction of *μοι*, see Gr. § 206. 2.

27. *Ἑρμῖα*, Ionic gen. of *Ἑρμῆς*. Gr. § 31. N. 3.

29. *τοῖσι*, which. Gr. § 142. 2.

30. *αὐτίαν*, Ionic for *αὐτῶν*. Gr. § 65. N.

32. *κατάπιε*, Ionic for *καθάπιε*. Gr. § 14. N. 2.

35. *ὀνόματα*, Ionic for *ὀνόματα*.

2. *ἔκη*, Ionic for *ἔκη*.

4. *Ἄπ' οὗ*, Ionic for *ἀφ' οὗ*. Gr. § 14. N. 2.

9. *προσίσται . . . ἔψις*, and something shall be added to them of my own seeing. Ionic form for the Attic *ἔψις*. For the construction, see Gr. § 177. 2.

- 123 11. βασιλῆος, Ionic for Attic βασιλῆως. Gr. § 44. N. 4. — διαίτῃσθαι, to live, infinitive, dependent on οἶοι τε. Gr. § 219. N. 2.
 14. παταρίειν, Ionic for παθαιρίειν.
 14, 15. μήτι . . . ἴτερον, and that one should not seek to have more than another. For the genitive, see Gr. § 186. for the arrangement, § 232.
 16. ἱνικα, Ionic for ἱνικα. Gr. § 226. N. 6. — ἱπαιῶντο, Ionic for ἱπαιῶντο. Gr. § 23. N. 1. (2).
 18. τὸν χαλκὴν φιάλην σπείσαντα αὐτίαν, for ἱπαιῶν αὐτίαν δὲ ἴσταισι.
 21. δόξαν δὲ σφι, and they having determined. For the construction of the participle δόξαν, see Gr. § 168. N. 2.
 22. κη, Ionic for κη.
 24, 25. ἱλάσσοντες . . . τοῦτου, they would appear to be of less labor and less expense than this labyrinth. For the construction of ἱλάσσοντες, see Gr. § 222. 2. and λαβυρίνθου, § 186. N. 1.
 26. νηός, Ionic for νηός.
 27. μίζοντες, Ionic for μιζοντες.
 28. ἀνταξίη, Ionic for ἀνταξία.
 30. βορίω, Ionic for βορίου.
 34. ὀρίομεν, Ionic for ὀριώμεν. Gr. § 116. N. 8.
 36. ἱπαιῶντες, Ionic for ἱπαιῶντες.
- 124 1-3. φάμιναι . . . προκεδείλων, saying that these were the tombs of the kings, who had caused the labyrinth to be built at first, and of the sacred crocodiles. For the use of ἀρχήν, see Gr. § 124. 1.
 4. ἀνδραπονήων, Ionic for ἀνδραπονήων. Gr. § 3. N. 3. (2).
 6. θωῦμα, Ionic for θωῦμα. Gr. § 3. N. 3. — παρίχοντο, Ionic for παρίχοντο. Gr. § 80. N. 5.
 9. κατάπει, Ionic for καθάπει.
 11. λίθου . . . μάλιστα, chiefly of white stone, well fitted. Gr. § 189.
 11, 12. τῆς δὲ . . . πυραμίδος, and a pyramid joins the angle at the end of the labyrinth. For the construction of γωνίης, see Gr. § 179. 1.
 17. οἰκοδόμηται, perf. pass. of οἰκοδομία, Ionic for οἰκοδόμηται. Gr. § 80. N. 5.
 19. κίεται, Ionic for κίεται.
 20. τῇ . . . ἰουστῇ, where it is deepest. For the construction of ἰουστῇ, see Gr. § 177. N. 5. τῇ, § 123. and § 142. 2.
 25. κατήμινοι, Ionic for καθήμινοι.
 31. ἰσῆκται, perf. pass. of ἰσάγω.
 36. ἐκδίδω, from ἐκδίδω, for ἐκδίδωμι. Gr. § 117. N. 1.
- 125 2. ἔριον, imp. of ἔριον, Ionic for ἔριον. Gr. § 210. N. 3.
 5. ἥδια. Gr. § 85. N. 4. and § 118, under ΕΙΔΩ.
 6. πόλι, dat. of πόλις, Ionic for πολί.
 9. σταθμαίμενοι. Gr. § 116. N. 9.
 15. φορίων. Gr. § 219. N. 4.

21. ἀμαρτὸν τοῦ ἀριθμοῦ, *having mistaken the number.* For the construction of ἀριθμοῦ, see Gr. § 180. 1. 125
22. ἰστιάς. Gr. § 116. N. 8. § 91. N. 7.
- 30, 31. ὡς . . . ποιήσαντα, *when they found, upon investigation, that he did it unintentionally, literally, that he did it from no forethought.*
32. δυνάμις, Ionic for δυναμίς.
8. ὑπαιχύντο, plup. pass. of ὑποχίω. Gr. § 209. N. 9. 126
12. ἀπικόμενος, Ionic for ἀφικόμενος.
16. σφίας. Gr. § 64. N. 2.
20. τιτραμμένα, perf. pass. of τρίπω. Gr. § 107. N. 6.
- 25, 26. ὁ . . . ἐνοικήσας, and Psammitichus gave them lands to inhabit. For the construction of the infinitive, see Gr. § 219. 2.
32. χρόνος ἐπὶ πολλόν, *for a long time.* Gr. § 168. N. 3.
6. ἱμῖν, Ionic for ἱμοῖν. Gr. § 64. N. 2. 127
10. Λητοῦς, ἱερὸν, *consecrated to Latona.* For the construction of the genitive, see Gr. § 174. N.
12. ἀναπλίνοντι . . . ἄνω, *to a person sailing up from the sea.* Gr. § 197. 1.
13. ἔκον, Ionic for ἔκον.
16. ἐν, preposition for the compound verb ἵκναι. Gr. § 226. N. 2.
- 17, 18. Τὸ δὲ . . . φράσω, and *I will relate which, of all that were to be seen, afforded me the greatest wonder.* For the construction of φανεῶν, see Gr. § 177. N. 1.
23. ἐστὶ θαυμαστότατον, *is the most wonderful thing.* Gr. § 160. N. 2.
24. βαδίη. Gr. § 51. N. 1.
29. ἐνδρεύεται, perf. pass. 3d pl. of ἐνδρεύω. Gr. § 91. N. 2.
11. ἕως τοῦ ἐξῆλθε, *until he captured it.* Gr. § 142. 2. 128
- 11-13. Ἀὐτὴ . . . Ἰδμεν, *And this Azotus, of all the cities that we know, being besieged, held out the longest.* For τῶν, Gr. § 142. 2. and § 151. 1.
16. τῆς . . . τέσσαρες, *the length of which is a voyage of four days.* For the construction of ἡμέραι, see Gr. § 136. N. 5.
33. μεταξὺ ἐρύσσων, *while digging.* Gr. § 222. N. 4.
1. τρήεις. Gr. § 230. 2. 129
7. Μετὰ δὲ, *and afterwards.* Gr. § 226. N. 7.
9. ἀπικοντο, Ionic for ἀφικοντο.
- 12, 13. παρὰ ταῦτα . . . ἐπιτινεῖν, *that not even the Egyptians, the wisest of men, would devise any thing in comparison with this.* For the use of ἀν, see Gr. § 220. 3.
21. εἴ . . . ἐξῆναι, *that it was permitted to any one who wished.* Gr. § 177. N. 1.
26. ἀπικίατο, Ionic for ἀφικοντο. Gr. § 87. N. 4.

- 129 32. ἐγίνετο . . . βασιλῶν, literally, *was the most prosperous of all the former kings*; an idiom, meaning, *more fortunate than any former king*.
- 130 13. ἰλῶν, 1. fut. act. part. of ἰλαύνω. Gr. § 118.
 19. ἀξιῶν, inf. pres. of ἀξιόω. Gr. § 219. N. 4.
 22. παρίσσειν γὰρ καὶ αὐτὸς, *for that he would himself be present*. Gr. § 158. N. 2.
 28 - 32. Ἰδόμενοι . . . Ἀμάσι, *And the rest of the Egyptians, who still favored his views, seeing the man who was most distinguished among them, thus shamefully mutilated, revolted without any delay, and offered themselves to Amasis*. For ἰδόμενοι, see Gr. § 207. N. 4. τὰ ἰαίνου, § 176. ἀπιστίατο, Ionic for ἀπίστατο. Gr. § 117. N. 17. (4).
- 131 2. καὶ . . . ἀλλήλων, *and they were about to make trial of one another*. Gr. § 179. 1.
 4. κελίεσθαι. Gr. § 91. N. 2. (1).
 18. ἰγνίστατο. Gr. § 85. N. 6.
- 132 9. οὕτω . . . ἰδίῃσι, *so firmly did he seem to himself to be established*.
 10. ἰσώσθῃ, Ionic for ἡσώσθῃ.
 12. τῶς μιν, *for a time indeed*.
 17. ἐξίστηναι . . . χεῖρς, *on the left hand, to one entering*. For the construction of ἐξίστηναι, see Gr. § 197. 1. χεῖρς (Ionic for χυεῖρς), § 193.
 23. διζᾶ, the same as διερᾶ.
 32, 33. Περὶ . . . κείνῳ, *Let me keep a reverential silence respecting these things, though I know still more, how each of them is*.
- 133 2, 3. Μὲτὰ δὲ . . . τελετή, *and afterwards, the whole of the Peloponnesus having been revolutionized by the Dorians, the sacred rite died out*.
 5. κατακρημνίστου, perf. pass. part. Ionic for κατακρημνίτης, from κατακρημνίζω.
 10. περιστράφηκεν, *gained them over to himself*.
 12. ἐναποκρίσται. Gr. § 85. N. 6. — κατ' ὃν νόμον, for κατακρίσται οὖν. Gr. § 226. N. 3.
 19. περιστράφειν, Ionic for περιστρέφειν.
 24. προθύμως . . . πρήγματα, *he promptly attended to the business that was laid before him*.
 25. τὸ δὲ . . . συμπίπτει, *he drank and joked with his companions*.
 28, 29. ἐς . . . σιωπῆν, *making yourself too cheap*.
 31. καὶ . . . ἤκουε, literally, *you would hear better, meaning, you would enjoy a higher reputation*.
 35. ἐκπαγλίσθαι, 2. aor. pass. opt. of ἐκπαγνύμι.
 35, 36. ὥστε . . . χρῆσθαι, *so that, in time of need, they would not be able to use them*.
- 134 1. εἰ . . . κατασκευάζεσθαι, *if he should wish to be always serious*. — κατασκευάζεσθαι, perf. inf. pass. of κατασκευάζω. — τὸ μέγας, in part. Gr. § 167.

2. λάθω μανίς, *he would either become mad unconsciously.* 134
μανίς, 2. aor. pass. part. of *μαίνομαι*. For the construction, see Gr.
§ 222. 4.

7. πλέττειται. Gr. § 85. N. 5. § 78. N. 3. § 210. N. 2.

9, 10. πολλά ἀποφύγιται, *in many cases he was convicted by the oracles, and in many he escaped.* For the construction of *πολλά*, see Gr. § 167.

11. ἀτίλυνται ἵναι, *acquitted him of being a thief.* For the use of the negative *μή*, see Gr. § 225. 3.

14. ἴσται ἵναι, *but as many as convicted him of being a thief.*

16. Καὶ μὲν, *And in the first place.* For the construction of *τοῦτο*, Gr. § 167.

18. καὶ ἐκείν τίνων, *Ionie for ἐκείνων τίνων.* Gr. § 69. N. 1. and § 148. N. 3. — *τοῦτο δὲ*, *and in the next place.*

23. κρίνεται. Gr. § 60. N. 6.

26. προστιτάχασθε, pl. pass. 3d plural from *προστίττω*. Gr. § 91. N. 2.

4. ἐν δὲ. Gr. § 226. N. 8.

135

8. ὁ ἑνὶ, *one on one side, another on another.*

12. 'Ἐν' βασιλῆος, *While Amasis was king, or in the reign of Amasis.*

22, 23. ἴδωσι ἰνακῆσαι, *gave them the city Naucratis to inhabit.* For the construction of *ἰνακῆσαι*, see Gr. § 219. 2.

16. ἀνδρὶς δοκίμου, *a man distinguished among the citizens.* For 136
the construction of *ἀνδρῶν*, see Gr. § 177. 1.

FROM LYSIAS.

FUNERAL ORATION.

Eloquence was cultivated to a high degree of perfection at an early period 137
in Athens. The public recitations at the festivals, the poetical contests, the tragic and comic representations, the oral teaching of the philosophers, the discussions of public affairs in the assemblies of the people, the arguments before the courts, all combined to give the Athenians a taste for oratory, and a keen perception of the excellences and defects of the orators.

Lysias was one of the most distinguished masters of ancient eloquence. He was born at Athens about 458 years before Christ. His father, Cephalus, was also an orator, and is honorably mentioned in Plato's "Republic." After the death of his father, Lysias, then fifteen years old, joined the Grecian colony at Thurium, in Magna Græcia, and there studied philosophy

137 and eloquence under Tisias and Nicias of Syracuse. He afterwards held an office under the government; but, when the Athenians were defeated by the Sicilians, he, with his countrymen, was banished. He returned to Athens, but was exiled from the city by the Thirty Tyrants, and withdrew to Megara. He joined Thrasybulus in his enterprise for the deliverance of the country. After the expulsion of the Thirty Tyrants, he devoted himself to the welfare of the city, and expended much of his property for the public good. He became a teacher of eloquence, and wrote many orations for others. His style has been applauded as a perfect example of ease, clearness, purity, and grace. Some critics pronounce the "Funeral Oration" to be his masterpiece. The whole of this discourse is here given.

The occasion for which this was composed was a common one in the Athenian Commonwealth. The soldiers who had fallen in battle were entitled by law and custom to the honor of a public burial, and a funeral discourse, or eulogy, was pronounced over them by some distinguished citizen appointed for the purpose. Thucydides describes a ceremony of this kind, which took place early in the Peloponnesian war.

"And in the winter the Athenians, following the custom of the country, made a public funeral for those who had first been slain in the war, after the following manner. Having made a tent, three days before the funeral they bring out the remains of the dead, and the friends of the deceased bestow upon them whatever offerings they please. And when the funeral takes place, coffins made of cypress wood are brought by carriages, one for each tribe; and the remains of those belonging to each several tribe are placed in one coffin. And there is one empty covered bier for those who have not been found. And any strangers or citizens, who choose, join in the funeral procession, and women belonging to the families of the dead are present at the burial, lamenting. They place them then in the public burial-place, which belongs to the most beautiful suburb of the city, where they always bury those who are brought back from the wars. The soldiers who fell at Marathon are the only exception. The people judged their valor so pre-eminent, that they buried them on the spot. When they have deposited them in the earth, a man of distinguished talent and high estimation, who has been selected by the city, pronounces over them a suitable eulogy. After this they disperse. In this manner they bury the slain; and through the whole of the war they followed the custom, whenever an occasion occurred. Pericles, the son of Xanthippus, was chosen to speak upon these, the first who fell; and when the time arrived, he came forward at a given signal to a lofty stand erected for the purpose, that he might be heard as far as possible by the assembly, and spoke as follows." Thucydides then proceeds to give the celebrated funeral oration of Pericles.

The particular event that gave occasion for this discourse of Lysias, is recorded in the Fourth Book of Xenophon's "Hellenica." A body of

Athenian soldiers had been sent from Athens, under the command of 137 Iphicrates, to the support of the democratical party, and of the Argives at Corinth. It will be recollected, that the democratic party of all the Grecian states were inclined to favor the Athenians, and the aristocratic party the Lacedæmonians. A rupture between these two Corinthian factions had taken place. The aristocrats were defeated, and expelled the city or put to death. The Lacedæmonians and Argives had taken part in the quarrel. A number of battles were fought, and the oration of Lysias was written in honor of those Athenians who had fallen.

On these funeral occasions, it was customary for the orators to repeat the eulogies of those who had perished in former years. Sometimes they went back to the earliest historical events, and sometimes even to the fabulous tales, by which the achievements of their ancestors were set forth. Lysias, on the present occasion, for example, begins by referring to the story of the Amazons.

The place of burial was the division of the city called the Ceramicus, north and northwest of the Acropolis.

2. τὴν . . . ἀρετὴν, *the bravery of those who lie here, that is, the heroes who were buried in the Ceramicus.*

3. ἔξ . . . λίγην, *to speak on a few days' notice.*

6, 7. ἔξ . . . ποιεῖν, *to make the requisition at short notice.*

15, 16. πανταχοῦ . . . ὑμῶν, *for everywhere and among all men those who mourn their own calamities, celebrate the valorous deeds of these men.*

17. Πρῶτον . . . διίμι, *In the first place, therefore, I will go through with the ancient perils of our ancestors.*

27, 28. πλὴν . . . ἐλλείπειν, *for they seemed more to surpass men in their souls than to be inferior to them in their bodies.* For the construction of ψυχῇ, and ἰδίαις, see Gr. § 197. 2.

The story of the invasion of Athens by the Amazons was a favorite subject of the poets and artists.

15, 16. Ἀδράστου . . . στρατιωμάτων, *And Adrastus and Polynices 138 having invaded Thebes.* This and the following sentences allude to the account of the war between the two sons of Œdipus, the Theban king. They had agreed to reign by alternate years, Eteocles beginning. At the end of the year he refused to surrender the royal power, and Polynices fled to Argos, married a daughter of Adrastus, the Argive king, who marched, with an army under the command of seven generals, to restore his son-in-law to the throne. This war is called the "Seven against Thebes." The invaders perished, excepting Adrastus and a few others. The Thebans refused to allow the Argives the privilege of burying their dead. Adrastus upon this fled to Athens and supplicated the aid of Theseus, the Attic king. An expedition was undertaken, and the Athenians were victorious.

20, 21. ἰδίους . . . ἀναίρειν, *besought of them the privilege of taking*

138 *up and burying their dead.* The bestowing of funeral honors was one of the most sacred duties among the ancients; and to lie unburied was regarded as the heaviest calamity that could befall the dead.

25. *Καδμίους, the Cadmeans*; a name bestowed on the Thebans from Cadmus, their ancient king.

25, 26. *οὐδὲ . . . χαρίζεσθαι, nor for the sake of gratifying the living of the Argives.* For the construction of *Ἀργίων*, see Gr. § 177. N. 1.

139 5. *οἱ δὲ . . . Εὐρυστίαν, and his sons fled from Eurystheus.* Gr. § 163. 2. The allusion here is to the oppression of the sons of Hercules after their father's death, by Eurystheus, and their taking refuge in the city of Athens. The expeditions of the descendants of the hero, to regain the Peloponnesus, are known in history under the name of the return of the Heraclidæ.

34, 35. *πάντες . . . ἀνθρώποις, although being the cause of many blessings to all men.* Gr. § 197. 1.

140 The following paragraphs refer to the invasions of Greece by the Persians under Darius and Xerxes.

20. *ιεργάσαντο, 1. aor. mid. of ιεργάζομαι.* Gr. § 80. N. 1.

24, 25. *οὐκ . . . ἀγαθούς, not being content with present blessings.* For the construction of *ἀγαθούς*, see Gr. § 198.

26. *ἑσπευτε . . . πεντηκίαν, sent an army of fifty myriads.* Gr. § 136. N. 5.

35. *οὐδὲναις ἄλλοις, no others.* For *οὐδὲναις*, see Gr. § 60. N. 1.

141 3, 4. *ἀλλὰ . . . λόγον, but thinking a glorious death was to leave an immortal record of their achievements.* For the collocation, see Gr. § 232.

7, 8. *οὐδὲ . . . ἰδῖναι, nor did they think they ought to be indebted to others for their preservation.*

15. *εὐλόγη . . . προσηλυθεῖν, that they should perish a little before the others.*

19, 20. *ἔστησαν . . . βαρβάρων, and they raised trophies over the barbarians, in behalf of Greece.*

30. *ἔψευμένους δὲ τοῦ ἱππίδου, and having been disappointed of his expectation.*

36. *ἔξεν γὰρ αὐτῷ, for it being in his power.* Gr. § 168. N. 2.

142 7. *Ἄθω.* For the form, see Gr. § 33. R. 1.

17, 18. *ἀλλὰ . . . ἱμῖλλον, but being deceived in the number both of those whom they thought they had to defend, and of those whom they supposed they were to combat.* For the construction of *οὓς*, see Gr. § 150. 3. and N. 2.

18. *οὐχ . . . ἱκαντίων, not being conquered by the enemy.* For the construction of *ἱκαντίων*, see Gr. § 184. 2. § 206. 3.

26. *ἀλώσονται, will be taken.* For the passive sense of the middle voice, see Gr. § 207. N. 6.

143 2. *ἠγωνίσθη, was encountered.* Gr. § 208. N. 3.

11 - 13. *εἰδότες . . . πολέμιον*, knowing that their own ships were few, 143 and seeing that those of the enemy were numerous. The description of the state of Athens, and the terrors which encompassed the citizens, is drawn with great force and beauty.

25, 26. *ἀπογινόντας τῆς ἐλευθερίας*, those who had renounced liberty. 144 For the construction of *ἐλευθερίας*, see Gr. § 180.

34. *Ἐντίμω δὲ χρόνῳ*, And at a later time.

The orator passes now to some of the exploits of the Athenians in the Peloponnesian war.

9, 10. *οἱ . . . γιγνόντες*, those who were within the age, meaning, 145 those who were under the military age.

24 - 26. *Καὶ . . . δὴλωσθῆναι*, It is not easy, however, for the perils that have been encountered by many to be related by one, nor for the achievements that have been performed in all time to be set forth in one day.

1 - 3. *Καὶ . . . ἠνδραποδίσθη*, And neither ships sailed from Asia, nor 146 tyrant rose among the Greeks, nor Grecian city was enslaved by the barbarians.

16. *κρίεσθαι*, to be shorn, that is, to go into mourning. Alluding to the custom of cutting off the hair while mourning for the dead.

23. *τὰς . . . ἀσσοῖς*, the same honors with the citizens. Gr. § 195. N. 3. 147

25, 26. *οὐ . . . ἴχουσις*, not having the same opinions with the Lacedæmonians. Gr. § 195. N. 3.

26, 27. *οἱ μὲν . . . ἰφθίμου*, for they (that is, the Lacedæmonians) envied them the good things they had. For the construction of *ἐγναθῶν*, see Gr. § 181. 1. — *οἱ δὲ*, but they, (that is, the Athenians.)

4. *ἐκτρέφουσιν*, 1. aor. act. of *ἐκτρέφω*. Gr. § 82. N. 3. 148

7. *τῇ . . . ἀποδόντες*, repaying their country for their nurture.

15, 16. *οὔτι . . . ἐστρέφονται*, that they are too young to know of what fathers they have been deprived.

16 - 18. *ἐξ . . . λαυτῶν*, and I pity those of whom they (that is, the dead) are born, because they are too old to forget their calamity.

24, 25. *Πῶς . . . λύπης*; And how can they cease from sorrow?

1, 2. *τίνας . . . προσήκοντας*; and whom of the living should we more 149 justly hold in high esteem than the relations of these?

3. *τὸ . . . ἀπλάυνεν*, shared equally with the rest. For the construction of *ἄλλοις*, see Gr. § 195. N. 2.

5, 6. *Ὅθ . . . θνητοί*, For we knew that we were all mortal.

6, 7. *Ἄσπερ . . . ἀχθεσθῶμεν*; so that, why should we be grieved for those things which we before expected that we should experience, or which long ago we were expecting to experience some time or other?

10, 11. *οὔτι . . . παῖσι*, for he neither overlooks the bad, nor respects the good, but presents himself equally before all.

13. *Ἄξιον ἦν τοῖς ζῶσι*, it would be becoming to the living. Gr. § 190. N. 3.

- 149 14, 15. Νῦν . . . γήρας, *But now nature is inferior to diseases and old age, that is, the physical constitution of man is liable to decay by diseases and by old age.* γήρας, genitive of γῆρας. Gr. § 42.

15. ὃ τι . . . ἀπαραίττος, *and the destiny which appointed us our lot is inexorable.*

19. ἀλλ' ἐκλιζάμενοι, *but choosing for themselves.*

23 - 25. καὶ . . . τιμᾶσθαι, *and contests of strength, of genius, and of wealth, are appointed in honor of them, as if those who died in war were worthy to be honored with the same honors as the immortals.* For the construction of ὡς with the following accusative, see Gr. § 192. R. 2.

25, 26. Ἐγὼ . . . θανάτου, *I therefore think them happy on account of their death.* For the construction of θανάτου, see Gr. § 187. 1.

FROM HOMER.

ODYSSEY.

- 150 Scarcely any thing is known with certainty of the life of Homer. According to ancient tradition, his father's name was Mæon, and his mother's Critheis, and he was born on the banks of the river Meles, at a short distance from Smyrna. Thus he is sometimes called Mæonides, and sometimes Melesigenes. At an early period the place of his birth and the circumstances of his life were wrapped in such obscurity, that seven cities disputed the honor of being his native place; Smyrna, Colophon, Chios, Argos, Athens, Rhodes, and Salamis. Smyrna and Chios are thought to have the best claims to this distinction.

The time when Homer lived is equally uncertain. The estimates of scholars, and the statements of the ancients, vary by three or four centuries. Some assign him to the eighth, some to the ninth, and some to the tenth century, before Christ. Some have represented him as blind and poor. There is no foundation for either supposition. Beyond the mere fact, that there was, at a very early period, a Greek poet named Homer, nothing can be ascertained except from his compositions; and those make it probable that he was a native of Asia Minor, or of one of the Greek Islands; that he was familiar with all the Greek races, and had travelled over Ionia, the Greek Islands, and a great part of the continent of Greece; and perhaps had visited Phœnicia and Egypt. He certainly was familiar with all the arts of his time in his own country, and knew, either by personal observation, or information derived from others, something about the arts as practised in Phœnicia and Egypt. The history and traditions of the Grecian races must have been completely familiar to him; and the

descendants of the heroes whom he celebrated, may perhaps have been 150 personally known to him.

In order to understand Homer correctly, it is necessary to bear a few considerations in mind. The earliest form of Greek poetry was the religious; that is, it was poetry composed by the priests, who officiated at the oracles of the gods. It comprised not merely hymns in honor of the gods, but moral instructions, clothed in verse. The hexameter was the poetical form which they commonly used. This was invented at a very early period. With the progress of society poetry underwent various changes with regard to its form, spirit, and subject. When the several tribes had been carried forward to a certain degree of civilization, poetry and music began to be cultivated, as the means of interesting their feelings in time of peace, and of embellishing the numerous festivals that gradually sprang up, particularly among the lively inhabitants of Asia Minor and of the Grecian Islands. The warlike exploits of the military princes naturally formed a favorite subject of song; and a class of men, qualified by native genius, and lively imagination, and long practice, to celebrate worthily these deeds, soon rose to high honor. The climate and scenery, and the free and open life of the early Greeks, combined to make them peculiarly susceptible to the impressions of music and song; and several important expeditions, particularly that of the combined Greek nations against the Trojans, afforded ample materials for the exercise of the poetic art. The life of the Greeks was therefore constantly celebrated by the bards, and the adventures of the heroes were recorded in their poetical compositions.

But although the period of the Homeric poetry was far removed from barbarism, yet some of the arts, which are now regarded as the very basis of civilization, were unknown, or rarely practised; and among these was the art of alphabetic writing. It cannot be proved, that the Greeks of Homer's time were *ignorant* of this art; it seems most probable that they were not; but the want of some cheap and light and easily-managed material rendered it impossible to bring the art, if known, into a very general use. It was probably employed chiefly for short inscriptions on stone. The poetry, therefore, of the early Grecian bards was composed without being written down; the bards themselves were called, not *poets*, but *singers*, *ᾄδοι*. The hexameter verse which they employed was well suited, by the beauty of its rhythm and the admirable variety of the effect it was capable of producing by the different combinations of dactyles and spondees, to the purposes of narrative poetry; and it was early cultivated to a high point of grace and flexibility. This fact, then, must be constantly borne in mind while we read Homer, that the heroic poetry of the Homeric age was composed, but not written, at first; designed to be sung, or chanted, and not to be read, in the presence of the Greeks, assembled on religious or festival occasions, or at the smaller banquets of the princes. In fact, the sedentary life of the

150 moderns, the studious habits of the poets of the present day, were utterly unknown among the singers of the early Greeks, and scarcely known among the Greek poets of a later age. The knowledge possessed by the bards was acquired by observation, experience, travelling, and intercourse with men; their skill in poetic numbers was the result of natural genius, aided by practice in composing and chanting; and their works were diffused and preserved by memory.

The language of the Greeks was, like every other, divided into numerous dialects. Each several tribe had some peculiarities, which distinguished it from the rest; but still there were common elements which held them all by a mutual relationship. The language spoken among the people of Asia Minor and the Greek Islands, was unfolded and perfected earlier than the other forms of the Greek, chiefly by the labors of these singers. The effect of the mild and beautiful climate, and the easy and joyous life of these tribes, also tended to mould their language into graceful and harmonious combinations, and to banish or suppress all disagreeable sounds. The universal passion for music and song led large numbers to adopt the occupation of bard or singer; and the constant trials of skill, in the presence of living hearers, made it impossible for persons deficient in genius to follow an occupation for which they were unfitted, for to such persons nobody would listen. It was necessary to possess great talent, and a wide range of the poetical language, in order to command attention. Thus only the best poetical abilities were employed; and the rivalry constantly existing between these led to the most strenuous efforts after excellence, and the successful competitors were revered but little less than the princes themselves. These considerations partly explain the unapproachable excellences of the earliest poetry which has been handed down to us from the ancients.

It is supposed that epic or narrative poetry had thus been cultivated long before the time of Homer; that he found the language unfolded to a high point of beauty and picturesque power, and that a large number of the compositions or songs of the bards existed, and were sung all over Ionia and the Islands, when he commenced his poetical career. The legends and traditions and fables of the Greeks were embodied in these compositions. The adventures of the heroes of the Trojan war had been more or less elaborated, and their several characters had been delineated according to definite types. Homer was an *αἰδώς*, and by the superiority of his genius rose to great and immediate celebrity. He wrought over the heroic legends, and represented the heroes themselves with a brilliancy of poetical coloring, that placed him far beyond all his predecessors in the art. His compositions were taken up by other singers, and carried wherever the poetic Ionian language was understood. This continued after his death, and the bards who succeeded him were called the Homeridæ. His compositions had long been held in the highest veneration among the Ionians when they became

known to the Greeks of the continent. The manner of their introduction 150 into continental Greece is variously stated by the ancients. According to some, Lycurgus, according to others, Solon, had them collected and arranged. There is, however, positive testimony that Pisistratus, the Tyrant of Athens, as he is called in history, caused them to be revised and rearranged, for the purpose of being recited at the Panathenaic festival. Copies belonging to many other cities are mentioned. The Alexandrian scholars of the learned age of the Ptolemies subjected these compositions to a severe examination; and copies derived more or less remotely from the Alexandrian recension are the basis of the earliest modern editions.

Several views naturally spring up from these general considerations. We cannot help concluding that a body of poetical compositions, prepared to be sung or recited, and not at first reduced to writing, must have undergone many alterations, as they passed from mouth to mouth, and from age to age. When the singer composed for the entertainment of his hearers on special occasions, it would seem probable, that his compositions would be short narrative pieces, and not long poems. Thus an opinion has been held by some critics, that Homer had no idea of constructing what we call an epic poem, upon one plan, and extending through many books; that his compositions consisted only of short poems, mostly upon the events of the Trojan war; that they gradually became blended with the compositions of other singers; and out of the whole mass the epics, which now pass under the name of Homer, were constructed at a later period.

This probably is going too far. It is perhaps fair to suppose, that Homer sung, like the other bards, the narratives of the events he celebrated, in pieces of such a length as suited the purpose he aimed to accomplish; that he took them up, one after another, until a long series, having a certain unity and completeness, was finished; and that the unity and completeness arose, not from a preconceived plan, embracing the whole scheme of the poems as they now stand, but from the fact, that the range of subjects was embraced within a particular cycle of events and legends and characters. How much of these poems is the work of other bards than Homer, it is impossible to determine; but the wonderful excellence, which marks nearly every part of them, would seem to show, that the same unapproachable genius had stamped itself upon the whole.

The two great poems that now bear the name of Homer are the *Iliad* and *Odyssey*. The former turns upon one grand event, the famous enterprise of the united Greek forces against Troy. It is accordingly occupied for the most part with warlike achievements, and the qualities which belong to the military character are the chief theme of eulogy. The youthful vigor and the martial glory of the nation are magnificently set forth. It excels in the firm delineation of character. The men of the *Iliad* pass before our imaginations like living human beings, with all their faults and virtues, all

150 their passions in full vigor; natural men, in the youth and strength and freedom of a simple, but not barbarous, state of society. The deeds of war are described with wonderful force and magnificence of language; but they are relieved by scenes of a wholly different character; and the tenderness and pathos of the Parting of Hector and Andromache, for example, have excited the admiration of every age.

The *Odyssey* is composed in a very different spirit. The domestic life of the early Greeks, their occupations during the time of peace, are interwoven with the story of the return of Ulysses, which forms the leading subject. The language of the *Odyssey* is less adorned by similes; it is less splendid and vigorous; it seems to indicate a more contemplative character in the author. Many critics have supposed that they detected changes in the mythology, different modes of life, and alterations of the turns of expression, which indicated a later period of composition than that of the *Iliad*. But speculations of this kind are vague and uncertain, and it is not at all worth while for common readers to trouble themselves about them.

The Homeric poems ought to be studied as models of the highest purity and simplicity of diction, the most natural associations of thought, and the most harmonious combinations of poetical language. The views above stated are designed to give the young student some general notion of the real character of the poetry of Homer. At a more advanced period of his classical studies he will have opportunities of carrying out to a greater length the inquiries bearing upon this subject.

The passage here given is from the ninth book of the *Odyssey*. It begins with line 105, and extends to the end of the book. It is necessary to state the connexion in which it stands in the poem. Ulysses, after his departure from Troy, had been detained on Calypso's Isle several years. At length, under the direction of the gods, he resolves to return home; he constructs a boat, and sets out upon his voyage; he is wrecked, and thrown upon the shores of king Alcinous, by whom he is hospitably received, and all his wants are supplied. In the presence of the king and the queen and an assembly of revellers, he relates his many perils and adventures since the conclusion of the Trojan war; and among the rest his visit to the den of the Cyclops, a gigantic monster with one eye; the treatment he and his companions received from the savage, and the artifice by which he effected his own and their escape. This part of his story is told in the passage here given.

It is further necessary to remark, that the Homeric language is not, as many Grammars represent it, a mixture of half a dozen different dialects; but is to be considered as the great and early cultivated poetic form of the Greek language, used by all the bards of the Homeric age, as far as poetry was cultivated. In most particulars, and with regard to its general characteristics, this language agrees with what is properly called the Ionic dialect, because it was cultivated by the Ionic races. But some of its forms

were adopted or retained by the other dialects, when they too came to be used for poetical composition. But it is wholly wrong to suppose that Homer used an arbitrary mixture of dialects, just as it happened to strike his whim or fancy.

1. "Ἐνθιν . . . ἦτορ, *Thence we sailed onward, saddened in heart.* πλίομιν, imp. of πλίοω. For the omission of the augment, see Gr. § 78.

N. 3. ἀπαχήμενοι, perf. pass. for ἡπαχήμενοι, from ἀπαχίω, obsolete, used as a perf. of ἀπαχίζω. Gr. § 118.

2. γαῖαν, poet., common form, γῆν.

4. ἀρόωσιν, from ἀράω. Gr. § 116. N. 6.

8. θίμιστις. Gr. § 46. 2.

11. Παίδων ἢδ' ἀλόχων. For the construction of the genitive, see Gr. § 184. 1. — ἀλλήλων, gen. For the construction, see Gr. § 182.

12. τιτάνυσται, perf. pass. of τανύω.

14. γιγάσιν, 2d perf. of γίγνομαι. Gr. § 118, under ΓΙΓΝΩ.

21. νίς, pl. of ναῦς. Gr. § 43. 2. — πάρα. Gr. § 226. N. 2.

25. πιρόωσι, from πιράω. Gr. § 116. N. 6.

28. ἀλός, gen. of ἄλς. Gr. § 36. N. 1. — πολιοῖο, gen. of πολιός. Gr. § 33. N. 4.

2. ἀμῶν, opt. present of ἀμάω. — ἐπὶ . . . οὐδας, *since there is a very rich soil beneath.* For the use of τίαρ, see Gr. § 136. N. 3. For ὕπ', § 226. N. 2.

5. ἐπινίλσαντας, 1. aor. part. of ἐπινίλλω. For the form, see Gr. § 104. N. 6. — ναυτίων, gen. pl. of ναύτης. Gr. § 31. N. 3.

7. κρατὸς, gen. of κράς. Gr. § 46. 1.

8. σπιούς, gen. of σπίος, poetic σπιῶς. — πιφύασιν, 2. perf. of φύω. Gr. § 99.

10. προῦφαίνετ', for προιφαίνετ'. Gr. § 135. N. 6.

12. νίφισσιν, dat. pl. νίφος. Gr. § 35. N. 3.

13. "Ἐνθ' . . . ὀφθαλμοῖσιν, *then no one saw this island with his eyes.* For the force of the article τὴν, see Gr. § 142. 1.

14. προτὶ for πρός. Gr. § 226. N. 6.

16. κελσάσησι, 1. aor. act. part. of κίλλω, for κελσάσαις.

20. ιδιόμισθα, imp. 1. pers. pl. pass. for ιδινιόμισθα, from δινίω. Gr. § 84. N. 6.

21. Ὀρεσαν, 1. aor. act. of ὄρνευμι. Gr. § 118.

24. διὰ δὲ τρίχρα κοσμηθίντις, *and being arranged in three parties.* For διακοσμηθίντις διὰ τρίχρα, see Gr. § 226. N. 3.

27. ἔξιλον, for ἔξιλον, 2. aor. act. of ἔξαιρίω. Gr. § 118, under αἰρίω. For the omission of the augment, see Gr. § 80. N. 5.

30. ἐξέφθιτο, 2. aor. mid. of ἐκφθίνω. Gr. § 118, under φθίνω.

34. ὄων, gen. pl. of ὄϊς. Gr. § 43. 2.

35. καὶ ἐπὶ νύφας ἦλθεν, *and darkness came on.* For καὶ νύφας ἡλθεν, see Gr. § 226. N. 3.

- 152 2. ἰγών, for ἰγών. Gr. § 64. N. 2.
 4. ἐν νηὶ τ' ἰμῇ, with my ship. νηί, dat. sing. of ναῦς. Gr. § 43. 2.
 8. ἀνὰ νηὶς ἴβην, I went on board the ship. For ἀνίβην νηὶς, see Gr. § 226. N. 3. For the construction of νηὶς, see Gr. § 188. 1.
 9. ἀμβαίνουσιν, for ἀναβαίνουσιν. Gr. § 195. N. 8. and § 12. 1.
 15. ἰαύουσιν, imp. of ἰαύω, for ἰαύον. Gr. § 85. N. 5.
 16. δίδμετε, plup. pass. of δέμω. Gr. § 118. For the omission of the augment, see Gr. § 77. N. 1. — καταρχήσισι, dat. pl. of καταρχῆς. Gr. § 35. N. 3.
 19. ποιμαίνουσιν, imp. of ποιμαίνω. Gr. § 85. N. 5.
 20. ᾗδῃ, 2. pluperfect. Gr. § 118, under ΕΙΔΩ.
 21. ἰφίκει, 2. pluperfect of ἰφικω. Gr. § 118.
 24. ἐρίρας, from ἐρίρης. In the plural, the form ἐρίρεις, and accusative ἐρίρεις, are used for ἐρίροι and ἐρίρους.
 25. παρ νηί, for παρὰ νηί. Gr. § 25. N. 2.
 27. ἴχον, imp. of ἴχω. For the omission of the augment, see Gr. § 80. N. 5.
 28. Ἡδῖος, gen. uncontracted of ἡδύς.
 31. οἴκει, imp. of οἰκίω.
 33. εὐτεργίος, genitive of εὐτεργής.
- 153 1. Ἡιδῇ. Gr. § 118, under ΕΙΔΩ, N. 3.
 8. ἴστατο, 1. aor. m. of ἴσθαι.
 9. ἐπιλήσισθαι, 1. fut. mid. of ἐπιλέχομαι. Gr. § 118, under ἔρχομαι. — ἱππιμῖνον, perf. pass. participle of ἱππῖνυμι, for ἱπιμῖνον. Gr. § 118, under ἵνυμι.
 10. ἰδῶτα, 2. perf. part. Gr. § 118, under ΕΙΔΩ.
 12. ἰνομίει νομὸν πάντα, for ἰνομίει κατὰ νομὸν. Gr. § 226. N. 1.
 13. ἐθιεύμισθα, imp. 1. pers. pl. of ἐθιάομαι, for ἐθιεύμιθα.
 16. ἔερχατο, plup. 3. pers. pl. pass. of ἔρχω. Gr. § 91. N. 2.
 20. Τυρῶν . . . πάλιν, that we, having taken some of the cheeses, might return. For the construction of Τυρῶν, see Gr. § 178. 1.
 26. καίαντες, 1. aor. act. part. of καίω. Gr. § 118.
 33. θύρηφιν. Gr. § 31. N. 3.
- 154 4. ὑπ' ἰμβρουον ἦκιν, for ὑφῆκεν ἰμβρουον. Gr. § 226. N. 3.
 5. θρήψας, having curdled, 1. aor. act. part. of θρέφω.
 9. τὰ αἱ ἔργα, his works, that is, what he had to do. αἱ, possessive pronoun. Gr. § 67.
 10. ἡμίας, for ἡμᾶς. Gr. § 64. N. 2.
 13. ὑπὲρ, for ὑπέρ. Gr. § 226. N. 6. — ἀλόνται, from ἀλόομαι. Gr. § 116. N. 6.
 14. παραθίμιναι, for παραθίμιναι, 2. aor. mid. part. of παρατίθημι. Gr. § 117.
 18. ἀποπλάγχθιντες, 1. aor. pass. part. of ἀποπλάζω. Gr. § 118, under πλάζω.

25. γούνα, pl. of γόνυ. Gr. § 46. 1. 154
28. αἰδῦο, imperative pres. of αἰδέομαι. Gr. § 116. N. 5. — εἰμιν, for ἰμῖν. Gr. § 118, under εἰμί, N. 2.
33. κίλιναι, 2. pers. sing. of κίλομαι. Gr. § 85. 2. R. 2. — διδῖμιν, inf. 2. perf. of δίδω. Gr. § 118, also § 76. N. 4. § 89. N. 1. — ἀλίσσθαι, 1. aor. mid. inf. of ἀλίσκομαι. Gr. § 118.
36. πιφιδόμην, 2. aor. m. opt. of φίδω. Gr. § 115. 2. § 78. N. 2.
3. δαίω, 2. aor. pass. subj. Gr. § 118, under ΔΑΩ, and § 92. N. 2. 155
6. πατιάξει, 1. aor. act. of πατάγνυμι. Gr. § 118, under ἄγνυμι.
7. ὑμῆς, gen. of ὑμός, for ὑμίτερος. Gr. § 67. N. 1.
17. ἀνισχύθωμιν, 2. aor. of ἀνίχω. Gr. § 118, under ἔχω.
24. Οὐτάμιναι, inf. of οὐτάω. Gr. § 118, and § 89. N. 1.
26. ἄμμις, for ἡμῖς. Gr. § 64. N. 2. For the construction of ὀλιθρον, see Gr. § 164.
27. θυράων ὑψηλάων, gen. pl. for θυρῶν ὑψηλῶν. Gr. § 31. N. 3.
28. ἀπώσασθαι, 1. aor. inf. mid. of ἀπωθίω.
1. ὡσί . . . ἐπιδίη, as if he had placed the cap on a quiver. 156
7. ἔκταμιν, for ἐξίταμιν, 2. aor. of ἐκτάμνω.
8. Αὐανθίν, 1. aor. pass. part. of αὐαίνω.
10. ἐκπιράα, from ἐκπιράω. Gr. § 116. N. 6.
11. ἰσορᾷσθαι, inf. for ἰσορᾷσθαι. Gr. § 116. N. 6.
15. κηλίω. For the contracted form κηλῖ, see Gr. § 23. N. 2.
22. ἐλίγμην, 2. aor. mid. of λίσσω, for ἐλιγόμεν.
23. Ἑσπέριος δ' ἦλθεν, and he came at evening. For the use of Ἑσπέριος, see Gr. § 138. N. 1.
31. ὠπλίσσατο, 1. aor. mid. of ὠπλίζω. For the double σ, see Gr. § 104. N. 4.
32. προσηῦδων, imperfect of προσουδάω.
34. κρία, pl. of κρίας. Gr. § 42. also N. 3.
35. ἐκκινύθαι, pluperfect of κινύω.
2. σι. Gr. § 170. 157
3. ἔριξας, 1. aor. of ῥίζω. Gr. § 79. N. 1.
4. δίκτο, 2. aor. m. for ἰδίχιστο. Gr. § 118.
5. ἦτι, imperfect of αἰτίω.
6. τιόν, for σόν. Gr. § 67. N. 1.
17. Οὗτις ἔμουγ' ὄνομα, My name is Outis, that is, Nobody.
20. μετὰ οἷς ἰσάροισιν, with his companions. οἷς, possessive pronoun.
- Gr. § 67.
23. καὶ δέ, for κατὰ δέ. Gr. § 10. N. 2.
24. ἐξίσσυτο, 2. aor. mid. Gr. § 118, under σίου.
25. οἰνοβαρείων, for οἰνοβαρίων. Gr. § 116. N. 4.
32. ἐνίπνιυσιν, 1. aor. act. of ἱμπνίω. Gr. § 118, under πνίω.
35. τρυπῶ, opt. pres. of τρυπάω. Gr. § 116.

- 158 5. σφαραγιῦντο, for ἰσφαραγιῦντο, from σφαραγία.
 10. ἤμωξιν, 1. aor. from αἰμώζω.
 12. πιφυρμένον, perf. pass. part. of φύρω.
 13. ἱ, gen. for οἱ. Gr. § 64. N. 2.
 15. σπήσσι, dat. pl. of σπῖος, commonly σπίσσι.
 17. Ἰστάμινοι . . . κῆδοι, and standing round the cave, they inquired what troubled him.
 18. ἀρημίνας, a perf. participle of uncertain derivation. Some consider it as from ἀράομαι. It means *tortured*, or *suffering*. It is explained as meaning the same with βιβλαμμίνας, *harmed*.
 19. ἄμμι, for ἡμῶς. Gr. § 64. N. 2. — τίθησθα, 2. pers. sing. of τίθημι.
 26. Νοῦσον . . . ἀλίασθαι, it is not possible to escape a disease of Jupiter.
 27. εὔχι, imper. of εὔχομαι. Gr. § 88. 3. N. 2. — ἄνακτι, dat. of ἄναξ. Gr. § 36. N. 1.
 28. κῆρ. Gr. § 36. N. 3.
 31. ψηλαφών, from ψηλαφάω. Gr. § 116. N. 6.
 36. ἱμοὶ αὐτῶ. Gr. § 66. N. 4.
- 159 2. Ὡστε περὶ ψυχῆς, as for life. — ἦν, for ἦν. Gr. § 118, under εἰμί.
 6. συνίεργον, for συνιῆργον.
 12. γαστήρ. Gr. § 40.
 14. τιτληῖν, 2. perf. of τλάω or τλήμι. Gr. § 99. N.
 18. ἐμίμηκον. Gr. § 118, under μιμήομαι.
 26. ἴσσυα, 2. pers. sing. 2. aor. middle of σίω, for ἴσσυα.
 29. βιβάς, pres. part. of βαίνω, derived from βίβημι. Gr. § 118.
 36. Εἰπεῖν, infinitive for the imperative. Gr. § 219. N. 6.
- 160 1, 2. Τῷ . . . εὔδει, then his brain would be scattered through the cave about on the ground. For the construction of εἰ, see Gr. § 197. N. 4. For θυνομίνου, § 173.
 9. φάνημι, 2. aor. pass. for ἰφάνημι, from φαίνω.
 10. τοὺς δὲ . . . γοῶντες, and them (that is, those who had been devoured by the Cyclops) they lamented, bewailing.
 11, 12. Ἄλλ' . . . Κλαίειν, but I did not allow it, and forbade them, with a nod, to weep. For ἐπινοῦν.
 16. γίγαντι, 2. perf. of γιγνῆμι. Gr. § 118.
 19. Ἐδμῖναι, inf. of ἰδω, for ἰδῖμιναι, and that for ἰδῖν. Gr. § 89. N. 1. — σπῆ, dat. of σπῖος, for σπίω. Gr. § 42. N. 5.
 21. ἄζω, 2. pers. imp. of ἄζομαι, contracted form ἄζου. Gr. § 85. 2.
 25. Καὶ δ' ἴβαλε, for κατίβαλε δὲ.
 30. χίρῃσσι, dat. pl. of χίρ. Gr. § 35. N. 3.
- 161 3. καὶ . . . ἰλίεσθαι, and we thought we were destroyed, literally, and we said that we had perished.

4. *τιν*, for *τινός*. Gr. § 69. N. 1.
5. *δοῦρα*, pl. of *δόν*. Gr. § 46. 1.
8. *κισσητότι*, 2. perf. part. of *κισσάω*. Gr. § 99. N.
11. *Φάσθαι*, infinitive for the imperative. Gr. § 219. N. 6.
12. *Λαίρτω*, gen. of *Λαίρτης*, for *Λαίρτου*. Gr. § 31. N. 3.
15. *Ἔσκι*, imperf. of *εἶμι*, for *ἦ*. Gr. § 118. under *εἶμι*, N. 2.
17. *κατιγῆρα Κυκλώπισσιν*, *he grew old among the Cyclopes*. For the construction of *Κυκλώπισσιν*, see Gr. § 202.
- 18, 19. *Ὅς . . . ὁπαπῆς*, *who declared to me, that all these things would come to pass in the future, that I should be deprived of my sight by the hands of Ulysses*.
24. *Θάω*, 2. aor. subj. of *τίθηναι*, for *Θῶ*.
25. *δόμιναι*, 2. aor. inf. of *δίδωμι*, for *δοῦναι*.
31. *Ἄϊδος*, gen. Gr. § 46. 1.
- 30–32. *Ἄϊ . . . Ἐνοσίχθων*, *Would that I were able, depriving you of breath and life, to send you to the house of Hades, as certainly as that Neptune will not cure your eye*.
3. *Ἄλλ' . . . ἰδίην*, *But if it is his destiny to see his friends*. For 1 2 the construction of *ἰδίην*, see Gr. § 221. N. 4.
4. *ἰήν*, possessive pronoun. Gr. § 67. N. 1.
7. *Κυανοχαίτης*, *Cerulean-hair*, an epithet of Neptune.
8. *λαῶν*, accusative of *λαῶς*. Gr. § 46. 1.
16. *ἡμίας*, for *ἡμᾶς*. Gr. § 64. N. 2. — *ποσιδύμνῳ*, for *προσιδύμνῳ*. Gr. § 118, under *δύχομαι*, and § 92. N. 4.
20. *Δασσάμεθ'*, *we divided among ourselves*. Gr. § 207. 4. from *δαίω*, Gr. § 118. — *ὥς . . . ἴσῃς*, *that no one might go deprived of an equal share*. For the construction of the genitive, see Gr. § 181.
25. *ἀπελλοίατο*, 3. pl. 2. aor. mid. opt. of *ἀπύλωμι*. Gr. § 87. N. 4.
33. *ἀμβαίνην*, for *ἀναβαίνην*. — *ἀνά τε περυνήσια λῦσαι*, for *ἀναλῦσαι τε περυνήσια*.
37. *Ἄσμινοι . . . ἱταίρους*, *rejoiced to have escaped from death, having lost our beloved companions*. *ἔλσαντες*, 1. aor. act. of *ἔλλωμι*. *Ἄσμινοι*, from *ἥδομαι*, the perf. pass. part. of which would be *ἡσμένοι*.

ODES OF ANACREON.

The lyric poetry of the Greeks has suffered most from the ravages of 163 time. When the age of epic poetry had passed, the age of lyric poetry commenced. The epic narrated great events and heroic achievements; the lyric expressed usually the feelings of the individual bard. The epic was composed in the hexameter verse; the lyric poets adopted a variety of measures.

163 The Hymn formed, perhaps, the connecting link. At first lyric poetry departed but slightly from the epic form, but by degrees broke wholly away, and was composed in the particular dialects of the several authors. There were, however, three principal forms, which lyric poetry assumed, the Ionic, Æolic, and Doric; but there was another kind, which partook of the qualities of all, and was called the Common. The first species of poetry after the epic form, was the elegiac, of which many fragments remain. But the proper lyric poetry of the Greeks took a great variety of forms. Music was carried out and cultivated in a much richer style, than that which accompanied the heroic and elegiac verse; and was the constant companion of lyric poetry. The orchestric dance was also connected with it. The lyric poets, included in the Alexandrian Canon, were Alcman, Alcaeus, Sappho, Stesichorus, Ibycus, Anacreon, Simonides of Ceos, Pindar, and Bacchylides. Of most of these poets only fragments remain.

Anacreon was born at Teos, in Ionia, and lived about 500 years before Christ. He became a favorite of Polycrates, the king of Samos, and continued at his court until the prince's death. After this he went to Athens, where he was received with distinguished honors by Hipparchus. When the government of Hipparchus was overthrown, he returned to his native city, and thence retired to Abdera, when the revolt of Ionia from Darius broke out. Here he passed a joyous old age, and died in his eighty-fifth year; according to the popular tradition, being choked by a grape-stone. After his death, his memory was honored all over Greece. The Teians stamped their coins with his likeness, and the Athenians placed his statue on the Acropolis.

His poems were all of a gay and festive kind. His language is remarkable for grace and simplicity. The movement of his verse is always merry and frolicsome; his ideas are always cheerful. His songs are mostly devoted to love and wine. On account of the excellence of his lyric poems, he was called *ὁ τῶν μελῶν ποιητής*, and *ὁ Τήϊος μελωδός*. Of all his works but a small portion now exists; and, of those which pass under his name, it is uncertain how many are genuine. Some suppose that but a very few are actually his; that by far the larger part are the work of later writers, who attempted to imitate the style of Anacreon.

The measure of this ode is commonly divided into three Iambic feet, with a cæsural syllable at the end. Thus,

Ἐρεσ | μῖν | πῆλ | α.

Others divide it into three Trochees, with an anacrusis of one syllable. Thus,

Ἐ | ερεσμί | ν πῆλ | ιῖα.

3 - 5. Πόθιν . . . Πνίσι, whence breathest thou so many odors. For the construction of *μύρων*, see Gr. § 179. 1. The expression refers to the custom of perfuming the carrier doves, which, when a person was about to leave home, and wished to transmit early intelligence to his friends, were taken along with him.

12. Λαβοῦσα . . . ἔμνην, *having received a little song.*

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22. Ὄρη . . . ἄγρους, *over the mountains and the fields.* The preposition, when it belongs to several substantives, is often omitted before the first. Thus κατὰ is omitted before ὄρη.

26. Ἀφαρπάσσα χειρῶν, *having snatched it from his hands.* For the construction, see Gr. § 180. 2.

28, 29. Πιῖν . . . δῖον, *and he gives me the wine to drink.* For the construction of the infinitive, see Gr. § 219. 2.

7. Δαλυστίραν, comp. of ἄλος. Gr. § 57. N. 2.

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The metre of the second ode is the same with the preceding.

13. Ἡ Νεῖλον ἢ πρὶ Μίμφιν, *either to the Nile or to Memphis.* The preposition is omitted before the first substantive.

16. περιούται, present pass. of περιόω.

20. Κιχηρόταν, 2. perf. part. of χαίνω. Gr. § 118.

The measure of the third ode is like the first, except that it has an additional syllable at the beginning. It may be divided into an anacrusis of two syllables, and three Trochees. Thus,

Ἰδε | πῶς ἔᾱ | ῥῶς φᾱ | νῆντος,

a Dactyle being used for a Trochee in the second place.

Or with a one-syllable anacrusis, three Iambic feet, and a cæsural syllable at the end; an Anapæst being used instead of the second Iambus. Thus,

Ἰ | δι πῶς | ἔᾱρος | φᾱντ' | τος.

3. Ἀφιλῶς . . . Τιτάν, *and clearly shines the sun.* Titan is one of 165 the names of the sun.

10. Καθιδὼν, 2. aor. of καθαιρώ, with the reciprocal pronoun understood. Gr. § 205. N. 1. *Suspending itself, or hanging down.*

The metre of the fourth ode is the same with the first.

13. ἱτρώθη, 1. aor. pass. of τιτρώσκω. Gr. § 118.

15. Τᾶς, for τῆς.

The measure of the fifth ode is the same with the third.

27. τίτιξ. The tettix is usually translated grasshopper. This is incorrect. The name cicada has been adopted more recently. It is an insect very common in Greece. He begins his chirping with the first warm weather of the Spring, and continues until the middle of October. His note is said to be very agreeable, when many are chirping together, as is commonly the case. He is heard constantly from morning till seven o'clock in the evening. When Homer, in the Iliad, compares the eloquence of Priam and the counsellors to the Tettix, it may be understood to refer to the length of their speeches, as well as to their music.

29. πιπακώς, perf. part. of πίνω. Gr. § 118.

The measure of the sixth ode is the same as that of the first.

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19. Τοῖς . . . νηπτόν, *to fishes the power of swimming.* νηπτόν is a verbal adjective for νήχω, used with the neuter article as a noun.

- 167 The measure of the seventh ode is the same with that of the third.
5. Κατά μιν σχίσαις, for κατασχίσαις μιν. Gr. § 226. N. 3.
 9. πτελάνημαι, perf. pass. of πλανάω.
 11. 'Ανὰ δ' . . . ἄψας, for 'Ανάψας δ'. Gr. § 226. N. 3.
 12. 'Ανίφξω, 1. aor. act. of ἀνοίγω or ἀνοίγνυμι. Gr. § 118, under ὄγω.
 - 12, 13. καὶ . . . ῥόζον, and I behold an infant bearing a bow. For the construction of φέροντα, a masculine part. with βεῖφος, a neuter substantive, see Gr. § 137. N. 2.
 15. καθίζας, 1. aor. part. of καθίζω, Doric for καθίσας. Gr. § 104. N. 3.
 - 21, 22. ἰς . . . νευρή, how much the string is injured, being wet. βραχιῦσα, 2. aor. pass. part. from βρίχω. βλάβεται, from βλάβω, for βλάπτω.
 24. Μίσον ἤπαρ, in the midst of my heart. For the construction, see Gr. § 167.
 26. συγχάρεθι, 2. aor. pass. imper. of συγκαίρω. Gr. § 118, under χαίρω.
- The measure of the eighth ode is the same with that of the first.
- 168 7. τὰ Μοίρας, the affairs of Fate, that is, simply, Fate. Gr. § 176.
- The metre of the ninth ode is the same as that of the preceding.
8. Γύγω, gen. of Γύγης, for Γύγου.
- The measure of the tenth ode is the same as that of the ninth.
19. Δήσασαι, 1. aor. act. part. of δίοω.
 23. Λύσασθαι, to ransom, 1. aor. m. of λύω. Gr. § 207. 3.
- 169 The eleventh and twelfth odes are in the same measure as the preceding.
- The eleventh alludes to the fable of Jupiter having carried off Europa.
4. Σιδωνίην γυναῖκα, the Sidonian woman. Europa was the daughter of Agenor, the king of Phenicia.
 14. Τρίχας γέρον μὲν ἴσσι, he is an old man as to his hair. For the construction of τρίχας, see Gr. § 167.

FROM SAPPHO.

VENUS.

The celebrated poetess, Sappho, was born at Mitylene, on the island of Lesbos, about 600 years before Christ. She was renowned for her beauty and poetical genius. Her lyric poems were so greatly admired by the ancients, that she was sometimes called the Tenth Muse. The passionate character of some of her poems exposed her name to suspicions, on account of which she is said to have left Lesbos. Her character has been vindicated by some modern inquirers; and the lovesick lady who threw herself from the Leu-

cadian rock has been shown, with considerable probability, to have been 169 another, and a later, Sappho. The two pieces, and the smaller fragments of her lyrics that remain, show sensibility, imagination, and a finished style. The verse called after her name is commonly supposed to be her invention. She wrote in the Æolic dialect.

The measure of the ode to Venus is the following,

Ποικί | λῶθρόν', | αἰῶνάτ' | Ἀφροδίτῃ,

and the fourth line

Πόντιζ | θυμῶν. |

The first three lines are called Sapphic, and the fourth Adonian.

17. λίσσομαί *τυ*, *I beseech thee.* *τυ*, for *σι*. Gr. § 64. N. 2.

19. Θῦμον, Æolic for θυμόν.

20. τυῖδ', for τῇδι, *hither, or here.* — αἴ ποκα, for εἴ ποτι, *if ever.* — κατιρῶτα, for καὶ ἰτιρῶσι, *at any other time.*

21. τᾶς ἱμᾶς αὐδᾶς αἰοῖσα πολλὸν, for τῆς ἱμῆς αὐδῆς αἰοῖσα πολὺν.

22. λιποῖσα, for λιπούσα.

3. δινύντις, for δινοῦντις. Gr. § 23. N. 1. (2). — ὠρανῶ, for οὐρανῶ. 170 Gr. § 33. N. 4.

4. μίσσω, for μίσου.

5. τὸν, for σὺν.

7. Ἦρε', 2. aor. mid. 2. pers. sing. of ἔρομαι. Gr. § 118. — ὅττι, for ὅτι.

8. *τυ κάλλημι*, for *σι καλίω*, *καλῶ*.

10. Μαινόλη, dat. of μαινόλης, for μαινόλην, *maddened.*

10, 11. τίνα . . . φιλότατα, *and what ensnaring love may I conciliate for you?* The style changes here from the narrative, and the goddess is introduced personally, asking the question of the poetess. Τιν, for σοί, *σαγηνίσαν*, from *σαγήνις*, *φιλότατα*, for *φιλότητα*.

12. ἀδικῇ, for ἀδικίῃ.

14. δίκιτ' for δίχεται.

15. φιλῇ, for φιλεῖ. — φιλάσαι, for φιλήσει.

16. ἰθίλλοις, for ἰθίλοις.

17. χαλιπῶν, for χαλιπῶν. Gr. § 31. N. 3.

18. μεριμνῶν, for μεριμνῶν. Gr. § 31. N. 3. — τιλίσσαι, for τιλίσαι. Gr. § 104. N. 4.

19. ἱμῖρρι, for ἱμῖρι.

20. ἔσο, 2. pers. sing. imper. for ἔσθι, and that for ἔσθι. Gr. § 118, under εἰμί, N. 2.

DANAE.

Simonides was born in the island of Cos, about the middle of the sixth century before Christ. Leaving his native place he went to Athens, and was honorably received by Hipparchus. He formed a friendship with the most distinguished poets of his age, and particularly with Anacreon and Theognis. He was also a favorite of the Thessalian princes, and the other ruling houses of Greece and Sicily. He wrote elegies, epigrams, and dramatic pieces, besides one or more epic poems. His works were greatly applauded and admired for sweetness and elegance; but very small fragments only remain. Simonides visited Athens several times. He is said to have carried away the prize from Æschylus in a contest at the celebration of the victory over the Persians in the battle of Marathon. He also made the death of Leonidas and his three hundred brave companions, at Thermopylæ, the subject of his poetry. He was invited by Hiero, the king of Syracuse, to visit his court. The poet accepted the invitation, and passed the last part of his life in Sicily. He died at a great age, about 467 years before Christ.

The invention of the art of Mnemonics, or artificial memory, has been attributed to him. He is said also to have added five letters to the Greek alphabet, namely, η, ζ, ξ, ψ, ω.

The subject of the little poem here given is the exposure of Danaë and her infant son, Perseus. She was the daughter of Acrisius, the king of Argos, who had been told by an oracle, that he was destined to be slain by a son of his daughter. When he discovered that his daughter had become a mother, he exposed her and the child in a small bark upon the sea. But the bark was safely carried to the island of Seriphos, one of the Cyclades. This poem describes the situation of the mother and child, while tossed about by the waves, and the lamentation of the mother.

The measure and divisions of the poem are variously given by different editors.

22, 23. *κινηθεῖσα . . . ἤριπεν*, and the stormy (or agitated) sea overwhelmed her with terror.

23, 24. *οὐδ' . . . Παρρηαῖς*, nor with unmoistened cheeks.

26, 27. *γαλαθνήτῳ τ' Ἡταρί*, and with infantile heart. *γαλαθνήτης* means, literally, suckling, and is applied to infants.

28. *νυκτιλαμπύ*, an adjective compounded of *νύξ*, night, and *λάμπω*, to shine. It means, literally, night-shining, or shining by night, or night-illuminated. But when applied to objects as they appear by night, it means, obscure, that is, having no other light than that of the night. In this passage

it agrees with *δνέφω*, and describes the darkness, irradiated only by the faint 171 lights of the night.

1. *Κυανίη τι δνέφω*, the epithet *κυανίη* refers to the dark color of the water. The literal meaning of the word is *cerulean*. This and the adjective in the preceding line, explained by the last note, fully describe the dismal scene of Danaë's exposure in the bark, the one referring to the duskiuess of the waters around her, the other to the gleams from the night-sky over head; the clause may be rendered, *in the darkness of the waves, lighted only by the gleams of the night*, or more literally, *in the cerulean and night-glimmering darkness*.

1-5. *τὸ . . . καλόν*, and *thou regardest not the wave that passes over thy dry, thick hair, nor the voices of the wind, lying as thou dost in thy purple robe, beautiful face!* We must imagine the mother, by the side of her infant, watching its slumbers, from time to time gazing up to the heavens, and listening to the dashing waves and roaring winds, as they beat against the ark. But, exposed as she is to imminent and appalling dangers, she cannot help forgetting her situation a moment, looking upon the lovely face of the child, and expressing her feeling by the beautiful exclamation, *πρῶτον καλόν!*

10, 11. *Ματαιοβουλία*. This word means, literally, *a counsel or purpose rendered vain*, or, *the thwarting of a design*. It has been variously translated by commentators. The whole sentence, literally, means, *And may some thwarted counsel appear, O father Jupiter, from thee, that is, some counsel rendered vain by thee*. Danaë seems to refer, not expressly, however, to the purpose of her father, Acrisius, which was to cause the death of herself and her child; and therefore she prays, that Jupiter would avert this purpose, or make it vain. *May something come from thee, O father Jupiter, to frustrate the design*.

11, 12. *Ἔ τι . . . μοι*, and, *what is a bold word, I pray for justice to my son*. Or, according to another construction, *I pray for justice to myself on account of my son*. It is the prayer of a mother, to the father of her child (Jupiter, according to the fable, being the father of Perseus), to interpose, and render to her that justice which she was entitled to receive from him, by saving the lives of herself and her son; the danger, it may be added, being one to which she would not have been exposed but for Jupiter, and therefore she justly claims his protection. For the form *τινέφι*, see Gr. § 33. N. 4. In Schneidewin's edition of the remains of Simonides, the last two lines of this poem are,

Ὅττι δὲ θρηναλίην ἴσως εἴχομαι

Τινέφι δίκην συγγνώμῃ μοι.

And whatever bold word I utter in my prayer, pardon me for the sake of my child.

FROM CALLISTRATUS.

HARMODIUS AND ARISTOGITON.

- 171 Nothing is known of the poet Callistratus, except that he is mentioned as the author of this little poem, and that he must have lived before the time of the comic writer, Aristophanes, by whom this poem is mentioned, and some of its words are quoted. The poem was called 'Ἀρμόδιου μέλος, *the lay of Harmodius*.

This little snatch belongs to a species of song, which was sung by the guests while sitting round the table. It was called a *scolium*, σκολίον, which means, literally, *crooked*. The name was given it, from the manner in which it passed about among the revellers. Some one of the guests began by singing a single snatch or strophe, then any other person present took up the strain, and sung in the same measure another strophe; and, from this winding and irregular course which the singing took, it was called the *σκολίον*, or *crooked song*. *Roundelay* is perhaps the nearest English word.

These *scolia* were upon a variety of subjects; patriotic actions and heroic deeds were frequently selected. Many of them were like the popular songs now sung on festive occasions.

The subject of these verses is the assassination of Hipparchus by Harmodius and Aristogiton. Hippias and Hipparchus were the sons of Pisistratus, and had assumed the government of Athens after their father's death. For some wrong, public or private, Harmodius and Aristogiton formed a conspiracy to slay the two princes while they were assisting at the procession of the Panathenaic festival. In the procession the men carried olive branches; at the sacrifices they bore branches of myrtle. Harmodius and Aristogiton joined those who were employed upon the latter, and concealed their daggers under the myrtles. They killed Hipparchus, but did not succeed in assassinating his brother.

13. *πλάδι*, anomalous, dative of *πλάδος*. Gr. § 46. 1.

18-20. *Νῆσους* . . . *Διομήδεια*, they say that thou art in the islands of the blest, where they say that swift-footed Achilles, and the noble Diomedes, the son of Tydeus, are. *φασίν* is understood after *ἵναπτε*. *Τυδιδῆν*, a patronymic, formed from *Τυδίδης*. Gr. § 127. (3). Achilles and Diomedes were two of the most celebrated Grecian heroes of the Trojan war. The poet places Harmodius with them among the Isles of the Blest, which the ancients imagined to be the abode of the happy heroes. They supposed them to be far to the west, in the ocean, and that the fruitful soil produced thrice every year. The inhabitants led a happy life, free from care, wearing crowns upon their heads; "where," as Pindar says, "the ocean breezes breathe around the isle of the happy, and golden flowers blaze."

23. *Ἀθηναίης* ἢ *Σουλίας*, in the sacrifice of Minerva. That is, at the

Panathenaic festival. This was a solemnity very early instituted in honor 171 of Minerva, the protecting goddess of the Athenians. All the Athenians, as the name indicates, took part in the ceremonies, which were performed with great pomp and splendor, and which were embellished by games of strength and genius, musical contests, and the like.

26: Ἀρμόδιος, the nominative used for the vocative. Gr. § 157. N. 11.

Ilgen makes the following remarks. "The scolium never embraced several strophes, but all of them were *μόναστροφα* (consisting of a single strophe or stanza). What are considered by learned men as the third and fourth strophes of this scolium, are only imitations of the first scolium, or of what is supposed to be the first strophe. For who would endure a song protracted through many strophes, confined to a single idea, and but slightly varied in words? If the scolia were sung at banquets, the first banqueter or guest took up some theme, and treated it in a certain kind of measure; others, then, who were enabled by their natural talent and genius, treated the same subject in the same measure, and sung, in rivalry as it were, with the first. Thus the same subject might be ten times repeated, while the song was passing round. Whenever any of these little snatches pleased, they were committed to memory, and repeated on other occasions; for it made no difference whether a person sung his own compositions or those of others. Hence it happens, that we have four scolia upon Harmodius."

FROM EURIPIDES.

HECUBA.

It is necessary to introduce the dramatic extracts by a few preliminary 172 remarks. Some peculiarities of the ancient drama distinguish it so broadly from the modern, that they need to be explained, to give the scholar a correct conception, and to caution him against transferring the ideas he has borrowed from the stage as it now exists, to the dramatic representations of the Athenians.

It has already been stated, in a general way, that the Greeks were passionately fond of an out-of-door life. The Athenian courts and popular assemblies were frequently held, and numerous attended. The ceremonies and pomps in honor of the gods were embellished with every species of magnificent show. Contests of strength and genius served to develop the bodily and mental powers, and to inspire a taste for physical exercises and for poetry and music. The lyric poets rivalled each other in their brilliant compositions, which were accompanied by music and the dance. Bands of artists were thoroughly trained by able masters, and no pains or expense was spared, to make these shows attractive to the liveliest people that ever existed.

172 Among other festivals, those of Bacchus, or Dionysus, as he is commonly called by the Greeks, were favorite periods of enjoyment, both in cities and in the country. Sacred choruses were trained to do honor to these solemnities; and the songs which they chanted were of two kinds and of opposite characters. Those which were addressed to the god, and chanted round his altar, were serious and elevated; those which were inspired by the banquet were coarse and satirical, and sometimes indecent. The hymn which was sung at the opening sacrifice was called a Dithyrambus, διθύραμβος, a name of doubtful meaning. The goat was the animal selected for the sacrifice, on account of the mischief he does to the vine.

The Greek drama had its origin in these festivities. The Dithyrambus was gradually raised to the rank of the Tragedy, and the lower poetry, sometimes called the Phallic song, was wrought into the form of the comedy. The word *Tragedy*, τραγῳδία, is made up of τραγόν and ᾠδή, the song of the goat, either because the goat was selected for the victim, or because he was bestowed as a prize upon the successful competitor at the festival. The Dithyrambic poetry was early cultivated by the Dorians, and was raised to a high point of perfection by a series of illustrious poets, such as Archilochus, Arion, Simonides, Lasus, and others. Under their hands it became a lofty composition, adorned with all the embellishments of music, rhythm, and the dance, and the representation of a Dithyrambic chorus grew up to be one of the most magnificent spectacles of Greece.

The choral representations were varied, finally, by the addition of an actor or reciter, who sometimes carried on a dialogue with the persons of the chorus. This improvement was first introduced into the Satiric or Phallic song, by Thespis, a native of Icarius, an Attic village. On this account he is regarded as the inventor of the Drama. The serious representations were not modified in this manner until some time later. Phrynicus was the first to unite the elevated poetry of the Dithyrambus, and the imitative character of the Thespian chorus. He drew the subjects of his pieces from the mythology and history of his country, being led to this selection, partly by the fact, that the Cyclic or epic choruses sometimes represented similar subjects, and partly by the influence which the heroic poetry of Homer, which had just been collected at Athens, exercised, through its highly dramatic character, upon his mind. The origin of tragedy is probably to be referred, in part at least, to the public recitation of the heroic poetry.

The performers now represented heroes, princes, and gods; and corresponding changes were made in their costume and their general demeanor. But still the lyric or choral part of the exhibition continued to be the most important. The drama under the hands of Phrynicus was at first more like the modern opera than the legitimate drama; though it is probable, that, during the course of his long dramatic career, he adopted many improvements that were introduced by younger and rival poets.

The tragic drama reached its highest perfection under the management of 172 Æschylus, Sophocles, and Euripides. It is from the works of these poets alone, that we can form a correct opinion of Greek tragedy.

The manner of representation must now be briefly explained. The custom of proposing contests of skill, and of awarding prizes to the successful competitor, was early applied to the drama. Under Æschylus and his successors, theatrical contests were raised to a high degree of importance, and adorned with great splendor. The most magnificent tragic shows were at the festival called the Great Dionysia, τὰ μεγάλα Διονύσια, τὰ ἐν ἄστυ, τὰ κατ' ἄστυ, or τὰ ἀστικά. This festival was celebrated between the eighth and the eighteenth of the month Elaphebolion, ἐλαφεβολίων, the ninth Attic month, corresponding to the last half of March and the first half of April. At this time Athens was crowded with visitors from every part of Greece, and foreigners from every quarter of the civilized world; and on this occasion the new tragedies were brought out, and the great dramatic contests took place. They were enacted under the immediate superintendence of the highest magistrates. The chief archon had the care of the representations at the Great Dionysia. The preparation of the choruses was a matter of public concern, as much as the equipment of the galleys; and the expenses of the former, as well as of the latter, were imposed upon the wealthier citizens. A person was selected from each tribe to defray the cost of training a chorus; he was called the choragus, χορηγός: the rival choragi were called ἀντιχόρηγοι, the rival poets were the ἀντιδιδάσκαλοι, and the rival actors the ἀντίτιχοι. Three actors and a chorus were assigned, by the archon, to each poet who was admitted by him to the contest. The archon also appointed five judges, who were to decide upon the merits of the tragedies when they were performed. The prize was originally a goat, afterwards it was a simple wreath of ivy. The name of the successful poet was also proclaimed before the audience, and the same honors were conferred upon the choragus and actors. A sacrifice of victory, called the ἱπνίκια, was offered, and an entertainment provided by the poet. The choragus dedicated a tablet to Bacchus, inscribed with the names of himself, the poet, and the archon of the year. One of these still exists at Athens, and is called the Choragic Monument of Lysicrates.

The representation took place in the day, and the time was apportioned to the rival tragedians by means of a clepsydra; the poet, therefore, had to limit the length of his pieces so as not to exceed the time allowed. It is supposed, that from ten to fourteen pieces were represented on the same day.

Most of the Greek musical and theatrical representations were originally given in the open air. But when the Tragic poems of the Athenians rose to somewhat higher excellence, suitable buildings for their performance were prepared. A wooden theatre was built at first, but, when this structure fell,

172 under the weight of the crowd assembled to witness a contest of Æschylus and Pratinas, the great stone theatre within the *λῆναιον*, or Enclosure of Bacchus, was built; and here all the best pieces of Æschylus, Sophocles, and Euripides were performed. It stood on the southeastern side of the Acropolis, and was made of a semicircular excavation in the slope of the hill, rising to a considerable height. It was of a size sufficient to accommodate thirty thousand spectators; the seats rose, range above range, and the whole was enclosed by a lofty portico, adorned by statues, and surmounted by a balustraded terrace. The lower seats were appropriated to the magistrates, the priests, and the senate, because they were more favorable for hearing and seeing. The orchestra was a level space about twelve feet below the lowest range of seats. In the middle of this open space was a small platform, called the *Thymele*, *Θυμιά*, which served the purpose of an altar and for a central point about which the choral movements were performed. This space, corresponding, with regard to position, to the pit of modern theatres, was never occupied by spectators. The theatre was always open at the top; and many of the most magnificent buildings of the Acropolis, and of the most renowned scenes in the neighbourhood of Athens, were within the view of the spectators.

On the side of the orchestra opposite the seats, and on a level with the lowest range, was built a platform, called the *σκηνή*, or stage. This was the station of the actors. Lofty buildings of stone work were constructed in the rear and on the sides of the stage, representing palaces, and containing rooms for the actors, and receptacles for the stage machinery. The scenery corresponded to the general magnificence of the structure. A great variety of ingenious contrivances were invented, to represent the various views that were required by different pieces. Decorations like modern scene paintings were introduced, when the stationary structures were not adapted to the scenes of any particular tragedy. A great number of stage machines were used to introduce in a proper manner the personages of the drama, such as gods descending from heaven, heroes, and so on. They had contrivances also for producing artificial thunder and lightning. The dresses of the actors were very carefully attended to. Masks, representing every possible variety of character, were made by ingenious artists; for it was an established principle of the Attic drama, that the external appearance of the actor must correspond to the idea or type of the character which he had to represent. Thus Apollo could not be represented by a man with a deformed face, unless he wore the mask. The art of making masks was carried to the highest perfection, as appears from marble copies of tragic and comic masks still preserved in European collections of antiquities. Various devices were also invented to alter the appearance of the actor's form, by putting high sandals under his feet, and by stuffing and padding him where it was necessary.

At first the theatre was open to all the citizens. A law was then enacted, which fixed the price of admission at one drachma; but Pericles had this law repealed, and reduced the price to two oboli, and ordained that this sum should be furnished from the public funds to every person who applied. These funds consisted originally of the contributions which were paid by the allied States of Greece for the defence of the country against the Persians. The spectators, thus furnished with admission money, hastened to the theatre at the dawn of day, to secure the best places. It is supposed that metallic squares, or tickets, with the names of the tragedians, were sometimes used, — one ticket of this kind, with the name of Æschylus, having been found, some years ago, in Pompeii. The two oboli for each person were paid to a sort of manager, called the *ἀρχιτεκνών*, who kept the theatre in repair. As may well be supposed, extraordinary scenes would sometimes take place in such an assembly. An actor who gave offence to the motley multitude was received with murmurs and hootings, sometimes was assailed by missiles, and driven from the stage. The expressions of applause were not less tumultuous.

It has been mentioned, that the archon assigned the poet three actors and a chorus. This number was not employed at first. Thespis introduced but one actor, distinct from the chorus; Æschylus added a second, and Sophocles a third; and this was ever after the legitimate number. They were called *ὑποκριταί* or *ἄγωνισταί*. They were obliged to make the most laborious efforts for the attainment of perfection in their profession; for the ordeal they had to pass through was one of unexampled severity; and those who succeeded were rewarded in proportion. Polus, a celebrated performer, is said to have gained a talent (about a thousand dollars) by the labors of two days. The chorus always continued to be a very important part of the drama. It formed, by the splendor of the dresses, the music, and dances, a spectacle of which the Athenians were extremely fond. The number of the choristers, *χορευταί*, was at first unsettled, but afterwards it was fixed by law, at fifteen for tragedy, and twenty-four for comedy. Their place was in the orchestra, where they occasionally took part in the action, and sometimes carried on a dialogue with the actors, through their leader, or *χορυφαῖος*. At intervals or pauses of the action, the chorus chanted hymns of supplication or thanksgiving to the gods, and sometimes lofty odes full of moral reflections, in highly poetical language, upon the uncertainty of fortune, the excellence of virtue, or the unhappy destiny of some person celebrated for his calamities. These choral odes were more or less connected with or applicable to the subject of the piece, or the destinies of the personages introduced. While the chorus were chanting these odes, they moved across the orchestra, keeping time by their step with the measure of the music. The portion which they sung while passing from right to left, was called the *strophe*; that from left to right the *antistrophe*; then they stopped in front of the spectators, and sung the *epode*.

172 The dialogue of the drama was written in the Attic dialect. The measure was the Iambic Trimeter acatalectic, or, as it is called in Latin, the Senarius. The choral songs, having their origin in the lyric Dithyrambus, retained the characteristics of that species of poetry, and were marked by many of the peculiarities of the Doric dialect. Their measures, like those of lyric poetry generally, are various and complicated. For the construction of the Iambic Trimeter, see Gr. § 241; § 244; also Buttmann's larger Grammar, Appendix, A. 15; Seager's translation of Hermann's Elements of the Doctrine of Metres, chap. XIV.

The above is a slight sketch of some of the leading peculiarities of the Attic Drama. The sketch must be filled up by the scholar, when he comes to study the entire works of the great masters; the noble tragedies of Æschylus, Sophocles, and Euripides.

Euripides, from whom the two extracts here given are taken, was born in the first year of the 75th Olympiad, 480 years before Christ, at Salamis, on the very day when the fleet of Xerxes was defeated by the Greeks, his parents having retreated to that island during the occupation of Athens by Xerxes. Æschylus was present at this battle, and Sophocles was one of the youths who performed the dance in honor of the victory. Thus the three greatest dramatic poets were associated by singular coincidences with the most renowned naval exploit of their countrymen. The father of Euripides was Mnesarchus, and his mother Clito. They belonged to the borough of Phlyx, and the Cecropid tribe. Euripides was intended by his father for an athlete, and he was crowned at the Eleusinian and Thesean contests at the age of seventeen; but his natural tastes led him to different pursuits. He studied painting, and afterwards rhetoric, under Prodicus, and philosophy under Anaxagoras. He also enjoyed the intimacy of Socrates. Pericles was his fellow disciple. Finally, he became a dramatic poet, and was frequently the rival of Sophocles, from whom he sometimes bore away the prize. The number of his tragedies is variously stated from 75 to 92; but 19 only of these pieces are now extant.

He began his career as a dramatic poet at the age of twenty-five, and gained many prizes. It is said, that, after the Athenians were defeated at Syracuse, those among the captives who could repeat any portion of the poet's works were treated with great kindness, and some of them set at liberty. Soon after the representation of his *Andromeda*, which took place in the first year of the 93d Olympiad, 408 years before Christ, Euripides retired to Magnesia, and thence visited the court of Archelaus, the king of Macedonia. Here he is said to have risen to high favor, and to have been appointed by that monarch one of his ministers. He died there about 406 years before Christ, at the age of seventy-five. The manner of his death is uncertain. According to the popular account he was exposed to ferocious hounds, and so mangled that he expired. The Athenians entreated

Archelaus to send his body to be buried in his native city; but the request 172 was refused, and his funeral was honored with every mark of respect at Pella. A cenotaph was erected to his memory in Athens, with a most eulogistic inscription.

Various opinions have been held, both by the ancients and moderns, upon the poetical merits of Euripides. The comic poet, Aristophanes, was for some reason or other his bitter enemy, and lost no opportunity of holding him up to ridicule and execration. The poet's early studies in rhetoric made him fond of argument and declamation, and many of his pieces certainly show a vicious love of sophistry. His philosophical pursuits gave him a reflecting turn of mind, and their influence upon his poetical character is perceptible in the numerous maxims and apothegms which he introduces into his pieces. But he had not the elevation of spirit which distinguished Æschylus and Sophocles; he frequently sinks down to mere commonplace. His plans are often loosely constructed; his choral passages are too long, too numerous, and sometimes too slightly connected with the action; and he sometimes expresses opinions and views which early attracted the censure of his contemporaries. Not unfrequently he lowers the tone of the heroic characters whom he introduces, and degrades them to weak and whining and beggarly caricatures. But many of his pieces are composed in a style of the most delicate beauty. Some of his characters, such as Medea, show great vigor of genius, and others, such as Alcestis, prove him to have possessed a heart susceptible of the finest emotions, and a mind capable of conceiving the highest purity and the most perfect disinterestedness of character. Many single passages of his other pieces also are marked by poetical merits of the highest order. He possessed an inexhaustible invention, and the most varied accomplishments. His style is often marked by an admirable ease and grace. He knew how to manage the passions, by inventing situations suitable for calling them into full play. There is a vein of pathos running through most of his pieces, and an elegiac tone, which are often deeply affecting. He has the art of managing the dialogue in a way that is strikingly consistent with the characters by whom it is carried on; there is too an air of pensive beauty shed over most of his writings, which is interesting and touching. On the whole, though Euripides may not be placed on a level with Æschylus and Sophocles, he cannot justly be set much below them.

The subject of the tragedy of Hecuba, called in Greek 'Εκάβη, is drawn from the Trojan war. When the city was taken by the Greeks, the inhabitants were reduced to slavery. Among the rest, were Hecuba, the aged wife of Priam, her daughter Polyxena, and many other Trojan women. The fate of these persons is the theme of several of the most pathetic of Euripides's plays. The Greeks had withdrawn with the captives and the plunder of the city, to Chersonesus, opposite the Trojan territory.

172 The shade of Achilles, who had been slain with an arrow by Paris, appears by night, and demands the sacrifice of one of Priam's daughters on his tomb. This is the opening of the tragedy. The Greeks resolve to grant the demand, and they send Ulysses to take Polyxena from her mother for this purpose. The scene which follows is one of the most affecting in the tragedy. The character of Polyxena is drawn with the most exquisite beauty; and the manner in which she resigns herself to her fate is marked by the utmost possible pathos, tenderness, and grace; and forms a very poetical contrast to the lamentations and despair of the mother. The determination of the Greeks is carried into execution, and a description of the bloody scene is given by Talthybius, the herald. Meantime Hecuba has already had a vision, warning her of the murder of her son Polydorus, who had, previously to the capture of the city, been sent away with treasures, by his father, to Polymestor, the king of Thrace, for safe keeping. The treacherous king, for the sake of getting possession of the treasures, murders the youthful prince, and throws the body into the sea. It is washed ashore, near the tent of the captive queen, where it is discovered by a servant, and brought in, at the moment when the wretched mother is overwhelmed by the death of her daughter. She bewails this new calamity, but resolves upon revenge, which she finally accomplishes, by slaying the children of the murderer, and putting out his eyes. The passage here given, is that in which she relates the murder to Agamemnon and supplicates his assistance. Agamemnon has come to inquire why she has not taken the body of her daughter for burial; it having been agreed, that none of the Greeks should touch the virgin's corpse. The chorus is composed of captive Trojan women. The passage here selected begins at line 725, and ends at line 951, of the Tragedy of Hecuba, in Dindorf's edition of the "Poetæ Scenici Græci."

1 - 3. Ἐξάβη . . . νόησι; *Hecuba, why dost thou delay to go and bury thy child in the grave, according to the conditions which Talthybius announced to me, that no one of the Greeks should touch thy daughter?* ἰφ' ὁσπερ is a phrase, signifying, *upon the conditions which.* Gr. § 203. For further illustrations, see Matthiæ, § 585. β.

5. ὦστε . . . ἐμὶ, *so that I wonder.* For the construction of the infinitive, see Gr. § 220. 1.

6. τᾶςτιθῆν, for τὰ ἐκτιθῆν. Gr. § 141. 2.

11. λέγουσα σὶ, *speaking of thee*; it is addressed to the dead body of her son.

12, 13. τί . . . κακὰ; *what shall I do? shall I fall at Agamemnon's knee, or bear my woes in silence?* The verbs are in the subjunctive mode. δρᾶσω, 1. aor. subj. προσπίσω, 2. aor. subj. φέρω, pres. subj. For the use of this mode, see Gr. § 215. 3. For the construction of γόνυ, see Gr. § 227.

16, 17. Ἄλλ' . . . προσθίμιθα, *But if, considering me a slave and an enemy, he were to spurn me from his knees, I should bring upon myself another sorrow.* The form of supplication was to fall down before the person supplicated and embrace his knees. For the construction of the accusative and the genitive, see Gr. § 180. 2.

20, 21. Ἀρ' . . . δυσμινούς; *Am I not calculating the feelings of this man too much with reference to hostility, when he is not hostile to me?*

22, 23. Εἴ . . . πλύνῃ, *If thou desirest me to know none of these, thou comest to the same point with myself, for I desire not to hear.*

3. Τολμᾶν . . . τύχω, *I must venture, whether I succeed or not.* 173
For the construction of τολμᾶν, see Gr. § 221. N. 4.

4, 5. ἱκετεύω . . . ὑδαίμονος, *I supplicate thee, by these knees, and by thy beard, and by thy prosperous right hand.* Gr. § 187. 3.

11. ὦν, gen. by attraction. Gr. § 151.

12. οἷ . . . δάκρυ, *for whom I shed these tears.* For the construction of the genitive, see Gr. § 187. 1.

14. ζώνης ὑπο, *for ὑπὸ ζώνης.* Gr. § 226. N. 1.

17. Ἥ . . . γύναι; *didst thou bear any other than those, O woman?* For γίνους, see Gr. § 186. 2. N. 5. γύναι, vocative case of γύνη. Gr. § 46. 1. § 38. 2.

20. νη, him. Gr. § 64. N. 3.

21. Παῖ . . . μόνον; *Whither did he send him alone, having separated him from the children he then had?* For the construction, see Gr. § 180. 2.

2. Πρὸς . . . χθονός; *To Polymestor the man who reigns over this land?* For the construction, see Gr. § 151. 2, 3. R. 6.

6. ἡράσθη, 1. aor. pass. of ἡράω.

7. Ταιῶν . . . Φρυγῶν, *This was the case (ἤν understood), or, Just so, when he heard of the calamity of the Phrygians, that is, of the Trojans.*

9. παντί . . . ἔπει, *for ἐπὶ παντί αὐτῆς.*

10. Τοῦτον . . . πόνον; *Was she in search of him, or engaged in other toil?* Literally, *seeking him, or toiling other toil.* For the construction of πόνον, see Gr. § 164.

12. ἱββάλλει, present for the past. This use of the present tense in relating past actions or describing by-gone scenes, is very common among the Greek authors, and frequently produces a fine effect, by making the scene more vivid.

14. ὦ . . . πόνον, *O wretched woman, on account of thy immeasurable woes.* For the construction of the genitive, see Gr. § 187. 2.

1. Στιγγίμ' εἶ; *I will be content, optative with the particle εἶ, where in English we use the future indicative.* — τοῦμπωλι, *for τὸ ἱμπωλι.*

3. γῆς ἥδεν, *underneath the earth.* Gr. § 188. 2.

5, 6. Κοινῆς . . . φίλων, *a man who has shared a common table with*

175 *me, and hospitalities, in number* (that is, the number of times when he has sat at my table and shared my hospitalities) *the foremost of my friends*, or it may be rendered, *a man who has shared a common table with me, and partaken of my hospitalities, the foremost in the number of my friends.* For the construction of ἀρεθμῶ, see Gr. § 197.

10. καὶ ἀσθινύς, for καὶ ἀσθινύς.

11. χά, for καὶ ἰ.

13. Καὶ . . . ὠρισμένοι, and we live, having defined for ourselves the limits of justice and injustice. ὠρισμένοι, perf. pass. part. of ὀρίζω, used in a middle sense, or, as some consider it, a middle participle. For other examples, see Matthiæ, Greek Gr. § 493.

14. "Ος, that is, νόμος. — διαφθαρέσεται, 2. fut. pass. of διαφθείρω.

18. Ταῦτ' . . . μί, Therefore, regarding these things as base (literally, placing them in baseness), respect me.

19, 20. Οἴκτιρον . . . κακά, pity us, and standing off, like a painter, behold me, and see what woes I have. κἀνάθηνον, for καὶ ἀνάθηνον.

21. Τύραννος . . . εἶδιν, Once I was a queen, now I am your slave. For εἶδιν, see Gr. § 64. N. 2.

24. πῶ . . . πῶδα; whither art thou going from me? or, whither art thou withdrawing thy foot from me? πῶδα is governed by ὑπεξέγυς, and the other accusative, μί, seems to be governed by the phrase ὑπεξέγυς πῶδα, which has the meaning of an active verb, to avoid, to escape from, or to leave. But Major says, "The sense seems to be, Quo meum pedem subducis, i. e. Quo me cogis te sequi? Agamemnon, unwilling to grant Hecuba's request, and yet loth openly to deny it, endeavours to withdraw gradually from the stage." If this is correct, it must be translated, Whither art thou leading me?

29. ἰς εἶλος, to perfection.

32. Πῶς . . . καλῶς; how then can any one hope to succeed? For the force of the particle ἄν with the optative, see Gr. § 217. 2.

34. ἐπ' ἀσχερῶς, in a base condition, for base purposes, or compelled to perform base offices, such as usually were imposed upon captives.

35. Καπνὸν . . . ἰδῶ, I see this smoke of my city ascending. Hecuba is to be conceived of as pointing to the smoking ruins of Troy. The line may be rendered, Yonder smoke that I see ascending is the smoke of my city.

176 1, 2. Τούτων . . . Δράσας, Doing well by him, you will do well by one who is your own connexion. That is, by avenging Polydorus, you will avenge one who is, in some sort, of your family. Hecuba alludes to Agamemnon's having taken Cassandra, the sister of Polydorus, for his own companion, from among the female Trojan captives. — μαι μῦθος, my speech. Gr. § 197. N. 4.

3. Ἐγ' . . . ἐθίγγες, would that there were to me, that is, would that I had. For this use of εἰ, see Gr. § 217. N. 1.

3 - 7. φθόγγος . . . λόγους, *a voice in my arms, and hands, and hair, 176 and in the step of my feet, by the arts of Dædalus, or of some god, that all together might cling to thy knees, weeping, and urging every argument.* For the declension of γυνάτων, from γόνυ, see Gr. § 41. 1.

8. Ὁ . . . φῶς, *O monarch, greatest light of the Greeks.* For the construction of Ἑλλησιν, see Gr. § 197. N. 4.

9, 10. πάρασχις . . . ὅμως, *lend an avenging hand to the aged woman, though she is nothing, yet lend it.* ὅμως, used in this elliptical way, is commonly placed at the end of a verse. πάρασχις is understood here, and before μηδὲν ἴσθιν supply ἡ πρίσβυτις. πάρασχις, 2. aor. imper. act of παρίχω. Gr. § 118, under ἔχω.

11, 12. Ἐσθλοῦ . . . αἰί, *For it is the part of a noble man, everywhere, to do harm to the bad always.* For the construction of the genitive ἀνδρὸς, see Gr. § 175. For the use of δρᾶν κακῶς, see Gr. § 165. N. 2.

15, 16. Φίλους . . . ποιοῦμιν, *rendering those who have been most hostile, friends, and making those formerly well disposed, enemies.*

17, 18. Ἐγὼ . . . ἔχω, *I pity thee, and thy son, and thy fortunes, O Hecuba, and thy supplicating hand.* δι' οἴκτου ἔχω, literally, *I have, or hold, through pity, or in pity.* Upon this idiomatic form of expression, Matthiæ makes the following remarks. "Διὰ forms various periphrases with εἶναι, γίγνισθαι, ἔχειν, λαμβάνειν, especially ἵναι, ἔρχισθαι. e. g. διὰ φόβου εἶναι, for φοβεῖσθαι, Thuc. 6. 59; διὰ φόβου ἔρχισθαι, Eurip. Or. 747; δι' ἔχθρας γίγνισθαί τινι, 'to be at enmity with any one,' also, 'to be hostilely treated by any one,' διὰ φιλίας ἵναι τινί, i. e. φίλον εἶναι, Xen. Anab. 3. 2. 8. δι' ὀργῆς ἔχειν τινά, Thuc. 5. 29, or δι' ὀργῆς ἔκειν, Soph. Œd. Col. 905, for ὀργισθῆναι τινι. δι' αἰδοῦς ὅμμ' ἔχειν, 'to look ashamed,' Eurip. Iphig. in Aul. 1000. δι' οἴκτου λαβεῖν, or ἔχειν, Hec. 851. for οἰκτιρεῖν, Eurip. Suppl. 194. διὰ τύχης ἵναι, for ἐν τύχῃ εἶναι, Soph. Œd. Tyr. 773. διὰ μάχης ἵναι, ἀφικίσθαι τινί, Herod. 1. 169, 'to give battle.' διὰ γλώσσης ἵναι, 'to speak,' Eurip. Suppl. 114." — *Greek Grammar*, § 580. c.

22. Ἔστιν . . . μοι, *For, in some respects, confusion (or disturbance) has befallen me.* ἔστιν is often used with adverbs such as ἵνα, ὅπου, ἵνα, ἥ, ὅπως, &c., when the phrase has the sense of an adverb. Thus in this sentence ἔστιν ἥ has the adverbial sense of, *to a certain degree, somewhat.* Matthiæ, *Greek Gr.* § 482.

25. χωρίς . . . στρατῶ, *this is to you apart, and not in common with the army.*

26. Πρὸς ταῦτα, *Upon these, that is, Upon consideration of these things, or taking these into view.*

33. Εἰργουσι . . . πρόποις, *preventing him from adopting courses according to his judgment.*

177 1. Ἐπὶ . . . νίμῃς, *But since thou art afraid and dost respect the multitude more, literally, award to the multitude more.*

2. τοῦδ' . . . φόβου, *free from this fear.* For the construction of the genitive, see Gr. § 181. 1.

3, 4. Ζήνοσθι . . . μή, *For be thou knowing to it, if I plot some harm against the murderer of this my son; but join me not in doing it.* For the use of μή with the aorist subjunctive, see Gr. § 224. 4.

5-8. Ἦν . . . πάλῳς, *But if there should appear a tumult, or a rescue on the part of the Greeks, when this Thracian man suffers what he shall suffer, do thou restrain it, not seeming to do so for my sake. But as to the rest, be of good cheer, I will do it well.* For the construction of χάριν and ἀλλὰ, see Gr. § 167.

12. πῆσι, 1. fut. mid. 2. pers. sing. of πτόμαι.

13. κινύθασ', perf. of κινύθω, used in the sense of the present. Gr. § 209. N. 4.

19, 20. Τί δ' ; . . . ἰζόκισαν, *But what? Did not women destroy the sons of Egyptus, and did not women utterly depopulate the isle of Lemnos of males?* The first allusion is to the story of the fifty daughters of Danaus, all of whom but one, killed their husbands, the fifty sons of Ægyptus; and the second to the fable of all the Lemnian women, except Hypsipyle, their queen, having murdered their male relations. She spared her father Thoas. For the construction of ἀρσίνων, see Gr. § 181. 2.

22, 23. Πίμψον . . . Γυναικα, *Do thou send this woman (one of the companions of Hecuba) safely through the army for me.*

23-26. Καὶ . . . παῖδας, *And do thou (addressing the attendant who is to carry the message), approaching the Thracian guest, say, "Hecuba, the whilome queen of Troy calls thee and thy sons, no less for thy sake than for her own."* πλαθίσαι, 1. aor. pass. part. from πλάζω, for πιλάζω. For the construction of χρίος, see Gr. § 167.

178 1. τῷδ' ἀδελφῷ, this expression, though the noun is masculine, refers to Polydorus and his sister Polyxena. We have no single word in English, which is equivalent to ἀδελφῷ, and must translate it by the circumlocution, brother and sister.

2. κρυφθῆτον χθονί, *may be buried in the earth.* For the construction of χθονί, see Gr. § 202.

4. οὐκ . . . χάριν, *I should not have been able to grant you this favor.*

7. Γίνοιτο δ' εὖ πως, *May it be well.*

7-9. πᾶσι . . . εὐτυχίῳ, *for this is common, both to each in private, and to the state, that the evil man should suffer evil, and the good be prosperous.* For the adverbial use of ἰδίᾳ, privately, see Gr. § 124.

The lyrical passage which follows, it must be remembered, was chanted by a chorus of captive Trojan women. It describes the scene which occurred when the city was taken by the Greeks, who had pretended to

embark on their homeward voyage, leaving the conquest of the Trojan 178 empire unaccomplished, but had suddenly returned at night, and gained possession of the town by stratagem.

10, 11. Σὺ . . . λίξι, *Thou, O my country Troy, wilt no longer be called a city, one of the unravaged.* λίξι, 2. pers. of 1. fut. mid. of λίγω, used in a passive sense. Gr. § 207. N. 6.

12, 13. Τοῖον . . . πύρσαν, *such a cloud of Greeks encircled thee, having destroyed thee with the spear, with the spear.* Ἑλλάνων, Doric for Ἑλλήνων. ἀμφί σι κρύπτει, for ἀμφικρύπτει·σι. For the form δορι, dat. of δόρυ, see Gr. § 46. 1.

14 - 17. Ἀπὸ . . . ἐμβατεύσω, *And thou hast been shorn of thy crown of towers, and thou hast been begrimed with the most woful stain of the ashes, unhappy, never shall I step upon thee more.* The prepositions ἀπὸ and κατὰ are separated by tmesis from the verbs κίκαρσαι (2. pers. sing. perf. pass. of κίρω) and κίχρωσαι (2. pers. sing. perf. pass. of χρώννυμι). For the construction of the accusatives στιφάναν, Doric for στιφάνην, and κηλῖδ', i. e. κηλῖδα, see Gr. § 165. 1. § 206. 3.

19. ἐκ δειπνων, *after supper.* — ὄσσοις, a defective noun from ΟΞ or ΟΞΣΟΝ. Gr. § 47.

20, 21. μόλπᾱν . . . Θυσῖᾱν, Doric for μόλπῶν, Θυσῖῶν, καταπαύσας, *ἐαυτὸν* understood, used in the sense of the middle καταπαυσάμενος, *resting himself*, or simply, as intransitive, *resting*. Gr. § 205. N. 1.

24, 25. Ναύταν . . . ἐμβεβῶτα, *not yet seeing, that the naval band had come upon the Trojan Ilium.* Ναύταν, a substantive used as an adjective. Gr. § 136. N. 3.

26, 27. Ἐγὼ . . . ἐρρύθμιζόμαν, *and I was arranging myself as to my locks, with the network caul bound about them.* For the construction of πλόκαμον, see Gr. § 167. ἐρρύθμιζόμαν, Doric for ἐρρύθμιζόμεν, imperf. mid. of ῥύθμιζω. Gr. § 207. 1. The meaning is, simply, *I was doing up my hair by binding the network caul round it*, or, in plain English, *I was putting on my nightcap to confine my curls.*

32 - 34. Κίλισμα . . . οἴκους, *and this cry was heard throughout the town of Troy, "when, O sons of the Greeks, when will you return to your homes, having ravaged the Trojan height?"* That is, a voice was heard, exhorting the Greeks in these words. For the construction of οἴκους, see Gr. § 170.

1. μονόπιπλος, *with a single robe.*

2. Δωρὶς ὡς πόρα, *like a Dorian (that is, a Lacedæmonian) maid.* πίπλος is a general term, applied both to the loose robe, ἱμάτιον, and to the close vesture, the χιτῶν. Here it means the former, which was the usual costume of the Spartan girls.

3, 4. Σεμνὰν . . . τλάμων, *sitting at the holy Diana's altar, I, wretched, accomplished nothing.* That is, *though I fled for refuge to the*

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179 altar of the revered Diana, it was unavailing. For the construction of "Ἀρετιμῶν, see Gr. § 227.

7-9. ἰπὶ . . . ἄλγῳ, when the ship spread the homeward sail, and bore me from the Trojan land, wretched me, I was speechless with sorrow. πῶδα, accusative of πούς, the foot, applied to ships, sometimes means, "the rope attached to the lower angle of the mainsail, which is drawn in when the vessel tacks." In some passages it means the rudder, which may be its meaning here; and in others it is used, in general, for the sails. ἀπιπῶν, literally, to speak out, that is, to be unable to speak any longer, or, to be speechless, is often used in the sense of, to sink under, to yield to, to faint under, &c., when constructed with the dative; when constructed with the accusative it means, to renounce.

10-15. Τὰν . . . οἰζύς, Giving up to a curse, Helen, the sister of the Dioscuri, and the Idæan shepherd, the baleful Paris, since the unwedded marriage, but a woe of the avenger, has exiled me from my native land, and expelled me from my home. The Dioscuri, or sons of Jove, were Castor and Pollux, the brothers of Helen. Helen was the wife of Menelaus, on whose account the war of Troy was undertaken. The Idæan shepherd was Paris, the son of Priam, who in his youth had attended his father's flocks on Mount Ida, and who afterwards had eloped with Helen. αἰνόπαρις is a compound of the adjective αἰνός, and the name Πάρις, meaning, wretched Paris.

16, 17. Ἄν . . . ὄκον, and may the salt sea never bear her back again, and may she never reach her paternal home. For the use of the optatives ἀπαγάγοι and ἴκοιτο, see Gr. § 217. 1.

ORESTES.

The passage here given from the Orestes of Euripides, begins at line 211, and ends at line 355, in Dindorf's "Poetæ Scenici." Orestes was the son of Agamemnon and Clytemnestra. When his father, on his return from Troy, was murdered by Clytemnestra and her paramour Ægisthus, Orestes was saved by his sister Electra, and sent to Strophius, the king of Phocis. When he arrived at years of manhood, he returned by the direction of an oracle of Apollo, and put Ægisthus and Clytemnestra to death. The fate of Agamemnon, the death of Clytemnestra, and the expiation of Orestes, were the subjects of many ancient tragedies. The present piece represents the consequences which ensued to Orestes from his bloody deed. Immediately after slaying his mother he is seized with madness, or pursued by the Furies, as it is otherwise expressed. The ancients represented under this poetical fiction the horror which man naturally feels when he has shed human, especially kindred blood. The perpetrator was supposed

to be beset by the avenging Furies, who pursued him relentlessly until the deed was in some way or other expiated. This tragedy begins with the madness of Orestes, and then represents his trial and condemnation, his resistance to the execution of the sentence, and the final reconciliation of all parties by the intervention of Apollo. The scene is laid in Argos, and the chorus consists of Argive women, companions of Electra. The play opens with a soliloquy of Electra, while her brother is enjoying a temporary cessation from his torments, in sleep. Then a dialogue follows between her and Helen. The chorus approaches to inquire about Orestes, and a lyrical dialogue between them and Electra takes place, after which Orestes awakes, and the scene here given immediately occurs.

18. *ἐπίκουρον νόσου*, protecting against disease. For the construction of *νόσου*, see Gr. § 188.

20. *ὡς εἰ σοφὴ*, how skilful art thou.

23. *τῶν . . . φρενῶν*, bereft of my former senses. For the construction of *φρενῶν*, see Gr. § 180. 2. and § 206. 3.

24. *ἡφρανας*, 1. aor. act. of *ὑφραίνω*.

25. *Βούλι θίγω*, Dost thou wish that I should touch thee. Gr. § 215. 3.

5. *καύχμῶδη*, for *καὶ αὐχμῶδη*.

6. *Ἀφίλι προσώπου*, remove from my face. For the construction of *προσώπου*, see Gr. § 180. 2.

7. *βοσπερύχων*, constructed with *ἔνικα* understood, or according to Gr. § 187. 1.

8. *ἡγρίωσαι*, from *ἀγρίω*, 2. pers. perf. pass. of *ἀγρίω*.

10. *κάσθινῶ*, for *καὶ ἀσθινῶ*. For the construction of *μίλη*, see Gr. § 167.

14. *Δυσάριστον . . . ὕπο*, for the sick are, from restlessness, hard to please, literally, a thing hard to please. For the use of *Δυσάριστον*, the neuter adjective, see Gr. § 160. N. 2.

15, 16. *Ἦ . . . Θέεις*, Do you wish to set your foot upon the ground, taking a step, after a long time; that is, do you wish to step on the ground, which you have not done so long. — *μεταβολή . . . γλυκύ*, change of all things is a pleasant thing.

18. *κἄν . . . ἀπῆ*, even if it be remote from truth. For the construction of *ἀληθείας*, see Gr. § 180. 1.

19. *ὦ . . . κέρα*, O fraternal head, a common expression, meaning, O my dear brother.

20. *Ἐως . . . Ἐρινύς*, as long as the Furies permit you to be in your right mind.

22. *ἄλις . . . δυστυχῶν*, I have enough of misfortune. The infinitive with the article is used as a substantive, and the genitive may be constructed according to Gr. § 181. 1. or § 188. N.

- 181 1. *ἤκει . . . κακοῖς*; *has light come to my and your misfortunes?* *φῶς*, *light*, is often used in the metaphorical sense of help, or salvation.
2. *χάριτας . . . πατρός*, *having favors of my father*, that is, *having received favors of my father*.
- 7, 8. *Ἐπίσημον . . . Ἑλλάδα*, *Tyndarus produced a family of daughters, marked for disgrace, and infamous over Greece*. Alluding to Helen and Clytemnestra, the former having deserted her husband and caused the Trojan war, and the latter having dishonored her husband during his absence, and murdered him on his return.
- 11, 12. *Οἱμοι . . . σωφρονῶν*, *Alas, my brother, thine eye is disturbed, and quickly hast thou changed to madness, though lately in thy right mind*. Electra observes the marks of an incipient fit of insanity in the uncertain wavering of her brother's eye, For the adverbial sense of *ταχὺς*, see Gr. § 138. N. 1.
13. *Ἦ μήτιρ*, Orestes imagines himself pursued by his mother's shade, urging on the terrible Furies.
21. *Σχήσω . . . πηδήματα*, *I will prevent you from leaping these dreadful leaps*. For the construction, see Gr. § 164.
25. *τὸ θεῖον δυσμηνίς*, *the divine hatred*. The neuter adjective with the article is used in the sense of the substantive.
- 182 3. *μανιάσιν*, an adjective of one termination, from *μανιάς*. Gr. § 54. N.
4. *Βεβλήσινται*, 3. fut. pass. of *βάλλω*. Gr. § 112.
14. *γαλήν'*, that is, *γαλήνα*, from *γαλήνη*.
15. *τί . . . πίπλων*, *why weepest thou, placing thy head within thy robes*. For the anomalous form of *κράτα*, see Gr. § 46. 1. For the construction of *πίπλων*, see Gr. § 188. 2.
16. *Αἰσχύνομαι . . . ἑμῶν*, *I am ashamed to impart my woes to you, or, to make you share my woes*. For the construction of *σοι* and *πόνων*, see Gr. § 196. N. 3. For the use of the participle *μιταδιδούς*, see Gr. § 222. 2.
- 19, 20. *ἐργασται . . . αἷμα*, *but my mother's blood was wrought by me, or, the murder of my mother was committed by me*. For the passive sense of *ἐργασται*, see Gr. § 208. N. 2.
21. *Ὅστις . . . ἀνοσιώτατον*, *who having instigated me to a most unholy deed*. For the construction of the two accusatives, *μι* and *ἔργον*, see Gr. § 165. 1.
- 23, 24. *τί . . . νιν*, *if I had questioned him, face to face*.
25. *Πολλὰς . . . λιπὰς*, *that he would have put forth many prayers by this chin*. The form of supplication was to embrace the knees with one hand and touch the chin or beard of the person supplicated with the other. For the use of the participle *ᾄν*, see Gr. § 220. 3.
26. *ᾤσαι*, 1. aor. inf. act. of *ᾤδιω*, Gr. § 118, depending on the preceding line. Gr. § 219. 2.

31. ὅταν . . . ἴδῃς, *and when you see my affairs cast down; that is,* 182
when you see me disheartened. τᾶμ', that is, τὰ ἡμέ, for ἡμέ.

32, 33. Σὺ . . . παραμυθεῖς, *do thou restrain and console the dreadful*
and the ruined state of my senses; that is, restrain and console me in the
dreadful and shattered state of my mind. διαφθερεῖν, 2. aor. pass. part.
 neuter of διαφθείρω, used with the neuter article as a substantive.

5. ὄρεξαι, 1. aor. imp. mid. of ὀρίγω, *grasp, take.*

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6, 7. Εἰ . . . οἰχόμεθα, *For, shouldst thou fail me (literally, desert*
me), or shouldst thou contract disease by thy attendance upon me, we are
gone.

8. ἄλλων . . . ὧν, *being destitute, as thou seest, of others.* For the
 construction of ἄλλων, see Gr. § 181. 1.

10. ἴχει . . . ταυτόν, *for it is all the same, or, both are alike.*

14, 15. Καὶ . . . ἀποδίχου, *and do not take too hardly that which*
frights thee, and terrifies thee from thy couch.

This choral song is a prayer to the Furies in favor of Orestes, and a
 lament over his woes, with moral reflections upon the instability of human
 affairs. The last part is addressed to Menelaus, who comes in at this
 moment.

20. Ποτινιάδης, an epithet applied to the Furies, and derived from *Potniæ*,
 the name of a town in Bœotia, where there was a temple in honor of
 Bacchus, and a fountain which had the fabulous power of making horses mad
 when they drank its water.

21, 22. Ἀβάκχευτον . . . γόοις, *ye whose lot it was to form a chorus,*
not like that of Bacchus, but with tears and groans.

24. ἀπαλλάσθ' for ἀναπάλλασθαι.

26 - 29. Καδικιτεύομαι . . . φοιταλίου, *I beseech you, I beseech, let*
the son of Agamemnon forget his raving, haunting madness. For καδικι-
 τεύομαι, in the sense of καδικιτίω, see Gr. § 207. N. 4.

30. Οἶων . . . ἔρρης, *having desired what things, thou art ruined.* For
 the construction of οἶων, see Gr. § 182.

31, 33. Τρίποδος . . . μυχοί, *having received from the tripod the re-*
sponse which Apollo uttered upon the sacred spot where are the recesses of
the centre of the earth. The allusion is to the oracle by which Apollo com-
 manded Orestes to slay his mother. Delphi was supposed to be the centre
 of the earth. For ἱλας, see Gr. § 118, under λάσκω.

1 - 6. Τίς . . . ἀναβαρχύει, *What mercy is there, what is this fatal* 184
trial that is coming, hurrying thee, wretched, onward, in which one of the
avengers joins tears with tears, bringing upon the house thy mother's blood,
which is maddening thee. The chorus refer to coming events, and speak of
 them as if they were present. The expression, "one of the avengers joins
 tears to tears," means, *The fury will expiate thy mother's woes by thine.*

9 - 12. Ἀνὰ . . . κύμασιν, *For like the sail of a swift boat, that is,*

- 184 like a swiftly-sailing boat, some god is wont to strike it (*ῥάβον*, prosperity), and overwhelm it with dreadful woes, as if in the violent and fatal waves of the sea. For the use of the aorist, *πατίκλυσιν*, in the sense of, is wont to overwhelm, see Gr. § 212. N. 2. For the construction of *πίνων*, see Gr. § 181. 2.

13-15. *Τίνα . . . χεή*; for in times past what other family than that descended from the divine nuptials, from Tantalus, should I have revered? Tantalus, the ancestor of Orestes, was the son of Jupiter, and married Dione, one of the Atlantides.

16-19. *Καὶ μὲν . . . ὦν*, Lo, hither comes the king, the royal Menelaus, plain to be seen, by his great splendor, that he is of the blood of the Tantalidæ. That is, see, hither comes king Menelaus, showing by the splendor of his appearance that he is sprung from the royal line of Tantalus. *ὦν* is constructed with the adjective *δῆλος* in the same way as with the verb *δηλόω*, for which see Gr. § 222. 2.

23. *Θεῖθιν . . . ἤχου*, having obtained from the gods what thou didst desire. *ἤχου*, 1. imp. 2. pers. sing. of *ἵχουμαι*.

FROM ARISTOPHANES.

PLUTUS.

The comedy of the Greeks had a very similiar origin, and passed through nearly the same steps, with their tragedy. The earliest ascertained fact with regard to it is, that Susarion, about 580 years before Christ, travelled about, and held up to ridicule the follies and vices of the age. His representations were given on a small movable stage. They consisted of songs, accompanied by dancing, for the entertainment of the villagers; hence the name *κωμῳδία*, from *κώμη* and *ὠδή*, a village song. Companies of comedians were at length established at Athens, and Epicharmus, 485 years before Christ, modelled the comedy after the tragedy. His followers were Phormes, Magnes, Crates, Cratinus, Eupolis, Pherecrates, and Aristophanes. The Greek comedy is divided into the *Old*, the *Middle*, and the *New*. The old comedy lasted until the end of the Peloponnesian war. Its principle object was satire, and private men, as well as the magistrates, were introduced on the stage and held up to ridicule by name; the actors representing them with masks resembling the persons thus made the object of the poet's wit, and of the people's laughter. The oligarchy suppressed this liberty, considering it a dangerous weapon for attacking the measures of government, prohibited the introduction of living persons by name, and

abolished the chorus. This gave rise to the middle comedy, which represented and satirized general characters without touching upon individuals, at least, expressly. The new comedy, which differed from either of the preceding classes by its ethical character, and by representing more fully the traits of private life, was raised to its highest perfection by Menander, about 300 years before Christ.

Of all the comic poets, except Aristophanes, fragments only remain. This celebrated poet and wit was probably an Athenian, though by some he is said to have been a native of Ægina; if so he became an adopted citizen of Athens. His father's name was Philippus, but the exact dates of his birth and death are unknown. His attention was early drawn to the political circumstances of the country, and particularly to the fatal effects of the Peloponnesian war, which he delineated in several of his pieces. He attacked Cleon, the celebrated demagogue, who, to revenge himself, accused him of having unlawfully assumed the rights of citizenship. He defended himself twice successfully against the charge, and afterwards introduced Cleon in his comedy of "The Knights"; but no actor dared to perform the part, and Aristophanes was obliged to undertake it himself. The fame of the poet soon rose so high, that Dionysius of Syracuse invited him to his court; but Aristophanes, being a lover of independence, refused the prince's flattering offers. He wrote fifty or sixty pieces, but only eleven have been preserved. He carried comedy to its highest brilliancy, and made it the instrument of attacking the abuses of his times, the absurdities of the people, and the selfish and unprincipled characters of the popular leaders, by whom the democracy of Athens allowed themselves to be duped. The immoral and licentious principles of the Sophists, who were doing their best to corrupt the Grecian youth, and to overwhelm the country with a universal profligacy, were subjected to his most terrible denunciation and ridicule. His poetry is rich in wit and imagination. Some of the choral songs scattered over his comedies are among the best lyrical pieces of the Greek language. His wit runs into every form of play upon words, puns, alliterations, and unexpected turns, like Shakspeare's. His style is the purest and most vigorous Attic. In one of his pieces, "The Clouds," he unfortunately attacked the character of Socrates, making him the representative of the Sophists, and charging upon him all their absurdities and profligacy. This circumstance has thrown a shade over the name of Aristophanes; but it ought to be remembered, that Socrates was at that time a young man, the frequent companion of the Sophists; that he showed certain eccentricities of character, which were very tempting to a satirist; that he had not as yet given proof of the noble virtues which he afterwards displayed, and particularly, that notwithstanding the ridicule which the poet had heaped upon his name, he subsequently maintained very friendly relations with Aristophanes, and that the death of the philosopher, which has some-

184 times been attributed to the influence of the comedy in exciting the prejudices of the people against him, did not take place until twenty-five years later than the representation.

The comedy from which the passage here given is taken, is called *Plutus*, or *Wealth*. It belongs to the middle, whereas the other pieces belong to the old comedy. It was written late in the poet's life, and after the restraints of law had been imposed upon the comic theatre. The aim of this piece is to hold up the grasping, unjust, and avaricious character of the Athenians to contempt. The poet introduces an old farmer, Chremylus by name, a man of virtuous character, but poor. He has been to consult the oracle of Apollo concerning his son, whether the young man ought to give up his virtuous habits, and become like others, who grew rich by their unjust practices. The oracle replied, that he should follow whomsoever he might meet first after leaving the temple. He meets a blind old man, Plutus, the personification of Wealth, and follows him about, without knowing who he is. The servant, thinking his master is out of his wits, insists pertinaciously upon being informed what he is following such a person for. Chremylus relates the oracle, and between them they contrive to learn the name of the blind old man. Delighted with the discovery, they take him to the temple of Æsculapius, and cure him of his blindness; after which he returns home with them, and they and all their virtuous friends, who had been poor before, are made rich. There is a good deal of humor in the comedy. In particular, the characters of Chremylus the master, and of Carion, the slave, are very happily drawn and contrasted. The passage here given is the opening scene of the piece.

The verse is the Iambic Trimeter, like that of the tragedies, except that the comic poets take greater liberty in using other than the regular feet. See Seager's translation of Hermann on the Doctrine of Metres, Book II, Chap. XIV. §§ 154 – 156.

185 1. Δόξῃ . . . κικτημένῳ, and should seem to his owner not to do so.

3, 4. τοῦ . . . ἰωνημένον, For fate does not permit the master of his body to rule it, but the owner. The master of his body, σώματος κύριος, is the slave himself. ἰωνημένον, the purchaser, or the man who has purchased, perf. part. of ἀνίσταμαι. Gr. § 118.

5. Καὶ . . . ταῦτα, literally, and these things are these, a familiar Attic phrase, meaning, so much for this, and used when the speaker is just passing on to another topic.

7. Μίμψιν . . . ταύτην, I have just fault to find. For the construction of μίμψιν, see Gr. § 164.

10. κατόπιν . . . τυφλοῦ, after a blind man. For the construction of ἀνθρώπου, see Gr. § 188. 2.

11. Τοῦναντίον, for τὸ ἑναντίον . . . ποιεῖν, doing the opposite of what he ought to do. Gr. § 186. N. 2.

14. Καὶ . . . γγύ, *and that too, when he does not so much as answer a* 185
single grunt. For the use of τὰ, see Gr. § 141. N. 1.

15. Ἐγὼ . . . σιγήσομαι, literally, *there is no how that I will keep*
silent, or, I will not keep silent any how, that is, you cannot make me keep
silent. For the use of the future middle σιγήσομαι, see Gr. § 207. N. 5.

16. ὃ τι . . . ποτι, *why we are following this man.* For the construc-
tion of ὃ τι, see Gr. § 167.

17. ἀλλὰ . . . πράγματα, *but I will give you trouble.*

18. Οὐ . . . γα, *For you will not beat me, at least while I have a*
crown. τυπτήσις is an Attic future for τύψις. The expression alludes
to the custom of wearing a crown when departing from the oracle of
Apollo, a circumstance which gave the wearer, in some measure, a sacred
and inviolable character.

19. Μὰ Δί', *But I will, by Jupiter.*

25. Πιστότατον . . . κλιπτίστατον, *I consider you the most faithful*
and the most — thievish. For the form κλιπτίστατον, see Gr. § 57.
N. 4.

27. Κακῶς ἔπραττον, *was doing badly, that is, was unfortunate.*

29, 30. Ἐπιδόμοι . . . πονηροί, *And others were rich, the sacrilegious, the*
orators, and sycophants, and rascals. The poet takes many occasions to
load the orators and demagogues, who inflamed the passions of the people,
and led them to the commission of every species of folly and crime, with
his bitterest sarcasms and reproaches. He classes them with the lowest
and most infamous members of the democracy.

2. Ἐπηρεσόμενος . . . θεῶν, *I went therefore to the god to inquire.* ὡς, 186
for πρὸς.

3, 4. Τὸν . . . βίον, *thinking that already the substance of me, wretched*
man, had been almost shot away, that is, exhausted, or thinking, wretched
man that I was, that my property had been almost all run through with.
ἔκτετοξιῦσθαι, perf. inf. pass. of ἐκτοξίζω. For the construction of Τὸν
ἰμὸν αὐτοῦ, see Gr. § 174.

7. ὅγχις μὴδὲ ἵν, *nothing at all sound, an idiomatic expression, as when*
we say of a person in English, "he is nothing good."

9. ἱε . . . σσιμμάτων, *from the wreaths, that is, from the sacred*
tripod, which was wreathed with laurels.

12. Ἐκίλισε . . . ἴτι, *he (the god) commanded me not to let go of*
him, or, not to leave him. For the construction of τούτου, see Gr. § 180. 1.

14. τῷ, for τίνι. Gr. § 68.

18. Ἀσκιῶν . . . τρόπον; *to train your son in the manner of the*
country? For the construction of τρόπον, see Gr. § 167.

19. Τῷ . . . κρίνεις; *By what do you judge this? that is, from what*
do you form this opinion? τῷ, for τίνι. Gr. § 68.

- 186 20, 21. *Δήλον . . . βίῳ*, *It is plain, that even the blind man thinks it best to cultivate rascality, in the present times.*
23. *Οὐκ ἴσθ' ὅπως ὁ χρησμὸς*, *It is not that the oracle, that is, the oracle certainly does not.*
25. *τοῦ χάριν*, *for the sake of what.* *τοῦ*, for *τίνος*. Gr. § 68.
- 187 2. *Πυθοίμιθ' ἂν τὸν χρησμὸν ἡμῶν ὃ τι νοῖ*, for *πυθοίμιθ' ἂν ὃ τι ἡμῶν ὁ χρησμὸς νοῖ*, *we then might learn what our oracle means.* Gr. § 157. N. 9.
3. *Ἄγε δὴ*, *come now*, addressed by the slave to Plutus.
5. *Ἐγὼ . . . σοι*, a form of imprecation, meaning, literally, *I tell you to groan*, equivalent to the English, “go to the devil.”
7. *Ὅς φησιν εἶναι*; *Who he says he is?* For the construction of *ὅς*, see Gr. § 153. § 161. 1.
12. *Κλάειν . . . λίγω*, *I bid you weep*, another form of imprecation like the one before, meaning something like “you be hanged,” or, “be hanged to you.”
13. *τὸν ὄρνιν*, *the bird*, that is, *the omen*, which was the blind old man's snappish answer. The servant regards it as an evil omen.
15. *Εἰ . . . κακῶς*, *For if you will not tell me, I will destroy you miserably.* For *ἀπό σ' ὀλῶ*, see Gr. § 226. N. 3.
16. *ὦ τὰν*, *O thou*, or, *O friend.* Gr. § 47.
- 188 6. *Ἦν*, an interjection, *Lo!* or, *behold!* Gr. § 229.
12. *οὕτως . . . διακείμενος*, *in this wretched plight.*
17. *Αὐτότατος*, a ludicrous superlative of the pronoun *αὐτός*, *himself*, or, *his very self.* Gr. § 57. N. 5.
- 20, 21. *Ἐκ . . . ἐγίνετο*, *From the home of Patrocles, who has not washed himself since he was born.* For *ἐκ τῆς οἰκίας τοῦ Πατροκλείους*. This person was an Athenian, who affected the austere life of the Lacedæmonians, was a great miser, and ragged in his dress, and filthy in his personal habits. For these absurdities he was ridiculed by the comic poets.
- 189 4. *ὦς*, for *πρός*.
5. *βαδιόμην*, from *βαδίζω*. Gr. § 114. N. 1.
12. *ὥσπερ καὶ πρὸ τοῦ*, *as formerly.* For *τοῦ*, see Gr. § 142. 1.
14. *Φῆμ' ἐγὼ*, literally, *I say*. An idiomatic phrase, signifying assent, equivalent to *I would*, or, *I will*, according to the purport of the question which precedes it.
17. *Πολλοῦ . . . χρόνου*, *for I have not seen this long time.* For the construction of *χρόνου*, see Gr. § 191. 2.
20. *Μὰ . . . σου*, *By Jupiter we will not, but we will cling to you much more.* *ἱξίμιθα*, for *ἱξόμιθα*, 1. fut. mid. of *ἵχω*.
- 190 6. *Ἀτιχῶς . . . μοχθνήϊα*, *they notoriously beat everybody else in rascality.* For the construction of *μοχθνήϊα*, see Gr. § 197. 2.
- 19, 20. *Ὁ Ζεὺς . . . ἐπιτρέψαι*, *I know that Jupiter, if he were to*

learn the follies of these persons, would ruin me. The order is, *Ὅτ' οὖν* 190
ὥς ὁ Ζεὺς, εἰ πύθοιτ' ἄν τὰ μῶρα τούτων ἐπιτρέψῃς ἔμῃ.

3. Ἐὰν . . . χρόνον; if you should see again, even for a little while? 191

19. Ὅτι τί δή; How is that, pray?

9. Ἄπαντα . . . ὑπήκοα, For all things are subservient to wealth. 192
τῷ πλουτεῖν, the infinitive with the article is used as a noun.

21. Μίγας . . . κομᾷ; And does not the great king plume himself on this man's account? The words *this man* refer to Plutus. The Athenians, when they spoke of the great king, always meant the king of Persia. The word *κομᾷ*, from *κομάω*, signifies *to wear long hair*, and the expression alludes to the fact, that the higher and fashionable classes took great pains with their hair, wearing long locks, very similar to the girlish fashion so general among the boys and young men of the present day. Thus the verb *κομάω* came to signify *to be proud, to plume one's self upon any thing, to make a show*.

24. Τὸ . . . ξενικόν, the auxiliary troops in Corinth. The allusion is to the Athenian soldiers, who were sent to aid the democratic party at Corinth. It was in honor of the fallen soldiers belonging to this corps that Lysias composed the Funeral Oration.

25. Πάμφιλος, the name of a noted demagogue.

26. Βελονόπῳλος, sometimes written as a common substantive, and not a proper name. In that case it means the *needle-seller*. The person referred to was known as a usurer at Athens.

27. Φιλίψιος, the name of a person who supported himself by story-telling; mentioned as a great rogue and impostor.

28. Ἡ . . . Αἰγυπτίσις; and is not the alliance with the Egyptians on thy account? The historical fact here referred to is not clearly ascertained.

29. Ὁ . . . πύργος, and the tower of Timotheus — the servant was going on to say *was built by thy means*. The Timotheus here spoken of was a wealthy Athenian, who constructed a lofty tower near the Acropolis for some private purpose. He was a son of Conon, and greatly distinguished himself by his valor and military skill. The servant is interrupted, in the midst of what he is saying, by Chremylus's exclamation in the next line, *May it fall on you*.

8. Καὶ . . . πλείονα, Yes, by Jupiter, and much more too. For καὶ 193
μὰ, see Gr. § 171. N. 1. For πολλῶ, see Gr. § 197. N. 3.

In the following dialogue the contrast between the master and slave is very humorously maintained, by the different classes of objects to which they refer.

9. Φράζε . . . πῆρι, tell me, about what. Gr. § 226. N. 1. 194

10, 11. Ὅπως . . . γινήσομαι, How I shall ever become master of the power which you say I possess. For the construction of δύνᾰμιν, see Gr. § 151. 2. R. 6.

- 194 21. Βλίσπεντ' Δυγκίως, *I will make you see sharper than Lynceus.* Lynceus, according to the fable, possessed the power of seeing into and under the earth.

23, 24. Ἐχῶ δάφνην, *I have good hopes from what Apollo himself told me when he shook the Pythian laurel.* That is, the laurel about the sacred tripod, or the laurel branches in the temple of Apollo, which trembled at the presence of the god.

- 195 3. ᾤγαθί, for ᾧ ἀγαθί.

7. χᾷτεροι, for καὶ ἴτεροι.

12. Τί δρῶ; *What would you have me do?* Gr. § 215. 3.

15. 16. Ὅπως μέρος, *that each being present here may share with us an equal portion of this wealth.* For the construction of ἡμῖν, see Gr. § 199.

19. ἀλλ' τρέχῃ, *but run quickly.* The phrase is idiomatic. ἀνύσας is 1. aor. part. of ἀνύω, *to complete, to accomplish.* When used in this way, with imperatives, it is to be translated as an adverb.

- 196 4. Εὐθύς πάτω, *he forthwith buries me under the ground.* For the use of the aorist, in describing customary actions, see Gr. § 212. N. 2.

7. Ἐξαγνός πῶποτε, *he denies that he has ever even seen me.* For the use of the negative μὴδ', see Gr. § 225. 3.

10. Μιτρείου πῶποτε, *For you never fell in with a moderate man.*

12, 13. χαίρω δῖν, *For I rejoice to be sparing, as nobody else does, and again to expend, when there is need of it.* That is, *I take delight in being the most economical man in the world, and again, when there is a suitable occasion, I am the most liberal.* For the construction of φειδόμενος, see Gr. § 222. 3; ἀναλῶν, part. of ἀναλίσκω, sometimes ἀναλώω, see Gr. § 118.

14-16. Ἄλλ' σί, *But let us go in, for I wish my wife and my only son, whom I love most of all after you, to see you.* For the use of the subjunctive εἰσίσωμεν, see Gr. § 215. 1.

FROM MOSCHUS.

EPITAPH OF BION.

Pastoral poetry was not cultivated until a late period in the progress of ancient literature. When society had grown luxurious and corrupt, poets pleased their imaginations by reverting to a time when they fancied men were simple, natural, and happy. This condition was usually described under the form of the shepherd's life; and the pleasures, passions, and general traits of that life were the principal themes of the pastoral muse.

Among the ancients, this species of poetry was cultivated chiefly by the 196 poets of Sicily. Theocritus, Bion, and Moschus were the most celebrated authors in this department. They used the Doric dialect, that being the language best suited to the simplicity of pastoral delineation.

Moschus was a native of Syracuse, but the precise time when he lived is uncertain. He is said by some to have been a pupil of Bion, by others he is represented as the disciple of the famous critic Aristarchus. If the latter is correct, he must have flourished about 156 years before Christ. Others infer, from an expression in the epitaph of Bion, that he was a contemporary of Theocritus; if so, he must have flourished about 270 years before Christ. He seems to have passed a part of his life at Alexandria, in Egypt. The more probable opinion seems to be, that he was a contemporary and friend of Bion. There are but few of his Idyls remaining; but these are marked by great beauties of style. They are harmonious and soft, and abound in luxuriance of imagination. They are characterized by unusual elegance of diction.

The verse is hexameter.

19. *πλαίοιτι*, opt. in the sense of the imperative. Gr. § 217. 4.

24. *τίθνακε μελικτάς*, Doric for *τίθνηκε μελικτής*.

1. *τῷ*, Doric for *τοῦ*. Gr. § 33. N. 4. — *Μοῖσαι*, Doric for *Μοῦσαι*, 197 Gr. § 3. N. 3. (4).

3. *τῆς Ἀριδοίας*, Doric for *τῆς Ἀριθούσης*.

4. *βουκόλος*, Doric for *βουκόλος*.

8. *στομάτισσι*, Doric for *στόμασι*. Gr. § 35. N. 3. — *μιλίδιτι*, Doric for *μιλίζιτι*. Gr. § 6. N. (1).

15. *λαθαῖον*, Doric for *ληθαῖον*.

17. *Πλασδόμεναι*, Doric for *πλαζόμεναι*. — *γαόντι*, Doric for *γοαύσι*, contr. *γοῶσι*. Gr. § 84. N. 6. — *ἰθίλοντι*, Doric for *ἰθίλουσι*.

19. *Σιῖ*, Doric, gen. for *σοῦ*. Gr. § 64. N. 2.

21. *στοναχιῦντι*, Doric for *στοναχοῦσι*.

22. *γίντο*, for *ἰγίνοντο*.

23. *Ἀχῶ*, for *ἡχῶ*. — *σιωπῆς*, for *σιωπῆς*. Gr. § 23. N. 1.

25. *ἱριψι*, for the common *ἱρριψι*.

26. *Μάλων*, for *μήλων*. For the construction of *μάλων* and *σίμβλων*, see Gr. § 180. 1.

28. *τῷ μίλιτος τῷ σοῦ*, Doric for *τοῦ μίλιτος τοῦ σοῦ*.

1. *σῆμα*, Doric for *σημα*.

5. *καθισδόμεναι*, Doric for *καθιζόμεναι*.

9. *μιλίζιται*, Doric for *μιλίσσιται*. Gr. § 102. N. 4. — *τριτόθαι*, Doric for *τριτόθαι*.

12. *Ἀχῶ . . . ἀοιδᾶς*, *And echo among the reeds, still feeds upon thy song*. *Ἀχῶ*, Doric for *ἡχῶ*. For the construction of the genitive *ἀοιδᾶς*, Doric for *ἀοιδῆς*, see Gr. § 179. 1.

- 198 14. *μὴ . . . φέηται*, *lest he should bear off an inferior prize to you.*
For the construction of the genitive *σοῦ*, Doric for *σεῦ*, see Gr. § 186. 2.
20. *λασπιδία τῷ κύματι*, Doric for *λασπιδίη τοῦ*, *forgetting the wave.*
23. *Μουσᾶν*, Doric for *Μουσῶν*. Gr. § 31. N. 3.
26. *Τὸ . . . φίλασε*, *with which lately she kissed the dying Adonis.*
For the use of *τὸ*, see Gr. § 142. 2. *φίλασε*, Doric for *ἐφίλησε*. For the construction, see Gr. § 165, N. 1.
30. *ῥῆα*, accusative. Gr. § 46. 1.
32. *τάκη*, Doric for *τήκη*.
35. *χὼ μὲν*, for *καὶ ὁ μὲν*, *and the one*, that is, Homer.
- 199 1. *πολίμους*, Doric for *πολίμους*. Gr. § 33. N. 4.
2. *βώτας*, Doric for *βούτας*.
7. *ποθίοντι*, Doric for *ποθίονσι*, contracted *ποθεῖνσι*.
8. *ἱραννά*, Doric for *ἱραννή*.
15. *μυιδιόωντι*, from *μυιδιάω*. Gr. § 116. N. 6. — *φαιδρὸς ἰδίσθαι*, *joyous to look upon*. Gr. § 207. N. 4. § 219. N. 3.
21. *Κληρονόμος*, for *κληρονόμος*. — *ἄμμι*, for *ἡμᾶς*. Gr. § 64. N. 2.
24. *πᾶπον*, Doric for *πῆπον*.
26. *ζώνοντι*, for *ζῶσι*. — *φύοντι*, for *φύουσι*.
27. *Ἄμμι*, for *ἡμῖς*. Gr. § 64. N. 2.
28. *πρῶτα*, Doric for *πρῶτα*. — *θάνωμι*, for *θάνωμεν*. Gr. § 84. N. 6.
29. *Εἶδομι*, for *εἶδομεν*.
35. *εἰν*, Doric for *σοῦ*. Gr. § 64. N. 2.
36. *ἀνάμμερος*, Doric for *ἀνήμμερος*.
- 200 4. *δυνάμαν*, for *ἰδυνάμεν*.
6. *Ἀλκιδας*, *Alcides*, a name of Hercules.
7. *Πλουτίος*, gen. The name of Pluto is sometimes declined *Πλουτιός*, *Πλουτίος*, *Πλουτήος*, and *Πλουτίως*, instead of *Πλούτων*, *Πλούτωνος*.
9. *βουκολιάσδιν*, Doric for *βουκολιάζου*.
14. *κῆγῶν*, for *καὶ ἐγὼν*, and that for *ἐγὼν*.
15. *καὶ τὸς*, for *καὶ αὐτὸς*, *I myself too*. Gr. § 144. N. 2.

LEXICON.

LEXICON.

*** The parts of compounded words, and the primitives of derivatives, are included within parentheses.

A.

ΑΓΑ

A, the first letter in Greek. Sometimes it has a privative power, as βίβαιος, stable; ἀβίβαιος, unstable; δῆλος, visible, ἀδῆλος, invisible. Sometimes it has an intensive power, corresponding to the adv. ἄγαν, very, ἀγύμναστος, for πολυγύμναστος. Sometimes it has the force of ἅμα, or ἰμοῦ, together, as ἀτάλαντος, of equal weight with.

ἄ, for ἦ, Dor. article.

ἄ, nom. pl. neut. of ὅ, which, what.

ἄ, the cry of one calling out for help, or wondering.

ἀβάκχιυτος, ου, (α and Βάκχος, Bacchus,) joyless, not bacchanalian.

Ἀβαρνίς, ἴδος, ἡ, name of a place, Abarnis.

ἀβίωτος, ου, ὁ, ἡ, (α and βίος, life,) without life, lifeless; insupportable, intolerable.

ἀβλάβης, ἴος, ὁ, ἡ, (α and βλάπτω, to injure,) harmless, innoxious, unharmed.

Ἀβραδάτας, ου, ὁ, name of a man, Abradatas.

ἀβροσύνη, ης, η, (ἀβρός, luxurious,) luxury, delicacy.

Ἀβυδῆνος, an inhabitant of Abydos.

Ἀβυδός, ου, ἡ, the name of a city, Abydos.

ἀγάλλομαι, (ἄγαν and ἄλλομαι, to leap,) to leap for joy, to exult.

ἄγαλμα, ἄτος, τό, (ἀγάλλω, to adorn,) any thing beautiful; an ornament; an image or statue.

ἄγᾶμαι, f. ἐγᾶσσομαι, 1. a. m. ἡγασμένη, pas. ἡγασθην, to wonder, admire, be astonished at.

ΑΓΚ

Ἀγαμέμνων, ουος, ὁ, the name of a man, Agamemnon.

ἄγαν, adv. too much, very much, very.

ἀγανακτῖω, ᾤ, f. ἦσω, p. ἤκα, to grieve, to be angry.

ἀγαπάω, ᾤ, f. ἦσω, p. ἤκα, (ἀγαπή, love,) to love, to love with fondness, to be satisfied with.

ἀγαστός, ἡ, ὅν, (ἀγάω, or ἄγαμαι, to admire,) praiseworthy, to be admired.

ἀγγελία, ας, ἡ, (ἀγγίλλω, to announce,) a message, tidings, news.

ἀγγίλλω, f. λῶ, p. ἤγγικα, to tell; to proclaim; to announce, to make known.

ἄγγιλος, ου, ὁ and ἡ, a messenger.

Ἀγγινίδας, ου, ὁ, a proper name, Angenidas.

ἄγγος, ἴος, τό, a vessel or utensil, a vase.

ἀγίλη, ης, ἡ, a herd, a flock.

ἀγινής, (α and γίνος, birth,) mean, ignoble.

ἀγίραστος, ου, ὁ, ἡ, (α and γίρας, reward,) unrewarded.

ἀγήνωρ, ουος, ὁ, (ἄγαν and ἀνῆρ, man,) active, brave, strenuous.

Ἀγήνωρ, ουος, ὁ, a proper name, Agenor.

ἀγήρᾶτος, ου, ὁ, ἡ, (α and γῆρας, old age,) not subject to old age.

Ἀγησίστρατος, ου, a proper name, Agesistratus.

Ἀγίας, ου, ὁ, a proper name, Agias.

Ἄγις, ἴδος, ὁ, the name of a Spartan king, Agis.

ἀγκλή, and ἀγκᾶλῖς, ἴδος, ἡ, the arm.

ἄγκος, ἴος, τό, a valley, a vale.

ΑΓΧ

- ἄγκυρα, ας, ἡ, an anchor.
 Ἀγλαΐα, ας, ἡ, (ἀγλαός, splendid,) a proper name, Aglaia.
 ἀγλαός, η, ον, bright, clear, splendid, brilliant, elegant, illustrious.
 ἀγνοῖω, ᾧ, f. ἤσω, (α and γιγνώσκω, to know,) not to know, to be ignorant of.
 ἀγνωμοσύνη, ης, ἡ, (ἀγνώμων, foolish,) want of wisdom, folly.
 Ἄγνων, ὄνομα, ἡ, a proper name, Agnon.
 ἀγνωστος, ου, ἰ, ἡ, (α and γνωστός, known,) unknown.
 ἀγορά, ᾤς, ἡ, the forum, market-place.
 ἀγορά πλῆθους, literally, the time of day when the forum was most frequented, i. e. the forenoon.
 ἀγορεύω, f. σω, p. κα, (ἀγορά, market-place,) to buy.
 ἀγορεύω, to harangue, speak to an assembly.
 ἄγρεα, ας, ἡ, a catching, taking, hunting, the chase, prey.
 ἄγριος, ια, ιον, (ἀγρός, field,) rustic, wild, ferocious.
 ἀγρίω, ᾧ, f. ὤσω, p. ἡγρίωκα, (ἄγριος, wild,) to exasperate, enrage, to make wild.
 ἄγροικος, and Att. ἀγροῖκος, ου, ἰ, ἡ, (ἀγρός, field, and οἰκίω, to inhabit,) a countryman, a rustic; rude, clownish.
 ἀγρός, οὔ, ἡ, a field, ground, land.
 ἀγύρτης, ου, ἰ, (ἀγίρω, to call together,) a mountebank, a juggler.
 ἀγχίμαχος, ου, ἰ, ἡ, (ἀγχι, close, and μάχομαι, to fight,) fighting hand to hand, or in close combat.
 ἀγχίνοος, οὔς, ου, ἰ, ἡ, (ἀγχι, close, and νοῦς, mind,) close minded, sagacious, shrewd.
 Ἀγχίστης, ου, ἰ, dative, Ἀγχίστη, the name of a man, Anchises.
 Ἀγχιστήρ, for ἀγχιστήρ, neut. pl. used adverbially, nearest, very near, most, chiefly.
 ἀγχιστάτω, adv. nearest; Ion. for ἰγνότατα.
 ἀγχιμήαλος, ου, ἰ, ἡ, (ἀγχι and ἴμαλός, even or equal,) almost equal, doubtful.

ΑΔΤ

- ἄγω, 1. f. ἄξω, 2. α. ἡγαγον, to do, act, lead, bring, carry, take, take away; reckon; educate, bring up; go.
 ἀγαγίς, ἰός, ἰ, (ἄγω, to lead,) one who brings.
 ἀγών, ὄνομα, ἡ, (ἄγω, to lead,) a contest, a struggle, a trial.
 ἀγωνίζομαι, f. ἵστομαι, and Att. ἰοῦμαι, p. πας. ἡγωνίσταμαι, (ἀγών, a combat,) to contend, struggle.
 ἀγωνισμός, ου, ἰ, (ἀγών, a combat,) contest, rivalry.
 ἀγωνιστής, οὔ, ἡ, a combatant, an athlete, a boxer.
 ἀδεια, ας, ἡ, (α and δίος, fear,) security, safety.
 Ἀδεΐμαντος, ου, ἰ, a proper name, Adeimantus.
 ἀδελφή, ἡς, ἡ, a sister.
 ἀδελφός, οὔ, ἡ, a brother, a kinsman, a cousin; adj. similar.
 ἀδιδώς, (α and δίος, fear,) adv. without fear, with impunity.
 ἄδης, ου, ἰ, and ἄϊδης, the infernal regions, Tartarus.
 ἀδιέβατος, ου, ἰ, ἡ, (α, διά, and βαίνω, to pass,) impassable.
 ἀδιαντος, ου, ἰ, ἡ, (α and διαίνω, to wet,) unsprinkled, unmoistened.
 ἀδικίω, ᾧ, f. ἤσω, p. ἡδικηκα, (α and δίκη, justice,) to do injustice, to injure.
 ἀδικία, ας, ἡ, (α and δίκη,) justice, injustice.
 ἀδίκος, ου, ἰ, ἡ, (α and δίκη, justice,) unjust.
 ἀδίκως, adv. unjustly.
 ἀδίκημος, ου, ἰ, ἡ, (α and δόκιμος, from δοκίω, to seem,) not estimable, not approved of.
 ἀδόλως, (α and δόλος, fraud,) adv. without deceit, faithfully.
 ἀδοξος, ου, ἰ, ἡ, (α and δόξα, glory,) inglorious.
 Ἀδοῦσιος, ου, ἰ, the name of a man, Adusius.
 Ἀδραστος, ου, ἰ, a proper name, Adrastus.
 ἀδυνάτος, ου, ἰ, ἡ, (α and δυνατός, able,) impossible; weak, powerless,

ΑΘΗ

infirm, disabled.

ἀδύς, *Dor.* for ἡδύς, sweet.

ᾄδω, (*for* αἰδω), *f.* ᾄσω, *p.* ᾄξα, to sing, to play on a musical instrument.

ᾄδων, ὄνος, ἦ, *Dor.* for ἀηδών, a nightingale.

* Ἀδωνις, ἶδος, a proper name, Adonis.

ἀεί, *adv.* always.

αἰδω, *poet.* ᾄδω, to sing, to celebrate in poetry.

αἰκίλιος, *ov, ὁ, ἡ*, (*α* and *ικίος*, seemingly or likely,) contemptible, base.

αἰμνηστος, *ov, ὁ, ἡ*, (*αἰί* and *μυμήσκομαι*, to remember,) ever-memorable.

αἶρω, *f.* ῥῶ, *p.* ἤρεκα, 1. *a* ἤιρα, 2. *a*. ἤιρον, to take up, raise up, elevate.

αἰκούσιος, *ov, ὁ, ἡ*, (*α* and *ικόν*, willing,) not voluntary, unwilling.

αἰζω, αὖζω, and αὖζάνω, to enlarge, increase, augment.

αἰρησίς, 1. *aor. pass.* of αἶρω, raised up, exalted.

αἰτός, and αἰτός, *ov, ὁ, ἡ*, an eagle.

ἄζαλιος, *ia, ion*, (*ἄζω*, to dry,) dry, parched.

ἄζομαι, the same with ἄζω, to venerate, to revere.

ἄζω, and ἄζομαι, to venerate, worship, revere.

* Ἀζωτος, *ov, ἡ*, the name of a city, Azotus.

ἀηδώς, (*α* and ἡδύς, sweet,) unwillingly, reluctantly.

ἀήρ, αἶρος, *ἰ*, the air or atmosphere.

ἀήτης, *ov, ὁ*, (*ἄω*, ἄημι, to blow,) a blowing or blast; *nom. pl.* ἀήται, blasts or gales of wind.

ἀθανασία, *as, ἡ*, (*α* and θάνατος, death,) immortality.

ἀθάνατος, *ov, ὁ, ἡ*, immortal, eternal, perpetual.

ἀδίκαιος, and ἀδίκαιος, *ov, ὁ, ἡ*, (*α* and δίκαιος, justice,) unjust, wicked, lawless.

ἄθεος, *ov, ὁ, ἡ*, (*α* and Θεός, God,) without a God, godless, not believing in a God, atheistical.

* Ἀθηνα, *gen.* Ἀθηναίης, from Ἀθηναία,

ΑΙΓ

the name of the protecting goddess of Athens, Minerva.

* Ἀθῆναι, ὤν, αἰ, a city of Attica, Athens.

* Ἀθηναίη, *ns, ἡ*, and Ἀθηναία, the same as Ἀθηνα, Minerva.

* Ἀθηναῖος, *a, ov*, Athenian.

ἀθλητής, *ov, ὁ*, (*ἄθλος*, contest, or ἀθλίω, to contend,) an athlete, one who practises gymnastic exercises.

ἄθλιος, *ia, ion*, afflicted, wretched.

ἄθλιως, *adv.* wretchedly, miserably.

ἄθλον, *ov, τό*, the prize or reward of a contest.

ἀθρίω, *ω, f.* ἤσω, *p.* ἤξα, to see, to perceive.

* Ἀθριβίτης, *ov, ὁ*, the name of an Egyptian district, Athribites.

ἀθροίζω, *f.* ὠ, *p.* ἠθροίκα, to assemble, collect.

ἄθροος, *ia, ion*, contract. ἄθροῦς, full, crowded; great, remarkable.

ἀθυμία, *ω, f.* ἤσω, *p.* ἠθύμηκα, (*α* and θυμός, spirit,) to despond, to be dejected or disheartened.

ἀθυμία, *as, ἡ*, *Ion.* ἀθυμῖν, dejection of mind, heaviness of heart.

* Ἀθως, *ω, ὁ*, name of a mountain, Athos. αἰ, or αἰ, alas! ah!

αἶα, for γαῖα, *ἡ*, in prose, γῆ, the earth.

Αἰᾶκος, *ov, ὁ*, Æacus.

Αἶας, *antos, ὁ*, Ajax.

Αἰγαῖος, *ov, ὁ*, and Αἰγαίον, *ov, τό*, the Ægean.

αἰγανία, *as, ἡ*, or αἰγάνιον, *ov, τό*, a javelin, a dart.

αἰγίος, *a, ov*, belonging to a goat; αἰγίος is also used.

αἰγυριος, *ov, ὁ*, a poplar tree.

αἰγυᾶλος, *ov, ὁ*, (*ἄγω*, to break, and ἄλς, ἄλος, the sea,) the seashore.

Αἰγίους, *ios, ἡ*, Ægian.

Αἰγῖνη, *ns, ἡ*, Ægina.

Αἰγινήται, *oi*, the Æginetans, or inhabitants of Ægina.

αἰγίοχος, *gen. Ion.* of αἰγίοχος, (*αἰγίς*, goat-skin, and ἔχω, to have,) an epithet of Jupiter, bearing an ægis or shield.

ΑΙΝ

Αἶγος πόταμαι, *Ægos potami.*
 Αἰγύπτιος, *ία, ιον,* Egyptian.
 Αἶγυπτος, *ου, ή,* Egypt; also the Nile.
 αἰδισμαι, *f. mid. ἴσομαι, p. ἡδισμαι,*
 (*αἰδώς,* reverence,) to reverence.
 αἰδης, *and, in prose, αἰδης, ου, ε,* (*α*
and ἰδῖν, to see,) the infernal re-
 gions, hell, death; Pluto.
 αἰδῖ, *dat. sing. of αἰς, αἰδης, for αἰ-*
δης, ου.
 αἰδῖος, *ία, ιον, (αἰ, always,) perpetual,*
 everlasting.
 αἰδοίος, (*αἰδώς,* reverence,) reverend,
 to be venerated or revered.
 αἰδως, *gen. sing. of αἰς.*
 αἰδωνεύς, *ίος, ε,* the same as αἰδης,
 Hades, Pluto.
 αἰδώς, *ίος, ους, ή,* shame, modesty;
 reverence.
 αἰεῖ, *and αἰν, Ion. and Poet. for αἰ,*
adv. always, ever.
 αἰθάλη, *ης, ή, and αἰθαλος, ου, ε, (αἰθω,*
to burn,) soot, ashes, embers.
 Αἰθιοπῆας, *acc. pl. Ion. of Αἰθιοπίους,*
(αἰθω, to burn, and ὤψ, face,) an
Ethiopian.
 Αἰθιοπία, *ας, ή,* Ethiopia.
 Αἰθιοψ, *οπος, ε,* an Ethiopian; tawny.
 αἰθωπα, *acc. sing. of αἰθωψ, οπος, ε,*
ή, black; glowing, hot, bright.
 αἰκία, *ας, ή, (αἰκῆς, unseemly,) a*
beating, suffering, wretchedness.
 αἰκίζομαι, (*αἰκία, unseemly treat-*
ment,) deponent, to use ill, to mal-
treat, pass. to be beaten, chastised,
abused.
 αἰλῖνα, *adv. Poet. for αἰλίνως, mourn-*
fully.
 αἶμα, *ατος, τό, blood, gore, slaughter.*
 αἱματίω, *ω, f. ὠσα, (αἶμα, blood,) to*
make bloody, stain with blood.
 αἱματώπος, *ον, (αἶμα and ὤψ,) with*
bloody face or eye.
 Αἰνησίας, *ου, ε, a proper name, Ænesias.*
 αἰνγμα, *ατος, τό, (αίνισσομαι, to*
puzzle,) an enigma, a dark saying.
 αἰνγματωδῶς, (*αἰνγμα, a riddle, and*
ἴδος, form) adv. in the form of a
riddle, enigmatically, obscurely.
 αἰνυμαι, *to take hold of, to take.*

ΑΙΩ

αἰῶς, *adv. severely, very much.*
 αἰξ, *αἰγός, ή, a goat.*
 Αἰολῆς, *ἴδος, ή, Poet. for Αἰολίς,*
Αἰολίδα, acc. sing. of Αἰολίς, ἴδος,
ή, the name of a country, Æolia.
 Αἰολίς, *ίως, ε, an Æolian.*
 αἰπύς, *αἰπῖα, αἰπύ, acc. αἰπύν, high,*
lofty, placed on an eminence.
 αἶρω, *f. ἄρῶ, p. ἤρκα, to lift up, raise,*
take away, depart.
 αἰσθάνομαι, *f. αἰσθίσσομαι, p. ἥσθη-*
μαι, to perceive, observe, hear, un-
derstand.
 Αἰσχίνης, *ου, ε, a proper name, Æschin-*
es.
 αἰσχος, *ίος, τό, disgrace, baseness, in-*
famy, opprobrium.
 αἰσχροκερδία, *ας, ή, (αἰσχρός, shame-*
ful, and κέρδος, gain,) unprincipled
cupidity, insatiable avarice, love of
filthy lucre.
 αἰσχρός, *ά, ὢν, base, shameful, dis-*
honorable; dat. pl. Ion. αἰσχροῖσι,
comp. αἰσχερότερος or αἰσχίων, su-
perl. αἰσχερότατος or αἰσχιστος.
 αἰσχεῶς, *adv. basely, shamefully.*
 Αἰσχῦλος, *ου, ε, the name of a man,*
Æschylus.
 αἰσχυνη, *ης, ή, (αἰσχος, shame,) shame,*
disgrace.
 αἰτίω, *ω, f. ἥσω, p. ἤτηκα, to ask,*
request, demand, desire.
 αἰτία, *ας, Ion. αἰτή, ης, ή, cause,*
reason.
 αἰτιάομαι, *ωμαι, f. ἄσομαι, p. ἤτιαμαι,*
(αἷτιος, chargeable with,) to accuse,
criminate, blame.
 αἷτιος, *ία, ιον, chargeable with any*
thing, being the author or adviser of
any thing.
 Αἰτναῖος, *α, ον, belonging to Ætna.*
 Αἷττη, *ης, ή, the name of a mountain,*
Ætna.
 αἷφνης, *adv. suddenly, unawares.*
 αἷχμάλωτος, *ου, ε, (τῇ αἷχμῇ ἄλωτός,*
captured by the spear, from ἄλίσκω,
to take,) a captive, a prisoner of
war.
 αἷψα, *adv. immediately, quickly.*
 αἷω, *to hear, hearken to.*

AKO

αἰών, ὄνος, ὁ, an age, a long period of time, indefinite duration, life.
 ἀπαρής, ἰος, ὁ, ἡ, (α and κῆραι, to cut or divide,) short, minute, so as not to be divisible.
 ἀρατος, ου, ὁ, and poet. ἡ, a swift-sailing boat, a longboat.
 ἀραχίω, ἀράχημι, and ἀραχίζω, (ἄχος, sorrow,) to make sorrowful, to grieve.
 ἀραχήμενος, grieved, sorrowful; *part. pres. of ἀράχημι.*
 ἀρίστρα, ας, ἡ, a needle.
 ἀσίαν, ἀσίουςα, (ἀκήν, silently,) silent, quiet.
 ἀκράσις, ου, ὁ, ἡ, (α and κεράννυμι, to mix,) unmixed.
 ἀκρῶτος, ου, ὁ, ἡ, (α and κερᾶω, to mix,) pure, undefiled, incorrupt; immortal.
 ἀκίς, υος, ὁ, ἡ, (α and κίς, vigor,) infirm, feeble.
 ἀκινῆκης, ου, ὁ, a Persian word; a sabre.
 ἀκινδύνης, ου, ὁ, ἡ, (α and κίνδυνος, danger,) free from danger, safe.
 ἀκινδύνως, *adv.* safely, securely.
 ἀκίνητος, ου, ὁ, ἡ, (α and κινῶ, to move,) immovable.
 ἀκλειστος, (α and κλείω, to lock,) unlocked, unbarred.
 ἀκμαῖος, αἰα, αἰον, (ἀκμή, the blossom or prime,) flourishing, youthful; ripe.
 ἀκμή, ἡς, ἡ, the point of a spear or other thing; mature age, the prime of life.
 ἀκμήν, for κατ' ἀκμήν, *used adverbially*, as yet, hitherto, even now.
 ἀκοή, ἡς, ἡ, and Dor. ἀκοά, ας, ἡ, (ἀκούω, to hear,) hearing, the sense of hearing.
 ἀκοίτης, ου, ὁ, and Dor. ἀκοίτας, (α, together, and κοίτη, couch,) a married man, a husband.
 ἀκόλαστος, ου, ὁ, ἡ, (α and κολλάω, to punish,) immoderate, unruly, undisciplined.
 ἀκολουθίω, ᾧ, *imperf.* ἠκολουθῶ, ουν, *f.* ἦσω, *p.* ἠκολουθήκα, to follow, to

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accompany, to imitate, to obey.
 ἀκόλουθος, ου, ὁ, ἡ, an attendant, a waiter, a follower, a companion.
 ἀκόντιον, ἰου, τό, a dart, javelin.
 ἀκοντιστής, οὔ, ὁ, a dart-thrower, one skilled in the dart or javelin.
 ἀκοντιστικός, ἡ, ὁν, skilled in the javelin.
 ἄκος, ἰος, τό, a curing or healing; a remedy.
 ἀκούω, to hear, listen to, attend to, understand, know.
 ἀκρῶτος, ου, ὁ, ἡ, (α and κεράννυμι, to mix,) unmixed, pure, genuine.
 ἀκρητος, ου, ὁ, ἡ, *poet. for ἀρατος.*
 ἀκριβεία, ας, ἡ, (ἀκριβής, accurate,) accuracy, exactness.
 ἀκριβής, ἰος, ὁ, ἡ, (ἀκρος, extreme,) correct, accurate, exact.
 ἀκριβῶς, *adv.* accurately, minutely.
 ἀκρίς, ἰος, ἡ, (ἀκρος, highest,) summit of a mountain, a height.
 ἀκρίτως, (α and κρίνω, to judge,) *adv.* without the cause being pleaded, without discrimination, confusedly.
 ἀκροάομαι, *f.* ἀσσομαι, (ἀκούω, to hear,) to hear, listen, to obey.
 ἀκροᾶσις, ἰος, ἡ, the act of hearing.
 ἀκροθίνια, ὦν, τό, (ἀκρον and θίς or θίν, border,) first-fruits; spoils of war.
 ἀκρόπολις, ἰος, ἡ, (ἀκρος and πόλις, city,) the citadel or highest part of a city; the Acropolis.
 ἀκρος, α, ον, high, lofty, extreme; also used to denote the extremity of any thing.
 ἀκρωτήριον, ου, τό, (ἀκρος, highest,) top, summit, promontory; the extremities of the limbs; the beak on the bow of a ship.
 Ἀκταίων, ονος, ὁ, and ὠνος, ὁ, a proper name, Actæon.
 ἀκύμων, ονος, ὁ, ἡ, (α and κύμα, wave,) being without waves, waveless, still, calm.
 ἄκων, and αἰκων, ουσα, ον, (α and ἰκῶν, willing,) unwilling, reluctant.
 ἀλαζών, ὄνος, ὁ, ἡ, boasting, bragging, vain.

ΑΑΙ

Ἀλαί, ὤν, αἰ, *a name of a place*, Alæ.
 ἀλάλημαι, *σαι, ται, p. ind. pas. Ion.*
for ἡλάλημαι, from ἀλάομαι.
 ἀλάομαι, *f. ἡσομαι, to wander, stray,*
to be in uncertainty.
 ἀλᾶπαδός, ἡ, ὅν, (ἀλαπάζω, *to ex-*
haust, weak, powerless, feeble.
 ἀλάστωρ, ὅρος, ὁ, (*α and λήθομαι, to*
forget, he who has done things
not to be forgotten; a fury, an
avenger.
 ἀλαστυς, ὅς, ἡ, (ἀλασώ, *to blind,*
blindness.
 ἀλγυνός, ἡ, ὅν, (ἄλγος, *sorrow, sad,*
grievous, calamitous.
 ἀλγίω, ὦ, *f. ἡσώ, p. ἡλγικα, (ἄλγος,*
sorrow,) to be in pain, to be grieved.
 ἄλγος, ιος, τό, *grief, sorrow, woe,*
pain.
 ἀλίσσασθαι, *the pres. inf. of ἀλίσταμαι,*
to avoid, shun, escape.
 ἀλίγω, *f. ξω, to care for, regard.*
 Ἀλιξιππίδας, *ου, a proper name,*
Alexippidas.
 Ἀλεις, ἵντος, *the name of a river, Ha-*
leis.
 ἀλεπτεῦάν, ὄνος, ὁ, ἡ, *a cock or hen.*
 Ἀλίξανδρος, *ου, ὁ, a proper name,*
Alexander.
 Ἀλιξίος, *a proper name, Alexius.*
 ἀληθία, ας, ἡ, (ἀληθής, *true, truth.*
 ἀληθινός, *f. ἰύσω, p. ἡλήθικα, (ἀλη-*
θής, true,) to speak the truth; to
be true or genuine.
 ἀληθίως, *adv. truly.*
 ἀληθίς, ἴος, ὁ, ἡ, *and τὸ ἀληθές,*
compar. ἀληθίστιος, superl. ἀλη-
θίστατος, (α and λήθη, oblivion,)
true, certain, honest, sincere, real.
 ἀληθίς, *indeed, say you so, really.*
 ἀληθῶς, *and ἀληθινῶς, (ἀληθής,*
true,) adv. truly.
 ἀλιεύς, ἴος, ὁ, [ἄλς, *the sea, a fisher-*
man.
 ἀλίζω, *f. ἰσώ, p. ἡλικά, (ἀλής, col-*
lected or assembled,) to collect, to
gather together, to assemble.
 ἀλίζω, (ἄλς, *sea, salt,) to salt, to*
season with salt.
 Ἀλικαρνησός, ἡ, *the name of a city,*

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Halicarnassus.
 ἄλλος, α, ὄν, (ἄλς, *the sea, marine.*
 Ἀλίπιδον, *the name of a place, the*
haven of Piræus, Halipedon.
 ἀλίσκω, *or ἄλωμι, f. ἀλώσω, p. ἡλω-*
κα, Att. ἰάλωκα, to take, surprise,
condemn, convict or find guilty.
 Ἀλκαίος, *a proper name, Alcæus.*
 Ἀλκιίδης, *ου, ὁ, the name of a man,*
Alcides, an epithet of Hercules.
 ἀλκή, ἥς, ἡ, *strength, power.*
 Ἀλκιβιάδης, *ου, ὁ, the name of a man,*
Alcibiades.
 Ἀλκυών, ὄνος, ἡ, *a proper name, Hal-*
cyon.
 ἀλλάλοισιν, *Dor. and Ion. for ἀλλή-*
λοισιν, dat. pl. of ἀλλήλων.
 ἀλλάσσω, *or ἀλλάττω, Att. f. ξω,*
p. ἡλλάχα, (ἄλλος, another,) to
change, exchange.
 ἀλλᾶχῃ, *adv. (ἄλλος, another,) else-*
where.
 ἀλλᾶχίος, *and ἀλλᾶχού, adv. else-*
where.
 ἄλλῃ, *adv. otherwise, in another way*
or manner.
 ἀλλήλων, *gen. pl. (nom. wanting,)*
dat. ἀλλήλοις, αις, οἰς, acc. ἀλλή-
λους, ας, α, one another.
 ἀλλόγλωσσος, *ου, ὁ, ἡ, (ἄλλος, an-*
other, and γλῶσσα, tongue,) one of
a foreign tongue, a foreigner.
 ἀλλοδατός, οὔ, ὁ, (ἄλλος *and δάπειδον,*
ground,) foreign, of a foreign coun-
try.
 ἄλλοθεν, *adv. from elsewhere, from*
another place.
 ἄλλοθι, *elsewhere.*
 ἀλλόκοτος, *ου, ὁ, ἡ, (ἄλλος, another,*
and κότος, temper, or, by a trans-
position of letters, for ἀλλότοκος,
from ἄλλος, another, and τίκτω, to
produce,) differently produced, mon-
strous, unnatural.
 ἄλλος, ἄλλη, ἄλλο, *other, another,*
different.
 ἄλλοτε, *adv. at another time.*
 ἀλλότριος, α, ου, (ἄλλος, *another,) of*
or belonging to another.
 ἀλλόφυλος, οὔ, ὁ, ἡ, (ἄλλος *and φυλή,*

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- tribe,) foreign, a foreigner, of another tribe.
- ἄλλυδις, (ἄλλος, another,) in another way, elsewhere.
- ἄλμη, *ης, ἡ*, (ἄλς, the sea,) salt water, brine.
- ἄλμυρος, *ρα, ρον*, (ἄλμη, brine,) salted.
- ἄλογιστος, and ἄλογος, *ου, ὅ, ἡ*, (α and λόγος, word,) void of reason, irrational.
- ἄλογως, (α and λόγος, a word,) without a word, unreasonably.
- ἄλουσία, *ας, ἡ*, (α and λούω, to wash,) want of the bath, abstinence from washing.
- ἄλοχος, *ου, ἡ*, (α and λίχος, couch,) a wife, spouse.
- ἄλωνται, *poet. for ἄλονται*, from ἄλαομαι.
- ἄλς, ἄλός, *ἡ*, the sea.
- ἄλσος, *ιος, τό*, a grove, wood, forest.
- ἄλυστος, *ου, ὅ, ἡ*, (α and λύω, sorrow,) free from grief or sadness.
- ἄλῶ, *φ. σω*, (ἄλη, wandering,) to be mad, be uneasy or unsettled in mind, or perplexed.
- ἄλφιτον, *ου, τό*, barley flour or meal; corn or grain, provision, subsistence.
- ἄλώπηξ, *ικος, ἡ*, a fox.
- ἄλωσις, *ιος, ἡ*, (ἀλίσκω, to take,) a taking, a capture.
- Ἀμάζονες, *όνων, αἱ*, the Amazons.
- ἄμαθής, *ίος, ὅ, ἡ*, (α and μαθάνω, to learn,) illiterate, ignorant.
- ἄμαξα, *ης, ἡ*, a car, chariot, wagon.
- ἄμαξιμος, *αἶα, αἶον*, (ἄμαξα, a wagon,) suitable for a wagon.
- ἄμαξιτός, *οῦ, ἡ*, (ἄμαξα, a wagon,) a carriage-way, highway.
- ἄμαρτυῶν, *φ. ἄμαρτήσω, π. ἡμάρτηκα*, to err, to be in fault, to sin; to fail of, to be unsuccessful.
- * Ἀμασις, *ιος, ὅ, α* proper name, Amasis.
- ἄμα, *ω, φ. ἦσω, π. ἤμηκα*, (ἄμα, together,) to mow, reap, crop, gather.
- ἄμβαίνειν, *poet. for ἀναβαίνειν*.
- ἄμβολας, *ἄδοι, ἡ*, (ἀναβάλλω, to throw up,) a bank of earth, a mound.
- Ἀμβροσία, *ης, ἡ*, *Ion. for ἀμβροσία*,

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- (ἄμβροτος, same as ἀθάνατος, immortal,) the food of the gods, Ambrosia.
- ἄμβροτος, *α, ον*, immortal, divine, godlike; refreshing or balmy.
- ἀμείβω, *φ. ψω, π. ἡμιφω*, to change, exchange.
- ἀμείνων, *ονος*, better; braver; superior, preferable, *comp. from ἀγαθός*.
- ἀμίλγω, *φ. ξω, π. ἡμιλχα*, to milk, to draw out or extract.
- ἀμίλι, (α and μίλι, it concerns,) *adv. nay, indeed, truly*.
- ἀμιλίω, *ω, φ. ἦσω, π. ἡμίληκα*, (α and μίλι, it concerns,) to neglect, disregard, despise.
- ἀμιλής, *ίος, ὅ, ἡ*, (α and μίλι, it concerns,) neglectful, regardless.
- ἀμίπτως, (α and μίπτωμαι, to blame,) *adv. blamelessly*.
- ἀμνηνός, *ἡ, ἐν*, (α and μένω, to remain, or μένος, strength,) enfeebled, weak, soon failing.
- ἀμίτρητος, *ου, ὅ, ἡ*, (α and μέτρον, measure,) unmeasured, immeasurable.
- ἄμτρος, *ου, ὅ, ἡ*, (α and μέτρον, measure,) immense, boundless, immeasurable.
- ἀμχανίη, *ης, ἡ*, *Ion. for ἀμχανία*, (α and μχανή, contrivance,) embarrassment, difficulty.
- ἀμήχανος, *ου, ὅ, ἡ*, (α and μχανή, contrivance,) helpless; impracticable.
- ἄμιλλα, *ης, ἡ*, combat, contest, rivalry.
- ἀμιλλάομαι, *ωμαι, φ. ἥσομαι*, (ἄμιλλα, contest,) to contend, strive, endeavour.
- ἀμισθί, (α and μισθός, reward,) *adv. without compensation, gratis*.
- ἄμμι, *acc. pl. poet. for ἡμᾶς*.
- ἄμμις, *for ἄμμις, and com. ἡμῖς*.
- * Ἀμμων, *ονος, ὅ*, a name of Jupiter, Ammon.
- ἀμνημονία, *ω, or ἀμνημονίω, φ. ἦσω, or ὤσω*, (α and μιμνήσκω, to remember,) to forget, pass over in silence.

ΑΜΦ

- ἄμωρος, and ἄμωρος, ου, ὁ, ἡ, (α and μοῖρα, share,) destitute of a portion or share.
- ἄμορφος, ου, ὁ, ἡ, (α and μορφή, shape,) shapeless, deformed, ugly.
- ἀμπαλίσθαι, for ἀναπαλίσθαι, part. 2. α. of ἀνατάλλω.
- ἀμπειλος, ου, ὁ, ἡ, a vine, vineyard.
- ἀμύνητος, ου, ὁ, ἡ, (α and μύω or μύνω, to shut the eyes,) uninitiated.
- ἀμωμων, ονος, ὁ, ἡ, (α and μῶμος, blame,) blameless; surpassing, distinguished, excellent.
- ἀμύνα, ης, ἡ, and ἀμύνη, ης, ἡ, (ἀμύνω, to defend,) a defence or protection against injuries.
- ἀμύνω, f. ὑνῶ, p. ἡμυγκα, 1. α. ἡμύνα, 1. α. π. ἡμυνάμην, ω, ατο, 1. f. π. ἀμυνούμαι. ἀμύνω, ης, η, 1. α. συζ. act. to defend, succour, aid, repulse, keep off; in middle voice, to fight for, revenge one's self, punish.
- ἀμφί, prep. and generally used like περί. With the genitive case, about or near, of or concerning, on account of, for the sake of, in behalf of; with the dative, about or with, concerning, on account of; with the accusative, around, about or nearly, to, towards.
- ἀμφιβαίνω, f. βήσομαι, p. βίβηκα, (ἀμφί and βαίνω, to go,) to go around, surround, defend.
- ἀμφίβολος, ου, ὁ, ἡ, (ἀμφί and βάλλω, to throw,) ambiguous, equivocal.
- ἀμφιγνοῶ, f. ἦσω, p. κα, (ἀμφί and γνῶς, mind,) to waver between two opinions, feel doubtful.
- Ἀμφικτυόνες, ων, οἱ, the Amphictyons.
- ἀμφίπολος, ου, ὁ and ἡ, (ἀμφί and πολῖν, to be busy,) a servant.
- ἀμφισβητῖα, f. ἦσω, p. ηκα, (ἀμφί and βαίνω, to go,) to separate in opinion, to dispute, discuss, debate.
- Ἀμφιτρίτη, ης, ἡ, the sea goddess, Amphitrite; the sea.
- Ἀμφιτρυῶν, ονος, ὁ, the name of a man, Amphitryon.
- Ἀμφιτρυωνῆς, ου, ὁ, for Ἀμφιτρυ-

ΑΝΑ

- νίδης, a surname of Hercules, Amphitryoniades, the son of Amphitryon.
- ἀμφιφορεύς, ιως, Ιων. ἦος, ὁ, (ἀμφί and φέρω, to carry,) the ancient vessel called an Amphora, having two handles.
- ἀμφοτέρως, α, εν, each, the one and the other, both.
- ἄμφω, ἀμφοῖν, gen. and dat. both, the two.
- ἄμωμος, ου, ὁ, ἡ, (α and μῶμος, blame,) spotless, blameless, excellent.
- ἀν, conj. if.
- ἀνά, prep. with acc. through, among, by, near, about, around, in; sometimes with the dative case, upon, with; ἀνά τὴν Ἑλλάδα, through Greece; ἀνά τὸν ποταμὸν, against the current of the river, up stream.
- ἀναβαίνω, f. βήσομαι, p. βίβηκα, (ἀνά and βαίνω, to go,) to ascend or go up.
- ἀναβακχίζω, (ἀνά and Βάκχος, Bacchus,) to make mad.
- ἀναβάλλω, f. βᾶλῶ, p. βίβληκα, (ἀνά and βάλλω, to throw,) to throw upwards, to place above.
- ἀνάβασις, ιως or ιος, ἡ, (ἀνά and βαίνω, to go,) the act of ascending, an expedition, an ascent.
- ἀναβιβάζω, f. ἄσω, p. βιβίβακα, (ἀνά and βιβάζω, to cause to go,) to cause one to ascend; mid. to ascend, to mount.
- ἀναβίω, ῶ, (ἀνά and βίω, life,) to revive, resuscitate, re-flourish.
- ἀναβλίσσω, f. ψω, p. φω, (ἀνά and βλέπω, to see,) to look upwards, raise the eyes, behold; to recover one's sight.
- ἀναγινώσκω, 1. f. π. ἀναγιώσκειν, perf. act. ἀνίγνωκα, (ἀνά and γινώσκω, to know,) to read, recognise, acknowledge.
- ἀναγκάζω, f. ἄσω, p. ἠνάγκακα, (ἀνάγκη, necessity,) to compel, oblige, force.
- ἀναγκαίη, ης, ἡ, necessity.
- ἀναγκαῖος, αῖα, αῖον, (ἀναγκή, ne-

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cessity,) necessary; a relative or friend.
ἀνάγκη, *ns*, *ῆ*, and *Dor.* *ἀνάγκα*, necessity; the law of necessity.
ἀναγεγραπτός, *ου*, (*ἀνά* and *γράφω*, to write,) one must enroll.
ἀνάγω, *f.* *ἀνάξω*, *p.* *ἀνήχα*, (*ἀνά* and *ἄγω*, to bring,) to raise up, elevate, bring back, take away, lead; *ἀναγισθαι*, to be carried, or to go from a port to the ocean.
ἀναγωνγῆ, *ῆς*, *ῆ*, (*ἀνά* and *ἄγω*, to carry,) departure.
ἀνάδελφος, *ου*, *ῆ*, (*α* and *ἄδελφος*, a brother,) having no brother or sister.
ἀνάδιστος, *ον*, (*ἀνά* and *δίσω*, to bind,) bound round, bound up.
ἀναδίσω, (*ἀνά* and *δίσω*, to bind,) to bind, encircle the head as with a crown, to crown.
ἀναδίδωμι, *f.* *ἀναδύσω*, (*ἀνά* and *δίδωμι*, to give,) to restore, yield up, send forth.
ἀναδιπλῶ, *ῶ*, (*ἀνά* and *διπλῶς*, double,) to fold over, to double.
ἀναδύμι, (*ἀνά* and *δύω* or *δύμι*), to go forth, emerge, rise to.
ἀναδύομαι and *ἀναδύω*, to rise, to emerge, to come forth.
ἀναθάλλω, *f.* *ψω*, (*ἀνά* and *θάλλω*, to warm,) to warm again, cherish, re-animate.
ἀναθάρρυνω, (*ἀνά* and *θάρρυνω*, to take courage,) to give courage again.
ἀναθαρσύνω, to take courage again.
ἀνάθημα, *ἄτος*, *τό*, (*ἀνά* and *τίθημι*, to place,) a gift, or votive offering.
ἀναδρίω, *ῶ*, *f.* *ῆσω*, to contemplate.
ἀναιδής, *λος*, *ῆ*, (*α* and *αἰδώς*, shame,) shameless, impudent.
ἀναιμόσαρκος, (*α*, *αἷμα*, blood, and *σάρξ*, flesh,) having flesh without blood, bloodless.
ἀναιμωντί, and *ἀναιμωντί*, (*α* and *αἷμα*, blood,) without shedding blood.
ἀναινῶμαι, (*α* and *αἶνος*, assent,) to refuse, deny, disavow.
ἀναιρίσις, *ως*, *ῆ*, (*ἀνά* and *αἰρίω*, to

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take,) *acc.* *ἀναιρίσις*, a taking away, removal.
ἀναιρίω, *f.* *ῆσω*, *p.* *ἀνήρηκα* and *ἀνήρικα*, (*ἀνά* and *αἰρίω*, to take,) to take away, destroy, put to death; to give an answer; to take up.
ἀναισθητίω, *ῶ*, *f.* *ῆσω*, (*α* and *αἰσθάνομαι*, to perceive,) to be destitute of perception, to be stupid.
ἀναίτσω, *f.* *ξω*, (*ἀνά* and *αἶτσω*, to rush,) to rise or spring up with force.
ἀναισχύντος, *ου*, *ῆ*, (*α* and *αἰσχύνω*, shame,) shameless, unbecoming.
Ἀναίτιος, *ου*, *ῆ*, a proper name, Anætius.
ἀνακαίω, *f.* *καύσω*, (*ἀνά* and *καίω*, to burn,) to burn, set on fire, incite.
ἀνακαλῶ, *ῶ*, *f.* *ῆσω*, *p.* *κίκληκα*, (*ἀνά* and *καλῶ*, to call,) to call to aloud, to call back, implore, invoke.
ἀνακαλύπτω, *f.* *ψω*, *p.* *ἀνακαλύψω*, *p.* *πας*. -*λυμμαι*, (*ἀνά* and *καλύπτω*), to unveil, uncover, disclose.
ἀνάκνυμαι, *f.* *κίνομαι*, (*ἀνά* and *κίμαι*, to lie,) to lie down, recline, rest upon.
ἀνακλαίω, (*ἀνά* and *κλαίω*, to weep,) to lament, bewail.
ἀνάκλησις, *ως*, (*ἀνά* and *καλῶ*, to call,) invocation.
ἀνακλινω, *f.* *ἴνω*, *p.* *κίκληκα*, (*ἀνά* and *κλίνω*, to bend,) to recline, repose, to cause one to recline.
ἀνακομίζω, *f.* *ἴσω*, (*ἀνά* and *κομίζω*, to bring,) to carry back or up, repass.
ἀνάκοος, *ον*, *ῆ*, *Dor.* for *ἀνήκοος*.
ἀνακουφίζω, *f.* *ἴσω*, (*ἀνά* and *κουφίζω*, to lighten,) to raise, lift up.
Ἀνακρίων, *οντος*, *ῆ*, a proper name, Anacreon.
ἀνάκρουσις, *ως*, *ῆ*, (*ἀνά* and *κρούω*, to strike,) a recession, repulsion, a withdrawing; also the first touch of a musical instrument, the striking up of a tune.
ἀνακτάομαι, *f.* *ῆσομαι*, (*ἀνά* and *κτάομαι*, to acquire,) to re-possess, recover, regain.
ἀνακνυκλῶ, *ῶ*, *f.* *ῆσω*, (*ἀνά* and *κνυ*

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κλίω, to roll,) to roll round, revolve in mind, repeat; intertwine; to extend or raise up.

ἀναλαμβάνω, *f. λήψομαι, p. ἀνίληψα*, (ἀνά and λαμβάνω, to take,) to take up; receive; take again, repossess.

ἀναλίσκω, *f. ἀναλώσω, p. ἀνήλωκα*, (ἀνά and ἀλίσκω, to spend,) to consume, expend, destroy.

ἀνάλκις, *ιδος*, (α and ἀλκή, courage,) weak, impotent, cowardly.

ἀνάλλομαι, (ἀνά and ἄλλομαι, to leap,) to leap upon, to leap up.

ἀναλογίζομαι, *f. ἰσέομαι*, (ἀνά and λογίζομαι, to reckon,) to reason, reflect, compute, reckon up.

ἀναλύνω, *ω, f. ὤσω*, an unusual form for ἀναλίσκω, to spend.

ἀναλύω, *f. ὤσω, p. κα*, (ἀνά and λύω, to loosen,) to solve, unloose, disengage, analyze.

ἀναμίνω, *f. μινῶ*, (ἀνά and μίνω, to wait,) to wait for, expect, remain.

ἀνάμιρος, *Dor. for ἀνήμιρος*, (α and ἥμιρος, gentle,) rude.

ἀναμνήσκω, *f. ἀναμνήσω, p. ἀναμνήσκω*, (ἀνά and μνήσκω, to remember,) to call to mind, recollect.

ἀνάμνησις, *ως, ἡ*, recollection, remembering, memory.

ἀναμύλω, a present not used, from which the 2. aor. ἀνίμωλον, *inf. ἀναμυλῶν*, are formed, to go upwards, to mount.

ἀναμφισβήτητος, *ου, ὁ, ἡ*, (α, ἀμφίς, and βαίνω, to go,) incontestable, incontrovertible, indubitable.

ἀνάνδρεος, *ου, ὁ, ἡ*, (α and ἀνής, a man,) not man-like, effeminate.

ἀνανύω, *f. σῶ, p. κα*, (ἀνά and νύω,) to show dissent or refusal by a nod; to lift up the eyes or head.

ἀνανήθω, *f. ψω, p. πνήθα*, (ἀνά and νήθω, to be sober,) to become sober again.

ἀναξ, *αυτος, ὁ*, a king, sovereign, prince, lord.

ἀνάξιπαθίω, *ω*, (ἀνάξιος, unworthy, and πάσχω, to suffer,) to suffer indignity;

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ties; to be indignant.

ἀνάξιος, *ου, ὁ, ἡ*, (α and ἄξιος, worthy,) unworthy, undeserving.

ἀνατάλλομαι, (ἀνά and πάλλωμαι, to hop,) to leap or spring up.

ἀναπάλλω, *f. ἄλω*, (ἀνά and πάλλω, to brandish,) to brandish, shake, to make vibrate.

ἀνάπαυσις, *ως, ἡ*, (ἀνά and παύω, to rest,) rest, cessation.

ἀναπαύω, *f. σῶ, p. κα*, (ἀνά and παύω, to rest,) to rest, refresh, remit, cease.

ἀναπειθω, *f. σῶ, p. κα*, (ἀνά and πείθω, to persuade,) to convince.

ἀναπίμπω, *f. ψω, p. φε*, (ἀνά and πίμπω, to send,) to send back, to send up, to send.

ἀναπισταμένος, *η, ου*, opened, spread open; *part. pass. by synec. for ἀναπισταμένος* or *ἀναπιστασμένος*, from ἀναπιδάω, ἀναπιδάω, ἀναπιδάω, or ἀναπιδάω.

ἀναπιδάω, *f. ἦσω, p. ηκα*, (ἀνά and πιδάω, to leap,) to leap upon; leap out, spring forth, sally out.

ἀναπλάσσω, or ἀναπλάττω, *f. πλάσω*, (ἀνά and πλάσσω, to form,) to form, shape, fashion, remould.

ἀναπλίσσω, *f. ὤσω*, (ἀνά and πλίσσω, to sail,) to sail from port to sea; to sail back, return.

ἀναπλίσσω, *ω, ὁ, ἡ*, (ἀνά and πλίσσω,) *Ion. and Att. for ἀνάπλεις*, filled, filled up.

ἀναπνέω, *f. ὤσω*, (ἀνά and πνέω, to breathe,) to breathe again, take breath.

ἀναπνοή, *ῆς, ἡ*, breathing, respiration.

ἀναπτύσσω, *f. ξω, p. ἀνίπτυχα*, 1. α. ἀνίπτυχα, (ἀνά and πτύσσω, to fold,) to unfold or open.

ἀνάπτω, *f. ψω, p. ἀνήφα*, (ἀνά and ἄπτω, to connect,) to fasten, make fast.

ἀναρθρος, *ου, ὁ, ἡ*, [α and ἄρθρον, joint,) without joints, ill-jointed, feeble.

ἀναριθμῶ, *ω, f. ἦσω*, (ἀνά and ἀριθμῶ, to number,) to enumerate, count, take an account of.

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- ἀνέριθμος**, *ον, ὁ, ἡ*, (*α* and *ἀριθμος*, number,) numberless.
- ἀναρχία**, *αι, ἡ*, (*α* priv. and *ἀρχή*, rule,) anarchy, want of government.
- ἀνάσσω**, *φ. ἔω, π. χα*, to reign, govern, rule, command.
- ἀνάσσειν**, *ισι, ἡ*, (*ἀνά* and *ἵστημι*, to raise, to stand,) the act of rising up, departure, retreat, removal.
- ἀνάσπατος**, *ον, ὁ, ἡ*, (*ἀνά* and *ἵστημι*, to raise,) laid waste, desolate, torn up.
- ἀνασπινάζω**, *φ. ἀξω, π. αχα*, (*ἀνά*, and *σπινάω* or *-άξω*, to groan,) to sigh deeply, to sob, mourn.
- ἀνασπτοιμῶ**, *ω, φ. ὠτω*, (*ἀνά* and *σπόμεναι*, the mouth,) to open the mouth; to open a trench.
- ἀναστρέφω**, *φ. ψω, π. φα*, 1. *α. -ψα*, (*ἀνά* and *στρέφω*, to turn,) to turn one's self, return, turn back upon, subvert.
- ἀναστίνω**, *φ. ενῶ, π. ἀνατίτακα*, 1. *α. ἀνίτινα*, (*ἀνά* and *τίνω*, to stretch,) to extend upwards, raise, reach out.
- ἀνατίλλω**, *φ. τιλῶ, π. ἀνατίταλκα*, (*ἀνά* and *τίλλω*, to bring about,) to rise, to appear.
- ἀνατίθικαι**, (*ἀνά* and *τίθημι*, to place,) to place upon, to take upon one's self.
- ἀνατρέπω**, (*ἀνά* and *τρέπω*, to turn,) to overturn, subvert, prostrate.
- ἀνατρέφω**, *φ. ἀνατρέψω*, 1. *α. ἀνίθρεψα*, 2. *α. ἀνίτρεφον*, *π. ἀνατίτρεφα*, *π. πας. ἀνατίθραμμαι*, 2. *α. πας. ἀνιτρέφην*, 1. *α. π. ἀνιθρεψάμην*, (*ἀνά* and *τρέφω*, to nourish,) to nourish, bring up; restore to health.
- ἀνατρέχω**, *φ. θρίξω, π. διδρέμηκα*, 2. *α. ἰδρέμων*, *π. π. διδρεμα*, (*ἀνά* and *τρέχω*, to run,) to run back, run again, to return running, to flow back; to increase; to recur to times past.
- ἀναφίρω**, *φ. ἀνοίσω*, (*ἀνά* and *φίρω*, to bring,) to bear or carry upwards, to lead to.
- ἀναφύγω**, *φ. εὔξομαι*, (*ἀνά* and *φύγω*, to fly, escape.

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- ἀναφυσάω**, *ω, φ. ἦσω*, (*ἀνά* and *φυσάω*, to blow,) to exhale, to blow; to puff up with pride.
- ἀναχωρίω**, *ω, φ. ἦσω, π. ηκα*, (*ἀνά* and *χωρίω*, to go,) to recede, withdraw.
- ἀναχώρησις**, (*ἀνά* and *χωρίω*, to go,) retreat, departure.
- ἀνδραγαθία**, *αι, ἡ*, (*ἀνής*, man, and *ἀγαθός*, good,) valor, heroism.
- ἀνδραποδιζω**, *φ. ἴσω, π. ἡνδραποδικα*, *π. πας. ἡνδραποδίσμαι*, (*ἀνδράποδον*, a slave,) to enslave, make captive.
- ἀνδράποδον**, *ον, τό*, a slave.
- ἀνδρείος**, and **ἀνδρείος**, *α, ον*, (*ἀνής*, a man,) manlike, belonging to a man, masculine.
- ἀνδρία**, *αι, ἡ*, (*ἀνής*, a man,) bravery.
- ἀνδριάς**, *έντος, ὁ*, a statue, image.
- Ἀνδρείος**, *ον, ὁ*, an inhabitant of Andros.
- ἀνδρόγυνος**, *ον, ὁ*, (*ἀνής*, a man, and *γυνή*, a woman,) an hermaphrodite.
- ἀνδρόμοος**, *ία, ον*, (*ἀνής*, a man,) human, belonging to man.
- ἀνδρόσφιγξ**, *ιγγος, ὁ*, (*ἀνής*, man, and *σφίγξ*, a sphinx,) a statue representing a sphinx and a human figure; an Andro-Sphinx.
- ἀνδρώδης**, *ιος, ους, ὁ, ἡ*, (*ἀνής*, a man, and *ἰδός*, form,) man-like, becoming to a man.
- ἀνιμίνομαι**, (*perf. pass. part. of ἀνίμω*, to give up,) given up to.
- ἀνιπιῖν**, (*ἀνά* and *ιπιῖν*, to speak,) to declare or proclaim publicly.
- ἀνικτός**, *ον, ὁ, ἡ*, (*ἀνά* and *ἵχω*, to hold,) supportable, sufferable, enduring.
- ἀνικτῶς**, (*ἀνά* and *ἵχω*, to hold,) *adv.* in a supportable manner.
- ἀνιλκύνω**, *ύσω*, (*ἀνά* and *ιλκύνω*, to draw,) to draw up.
- ἀνίλπιστος**, *ον, ὁ, ἡ*, (*α* and *ἱλπίζω*, to hope,) hopeless, despairing; un-hoped for.
- ἀνίλπιστως**, *adv.* unexpectedly, contrary to expectation or hope.
- ἄνεμος**, *ον, ὁ*, (*ἄνημι*, to blow,) the wind, a breeze.
- ἀνιμῶν**, *ω, φ. ὠσω*, (*ἄνεμος*, the wind,)

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to blow, fan, ventilate, expose to the wind.

ἀνιμώνη, ης, ἡ, *the plant anemone.*

ἀνιόνται, *Ion. for ἀνιόνται*, 3. pl. perf. ind. pas. of ἀνίημι.

ἀνιπίτακτος, ου, ὁ, ἡ, (α, ἐπί, and τάσσω, to command,) acting without an order or command.

ἀνίρεστος, ου, ὁ, ἡ, (α and ἔρω, to love,) not to be loved, unlovely.

ἀνίρχομαι, 1. f. m. ἀνιλύσομαι, (ἀνά and ἔρχομαι, to come,) to arrive at, to ascend.

ἀνιρωτάω, ῶ, f. ἦσω, (ἀνά and ἔρωτάω, to ask,) to ask, inquire about.

ἀνιυρίσκω, f. ἀνιυρήσω, p. ἀνιύρηκα, (ἀνά and ὑρίσκω, to find,) to find out, discover, invent.

ἀνίχομαι, 1. f. ind. m. ἀνίζομαι, 1. sing. 2. a. mid. ἀνισχύομαι, (ἀνά and ἔχω, to have or hold,) to endure, bear.

ἀνίχω, f. ἀνίξω or ἀνασχήσω, p. ἀνίσχηκα, (ἀνά and ἔχω, to have or hold,) to raise, to sustain, repress; to rise or appear above; χεῖρας ἀνίσχον, lifted up their hands.

ἀνιψίος, οὔ, ὁ, a nephew, a cousin, a relation.

ἀνιθαῶ, ῶ, f. ἦσω, (ἀνά and ἥβη, youth,) to grow young again, to renew one's youth.

ἀνιθον, ου, τό, *the plant called dill, or anise.*

ἀνήκιστος, ου, ὁ, ἡ, (α and ἀπιστός, curable,) incurable, irremediable.

ἀνήκουος, ου, ὁ, ἡ, (α and ἀκούω, to hear,) that does not hear, never hearing.

ἀνήμελκτος, ου, ὁ, ἡ, (α and ἀμύλω, to milk,) unmilked.

ἀνής, ἀνιρός, ἀνδρός, ὁ, ἀνδρί, ἄνδρα, ὁ ἄνιρ, pl. ἄνδρες, ἀνδρῶν, ἀνδράσι, ἄνδρας, a man, a male.

ἀνήροτος, ου, ὁ, ἡ, (α and ἀρώ, to plough,) untilled, uncultivated.

ἀνίσω, f. ἦσω, (ἀνθος, a flower,) to be in flower, to bloom, flourish.

ἀνθος, ιος, τό, a flower.

ἀνιθρόντιος, ιας, ιον, and *Ion. ἀνιθρόντιος*, (ἀνθρωπος, a man,) of or be-

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longing to man, human.

ἀνθρωπίνος, ινη, ινον, (ἀνθρωπος, a man,) human, belonging to man.

ἀνθρωποειδής, ιος, ὁ, ἡ, (ἀνθρωπος, a man, and εἶδος, a form,) having a human form or shape.

ἀνθρωπος, ου, ὁ, a man.

ἀνία, ας, ἡ, sorrow, grief, sadness.

ἀνάζω, f. ἀσω, (ἀνία, grief,) to make sad, grieve.

ἀνάρης, ρά, ρόν, (ἀνία, grief,) sad, that causes sadness or grief.

ἀνιών, ῶ, f. ἦσω, (ἀνία, grief,) to cause grief, afflict, mid. to grieve.

ἀνιμαι, pas. and mid. of ἀνίημι, to strip or make bare.

ἀνίημι, f. ἀνίσω, p. ἀνήκα, (ἀνά and ἵημι, to send,) to throw or send upwards, emit; to relax, slacken.

ἀνίσω, ῶ, (ἀνά and ἰσώ, to equalize,) to make equal.

ἀνίστημι, f. ἀναστήσω, p. ἀνίστηκα, (ἀνά and ἵστημι, to stand,) to raise up, erect, to stand up, to set aside, to remove.

Ἀννίβης, ου, ὁ, *the name of a man, Hannibal.*

ἀνoδος, ου, ἡ, (ἀνά and ὁδος, way,) an ascent.

ἀνoδύρομαι, (ἀνά and ὀδύρομαι, to mourn,) to lament, bewail, cry out with grief.

ἀνoητος, ου, ὁ, ἡ, (α and νόος, mind,) destitute of understanding, silly.

ἀνoία, ας, ἡ, (α and νόος, mind,) want of intellect, imbecility of mind, folly.

ἀνoίγω, ἀνoιγνύω, and ἀνoίγνυμι, f. ἀνoίξω, p. ἀνoίξα, *Att. for ἀνoίχα*, (ἀνά and ὀίγω, to open,) to open, throw open.

ἀνoλοφύρομαι, (ἀνά and ὀλοφύρομαι, to bewail,) to lament, bewail.

ἀνoνητος, ου, ὁ, ἡ, (α and ὄνημι, to benefit,) useless, futile; disagreeable.

ἀνoσιος, ου, ὁ, ἡ, (α and ὁσιος, pure,) unholy, ungodly, impious, impure.

ἀνoταγώνιστος, ου, ὁ, (ἀντί and ἀγών, a contest,) a rival, antagonist.

ἀνoτακούω, (ἀντί and ἀκούω, to hear,) to hear in reply.

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- ἀντανάγω**, (ἀντί, ἀνά and ἄγω, to lead,) to lead up against.
- ἀνταναπληθίζω**, *f. ὥσω*, (ἀντί, ἀνά, and πληθύνω, quantity,) to fill up opposite.
- ἀντανδρος**, *ον*, (ἀντί and ἀνής, a man,) instead of a man, equivalent.
- *Αντανδρος**, *ου, ή*, the name of a place, Antandrus.
- ἀντάξις**, *ια, ιον*, (ἀντί and ἄξις, worth,) of equal value, equal in estimation.
- ἀνταποκτείνω**, (ἀντι, ἀπό, and κτείνω, to kill,) to kill in return.
- ἀντιτεῖν**, (ἀντί and τίειν, to speak,) to contradict, reply, answer, dissent from.
- ἀντιεξετάζω**, (ἀντί, ἐξ, and ἰτάζω, to inquire,) to examine comparatively, make an examination on the other side, to make an accusation against.
- ἀντίχω**, *f. ἀνδίξω*, (ἀντί and ἵχω,) to detain, retain; resist, to hold out.
- ἀντί**, *prep.* governing the genitive, instead of, in place of, in exchange for, in turn; equal to; on account of; before, or in preference to.
- ἀντιβολίω**, *ω, f. ήσω, p. ἀντιβόληκα*, (ἀντί and βάλλω, to hurl,) with the genitive, to meet, present with, sup-plicate.
- ἀντιβολία**, *ας, ή*, (ἀντιβολίω, to sup-plicate,) supplication, entreaty.
- ἀντιγενεαλογίω**, *ω*, (ἀντί, γένος, a birth, and λόγος, a word,) to trace a genealogy against another, to trace it otherwise.
- ἀντικόπτω**, *f. ψω*, (ἀντί and κόπτω, to strike,) to oppose.
- ἀντίκρυ**, **ἀντικρύς**, (ἀντί, against,) *adv.* in turn, over against, opposite, in front of; also openly, manifestly, expressly.
- ἀντιλαμβάνω**, *f. λήψομαι*, (ἀντί and λαμβάνω, to take,) to receive, to receive in return; ἀντιλαμβάνομαι, to perceive, conceive, apprehend; to take hold of, seize, hold or draw back; to assist, sustain.
- ἀντιλέγω**, *f. ξω, p. χα*, (ἀντί and λέγω, to speak,) to contradict, deny,

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- speak against.
- ἀντίον**, (ἀντί, against,) *adv.* over against.
- *Αντίονη**, *ης, ή*, a proper name, Antiōpe.
- ἀντίος**, *α, ον*, (ἀντί, against,) opposite, contrary, adverse to.
- ἀντίπαλος**, *ου, ή, ή*, (ἀντί and πάλη, struggle,) striving against, an antagonist.
- ἀντιπάσχω**, *p. mid. ἀντισπίνδω*, (ἀντί and πάσχω, to suffer,) to suffer or receive like for like, to suffer retaliation.
- ἀντιπληρώω**, *f. ὥσω*, (ἀντί and πληρώω, to fill,) to fill again, replenish exhausted strength, supply.
- ἀντιποιόμαι**, *οὔμαι, 1. f. mid. ήσομαι*, (ἀντί and ποίω, to make,) to claim to one's self, to aim at.
- ἀντιπολεμῶ**, *f. ήσω*, (ἀντί and πόλεμος, war,) to fight against, attack, make war upon.
- ἀντιπράττω**, *f. ξω, p. ἀντιπέρχω*, (ἀντί and πράσσω, to do,) to act against, oppose, thwart.
- ἀντίπυλος**, *ον, ή, ή*, (ἀντί and πύλη, gate,) having gates opposite.
- ἀντιστασιάζω**, *f. σω*, (ἀντί and στάσις, faction,) to belong to the opposite faction.
- ἀντιτάσσω**, (ἀντί and τάσσω, to array,) to array against.
- ἀντιτίχησις**, *ιως*, (ἀντί and τίχη, art,) counter project.
- ἀντιφυλάττομαι**, (ἀντί and φυλάσσω, to guard,) to take precautions against, or in turn.
- ἀντρον**, *ου, τό*, a cavern, a den.
- ἀντρούς**, *υγος, ή*, the side pieces composing the body of a car or chariot; upright posts or knobs on those side pieces, to fasten the reins to.
- ἀνυδρος**, *ου, ή, ή*, (α and ὕδωρ, water,) destitute of water, dry.
- ἀνυπόδητος**, (α and ὑπόδιω, to bind under,) being without shoes or sandals, unshod.
- ἀνυπόστατος**, *ον, ή, ή*, (α and ὀφίστημι, to stand under,) unyielding,

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unsubstantial.

Ἀρσίος, the name of an Egyptian district, Anysius.

Ἀντος, ου, ἰ, a proper name, Anytus.
ἀνῶ, f. ὕσω, p. ἥνωκα, to accomplish, complete.

ἀνω, adv. upward.

ἀνώγω, f. ξω, p. ἥνωχα, 1. a. ἥνωξα, to command, order; incite; encourage.

ἀνωθεν, (ἀνω, over,) adv. from above.

ἀνῶμαλς, ιος, ἰ, ἡ, (α and ἄμαλς, smooth,) irregular, anomalous, unequal.

ἀνώνυμος, ου, ἰ, ἡ, (α and ὄνομα, a name,) nameless, anonymous; not celebrated, obscure.

ἀξία, ας, (ἀξιος, worthy,) worthiness, merit, desert.

ἀξιοδότης, Ion. for ἀξιοδίετος, ἰ, ἡ, (ἀξιος and διαόμαι, to gaze at,) worth seeing, goodly, fine, admirable.

ἀξιόλογος, ου, ἰ, ἡ, (ἀξιος, and λόγος, a word,) worthy of estimation, estimable, praiseworthy.

ἀξιόμαχος, ου, ἰ, ἡ, (ἀξιος and μάχομαι, to fight,) equal in strength, fit for combat.

ἀξιοπίστεος, ου, ἰ, ἡ, (ἀξιος and πίστις, belief,) worthy of belief or credit.

ἀξιος, ία, ιος, worthy or deserving of; valuable, worth the price; worth while.

ἀξιόχριος, ου, and ἀξιόχριως, ω, ἰ, ἡ, (ἀξιος and χρίως, debt,) able to pay one's debts, worthy of credit, suitable.

ἀξιόω, ῶ, imperf. ἤξιον, οὔν, f. ὥσω, p. ἤξιακα, (ἀξιος, worthy,) to think worthy, to value, estimate; think fit; entreat, beg, demand.

Ἀξιωνίς, ιως, an Axionian.

ἀιδή, ης, and Dor. ἀιδά, ας, ἡ, a song, tune.

ἀοπλος, ου, ἰ, ἡ, (α and ὄπλον, armour,) unarmed, unprotected.

ἀπαγγίλλω, f. ἀπαγγιλῶ, p. ἀπήγγιλλα, (ἀπό and ἀγγίλλω, to announce,) to tell, relate, report.

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ἀπαγορεύω, f. ἴσω, (ἀπό and ἀγορεύω, to address,) to forbid, interdict, debar; refuse; to be wearied out.

ἀπάγω, f. ἄξω, p. ἀπήγα, (ἀπό and ἄγω, to lead,) to carry away; to bring back; to pay.

ἀπαγωγή, ης, ἡ, (ἀπό and ἄγω, to lead,) a leading away, carrying away, misleading; payment.

ἀπαθανατίζω, f. ἴσω, (ἀπό, α, and θάνατος, death,) to endow with immortality.

ἀπαθής, ιος, ἰ, ἡ, (α and πάθος, suffering or feeling,) undisturbed by passion or feeling; unhurt.

ἀπαιδευτος, ου, ἰ, ἡ, (α and παιδιών, to educate, from παῖς, a child,) uninstructed, illiterate.

ἀπαις, αἰδς, ἰ, ἡ, (α and παῖς, a child,) childless, destitute of children.

ἀπαιτίω, ῶ, f. ἥσω, (ἀπό and αἰτίω, to ask,) to require, demand, exact, reclaim.

ἀπαλλάσσω, or Att. -ττω, f. ἄξω, p. ἀπήλλαχα, (ἀπό and ἀλλάσσω, to change,) to dismiss, command to go away, deliver.

ἀπαλυνω, f. ὕνω, (ἀπαλός, soft,) to soften, make tender and effeminate, to smooth, mitigate.

ἀπαμείβομαι, (ἀπό and ἀμείβω, to announce,) to answer, reply.

ἀπάνευθε, (ἀνευθε, afar,) adv. afar off, apart, asunder, aside.

ἀπανθρακώ, ῶ, f. ὥσω, (ἀπό and ἄνθραξ, coal,) to reduce to ashes or cinders, to burn up.

ἀπαντάνω, ῶ, f. ἥσω, (ἀπό and ἀντάω, to be present,) to meet, arrive.

ἀπαξ, adv. once, at once.

ἀπαξέπαντις, all together.

ἀπαράιτητος, ου, ἰ, ἡ, (ἀ, παρά, and αἰτίω, to ask,) inexorable, stern, inflexible.

ἀπαρασκευαστος, ου, ἰ, ἡ, (α and παρασκευάζομαι, from σκῆυς, a vessel,) unprepared, unequipped.

ἀπαρασκευως, ου, ἰ, ἡ, (α, παρά, and σκῆυς, a vessel,) unprepared, unfurnished.

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ἀπαρτῆ, *adv.* fully, perfectly, exactly, certainly.

ἅπας, *πας, αν*, (*α* for ἅμα, and πᾶς, all,) all, the whole, all together.

ἀπᾶντε, *ορος, ὅ, ἡ*, (*α* and πατήρ, a father,) without a father, fatherless.

ἀπαντομολίω, *φ. ἦσω*, (ἀπό and αὐτό-μολος, from μολίω, to come,) to go over to the enemy, become a deserter.

ἀπιδίξαν, *Ionic for ἀπιδίξαν.*

ἀπιδόν, *inf. ἀπιδῶν, φ. ἀπίσκειν*, (ἀπό and ἰδόν, 2. *aor.*, *pres.* not used, to see,) to look out from a distance; observe, remark.

ἀπειδίω, *ᾤ, φ. ἦσω, π. ἠπιδίθηκα*, (*α* and πιδίω, to persuade,) to disobey; be distrustful.

ἀπειλίω, *ᾤ, φ. ἦσω, π. ἠπειληκα*, to threaten, menace.

ἀπειργώ, *φ. ξω, π. χα*, (ἀπό and ἔργω, to restrain,) to repel, exclude.

ἀπειρίσιος, *ου, ὅ, ἡ*, and *ιος, ἰα, ιον*, (*α* and πύρας, for πύρας, end,) huge, immense, infinite, endless.

ἀπειρία, *ας, ἡ*, (*α* and πύρα, trial,) unskillfulness, inexperience, ignorance.

ἀπειρος, *ου, ὅ, ἡ*, (*α* and πύρας, or πύρα, experience,) unskilled; ignorant, inexperienced; infinite, immense, unlimited.

ἀπειλαίνω, *φ. ἀπιδάσω, 1. α. ἀπήλασα, π. ἀπήλακα*, (ἀπό and ἰλαύνω, to drive,) to drive forth or away, expel, repel; return, come back.

ἀπίλιθρος, *ου, ὅ, ἡ*, (*α* and πύλιθρος, or πύλιθρον, an acre,) immense, vast.

ἀπειπολίω, *ᾤ, φ. ἦσω*, (ἀπό, ἐν and πωλίω, to sell,) to sell, offer for sale, to sell off.

ἀπειργάζομαι, *φ. ἀσσομαι, perf. ἀπειργασμαι*, (ἀπό and ἐργάζομαι, to work,) to work out, make, form, complete.

ἀπειρώ, *not used in the present; perf. act. ἀπειρηκα, 2. φ. ἀπειρῶ*, (ἀπό and ἔρω, to speak,) to inform of; forbid; deny, refuse; to sink with fatigue.

ἀπειρῶν, *φ. ξω, π. χα*, (ἀπό and ἔρῶν,

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to check,) to drive away, beat off, repulse.

ἀπέρχομαι, *φ. ἀπιδύσομαι, 2. α. ἀπῆλθον*, (ἀπό and ἔρχομαι, to go,) to go away, depart; to die.

ἀπίσσυτο, (*σιύω*, to rush,) he was chased or repulsed.

ἀπιχθάνομαι, (ἀπό and ἔχθος, hatred,) to be hated, detested, odious.

ἀπίχω, *φ. ἀφίξω, π. ἀπίσχηκα*, (ἀπό and ἔχω, to hold,) to abstain; be distant or absent, keep off, hold back.

ἀπηγήσασθαι, *Ionic for ἀφηγήσασθαι, 1. α. inf. mid. of ἀφηγίομαι.*

ἀπιθάνος, *ου, ὅ, ἡ*, (*α* and πιδανός, credible,) not persuasive, improbable; not credited, absurd.

ἀπιχᾶται, *Ionic for ἀφικαται*, which is for ἀφικνέται *ισίσι*.

ἀπίκη, *Ionic for ἀφίκη, 2. sing. 2. α. subj. mid. ἀπικνίσθαι, Ionic for ἀφικνίσθαι, pres. inf. mid. ἀπικόμινος, Ionic for ἀφικόμινος, part. 2. α. mid. of ἀφικνίομαι.*

*Απτις, *ιος, ὅ, ἡ*, name of an Egyptian god, Apis.

ἀπιστίω, *ᾤ, φ. ἦσω*, (*α* and πίστις, faith,) to distrust, suspect.

ἀπιστία, *ας, ἡ*, (*α* and πίστις, faith,) distrust, unbelief; perfidy.

ἀπιστιν, *Ionic for ἀπιστία.*

ἀπιστος, *ου, ὅ, ἡ*, (*α* and πιστός, faithful,) distrustful, unbelieving; incredible.

ἀπλός, *-ους, ὅ, ἀπλήν, -ῆ, ἡ, ἀπλόον, -ούν, τό, compar. ἀπλούστερος, superl. ἀπλούστατος*, single, simple, candid, ingenuous, frank.

ἀπό, *prep.* from, of, or out of; also for, on account of, because of.

ἀποβάλλω, *φ. ἀποβαλῶ, π. ἀποβίβληκα*, (ἀπό and βάλλω, to cast,) to cast off or away, lose, reject.

ἀποβίωσις, *ως, ἡ*, (ἀπό and βίος, life,) death, departure from life.

ἀποβλάπτω, *φ. ψω*, (ἀπό and βλάπτω, to harm,) to hurt, wrong, bereave.

ἀποβλίπτω, *φ. ψω, π. ἀποβίβλιφα*,

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- (ἀπό and βλέω, to look,) to look upon, behold; look up to.
- ἀποβρίζω, *f. ίσω, and ίξω, (ἀπό and βρίζω, to sleep after eating,) to sleep away, to sleep off; to sleep.*
- ἀπογινώσκω, *f. ἀπογινώσκειν, p. ἀπίγνωκα, (ἀπό and γινώσκω, to know,) to disown, cast off, reject, give up or relinquish.*
- ἀπογράφω, *f. ψω, p. ἀπογίγραφα, (ἀπό and γράφω, to write,) to enter in a register, inscribe, note down; to copy or transcribe; ἀπογράφωμαι, to be copied or transcribed, set down; to give in one's name.*
- ἀποδίδεται, *3. sing. perf. ind. pas. Ion. for ἀποδίδυται.*
- ἀποδίδνυμι, *f. ξω, p. χα, (ἀπό and δίδνυμι or δεικνύω, to show,) to show, display, represent, set forth; prove; appoint or elect.*
- ἀποδείξω, *ιω, ή, Ion. ἀπιδίξω, (ἀπό and δεικνύμι, to show,) demonstration, declaration, specimen, exposition, proof.*
- ἀπιδίξω, *ιω, ή, Ion. for ἀποδείξω.*
- ἀποδίδωμαι, *f. διξωμαι, p. διδωμαι, (ἀπό and δίδωμαι, to take,) to receive, take, admit.*
- ἀποδημίω, *ω, f. ήσω, p. ἀποδημήκηκα, ας, ι, (ἀπό and δημος, a people or nation,) to be absent, to travel, go abroad.*
- ἀποδιδράσκω, *f. δράσω, (ἀπό and διδράσκω, to run,) to fly from, to run away secretly.*
- ἀποδιδρῆσκω, *Ion. for preceding.*
- ἀποδίδωμι, *f. ώσω, (ἀπό and δίδωμι, to give,) to give back, to restore, surrender, make return of, repay.*
- ἀποδοίω, *ω, f. ξω, (ἀπό and δοίω, to think fit,) to displease, dissatisfy, regret.*
- ἀποδοχμός, *ω, (ἀπό and δοχμός, crooked,) to make oblique or inclining, to bend or lean.*
- ἀποδύω or ἀπόδύμι, *f. ύσω, p. κα, (ἀπό and δύω, to enter,) to undress, strip, pull off; mid. to undress one's self, to disengage one's self from,*

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get rid of, lay aside.

ἀποδύω, *1. f. m. διύσκειν, (ἀπό and δύω, to run,) to run away, to flee.*

ἀποθλίβω, *f. ψω, p. ἀποθλίβω, (ἀπό and θλίβω, to press,) to press, to press out.*

ἀποθνήσκω, *2. f. mid. ἀποθανύμαι, perf. ind. act. ἀποθνήσκω, 2. a. act. ἀπιδύων, (ἀπό and θνήσκω, to die,) to die; to fall in battle, to be killed.*

ἀποικίω, *ου, ή, ή, (ἀπό and οἶκος, home,) absent or removed from home, exiled; a colonist.*

ἀποκαλῖω, *f. ίσω, or ήσω, (ἀπό and καλῖω, to call,) to call out, name, mention; forbid, stigmatize.*

ἀποτίθημι, *σαι, ται, (ἀπό and τίθημι, to be placed or laid,) to be set aside, laid up.*

ἀποκίρνω, *f. ἀποκίρω, and ἀποκίρνω, (ἀπό and κίρνω, to cut,) to shear, cut off, despoil, strip.*

ἀποκτείνω, *f. ανω, (ἀπό and κτείνω, gain,) to derive profit or gain from.*

ἀποκινῶ, *ω, f. ήσω, (ἀπό and κινῶ, to move,) to move off, remove, displace.*

ἀποκλαίω, *ις, ιι, f. ἀποκλαύσω, (ἀπό and κλαίω, to weep,) to weep out, bewail, lament.*

ἀποκλείω, *f. ἀποκλείω, p. ἀποκλείω, (ἀπό and κλείω, to shut,) to shut, exclude, prevent, close.*

ἀποκομιζω, *f. ίσω, (ἀπό and κομιζω, to carry,) to transport, carry away, bear off.*

ἀποκόπτω, *f. ψω, p. ἀποκόψω, (ἀπό and κόπτω, to cut,) to cut off, impair, lessen; separate, detach.*

ἀποκρεμάννυμι, *(ἀπό and κρεμάννυμι, to hang,) to suspend, to hang from.*

ἀποκοιταβίζω, *f. σω, (ἀπό and κοιταβος, the cottabus, a social game, among young people, which was played by throwing the wine out of a beaker into a metallic vessel, so as not to lose a drop, and from the sound it made to draw conclusions*

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as to the inclination of the beloved object,) to throw out the last drop.

ἀποκρίνομαι, *mid. f. -νοῦμαι*, 1. *a. m.* *ἀπικρινάμεν*, (*ἀπό* and *κρίνω*, to judge,) to answer.

ἀποκρύπτω, *f. ψω*, *p. ἀποκίρυφα*, (*ἀπό* and *κρύπτω*, to hide,) to hide, conceal, dissemble, lose sight of.

ἀποκτείνω, *f. ἀποκτινῶ*, *p. ἀπικταγμαι*, (*ἀπό* and *κτείνω*, to slay,) to kill off, slay, put to death.

ἀπολαμβάνω, *f. ἀπολήψομαι*, *p. ἀπολήληφα*, *Att. ἀπείληφα*, (*ἀπό* and *λαμβάνω*, to take,) to receive from, take back, recover, intercept.

ἀπολαύω, *perf. ind. act. ἀπολίλαυκα*, to enjoy, derive benefit or advantage from; also to suffer damage.

ἀπολείπω, *με, ι, f. ψω*, *p. ἀπολίλιψα*, (*ἀπό* and *λείπω*, to leave,) to leave, forsake, abandon, desert; surpass, overcome; *pres. ind. pas. ἀπολείπομαι*, to be left, absent or away; to be surpassed or exceeded; to be destitute of; let slip an opportunity.

ἀπόλειψις, *ιας*, (*ἀπό* and *λείπω*, to leave,) a leaving.

ἀπόλεκτος, *ον*, (*ἀπό* and *λέγω*, to choose,) selected.

ἀπόλιμος, *ου, ὅ, ἡ*, (*a* and *πόλιμος*, war,) unwarlike, not adapted to war.

ἀπολύς, *ἴδος, ὅ, ἡ*, (*a* and *πόλις*, a city,) an exile, an outcast from his country.

ἀπολισθαίνω, *f. ἦσω*, (*ἀπό* and *ἐλισθαίνω*, to slip,) to slip away, to slide down, fall short.

ἀπόλλυμι or *ἀπολλύω*, *f. ἴσω*, *p. ἀπόλικα*, and *Att. ἀπολώλικα*, (*ἀπό* and *ἄλλωμι*, to destroy,) to destroy utterly, to ruin, to lose, *ἀπόλλυμαι*, to perish, to be destroyed.

Ἀπόλλων, *ωνος, ὅ*, the name of a deity, Apollo.

ἀπολογίεσθαι, *οὔμαι*, (*ἀπό* and *λόγος*, a word,) to speak in defence of any one, to plead the cause of any one, to defend, apologize.

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ἀπολύω, *f. ὕσω*, *p. ἀπολίλυκα*, (*ἀπό* and *λύω*, to loosen,) to loose, disengage, disjoin; suffer to go away, set free by paying a ransom, to release.

ἀπολυβάω, *ω, f. ἦσω*, (*ἀπό* and *λάβω*, injury,) to treat with injury or outrage.

ἀποματαίζω, (*ἀπό* and *ματαίζω*, to act foolishly,) to make an unseemly noise.

ἀπομετρίω, *ω, f. ἦσω*, *p. κα*, (*ἀπό* and *μέτρον*, measure,) to measure out, to measure off.

ἀτόμνυμι or *ἀπομύνω*, *f. ἀπομύσω*, (*ἀπό* and *ἔμνυμι*, to swear,) to deny on oath, to swear off; to abdicate.

ἀπονίμω, 1. *f. act. ἀπονιμῶ*, *perf. ind. act. ἀπονιμήκα*, (*ἀπό* and *νίμω*, to assign,) to bestow, confer.

ἀποπίομαι, *f. πίομαι*, (*ἀπό* and *ίομαι*, to go,) to go away; to return.

ἀποπιστίω, *f. ἦσω*, (*ἀπό* and *πίστος*, a return,) to return.

ἀπόνως, *adv. (α* and *τόνος*, labor,) easily, without labor.

ἀποξύω, *f. ὠνῶ*, (*ἀπό* and *ξύς*, sharp,) to sharpen, to make sour.

ἀποξύω, *f. ὕσω*, (*ἀπό* and *ξύω* or *ξύω*, to scrape smooth,) to make smooth, shave off.

ἀποπαύω, *f. αὔσω*, (*ἀπό* and *παύω*, to stop,) to cause to cease, to cease, desist, refrain.

ἀποπειράομαι, *οὔμαι*, (*ἀπό* and *πείρα*, an experiment,) to try, to make an attempt.

ἀποπίμπω, *f. ψω*, (*ἀπό* and *πίμπω*, to send,) to send away, to let go.

ἀποπλάζω or *-άγω*, *f. γέω*, *p. γχα*, (*ἀπό* and *πλάζω* or *πλέγω*, to cause to wander,) to cause to wander, lead astray; *pres. ind. pas.*

ἀποπλάζομαι or *-άγγομαι*, *ἀπό* and *-άγγομαι*, to wander, roam; 1. *a. ind. pas. ἀπισπλάγχα*, *με, η, 1. a. ind. m. ἀπισπλάγχαμεν*, *ω, ατο.*

ἀποπλίσω, *f. ἀποπλίσω*, *p. ἀποπλίωκα*, (*ἀπό* and *πλίσω*, to sail,) to sail away from, to weigh anchor,

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put to sea.

ἀποπληκτος, *η, ον, ὁ, ἡ, τό*, (ἀπό and πλῆσσω, to smite,) apoplectic.

ἀποπνίουσα, *ἡ*, for ἀποπνίουσα, *part. pres. act. f. g. poet. of ἀποπνίω*, breathing out, exhaling.

ἀποπνίω, and *poet. ἀποπνίω*, *f. ἀποπνίω*, (ἀπό and πνίω, to breathe,) to breathe out, die, breathe forth.

ἀποπνίγω, *f. ἀποπνίγω*, *p. ἀποπνίγω*, (ἀπό and πνίγω, to suffocate,) to strangle, suffocate.

ἀπόπροθεν, and ἀπώπροθεν, (ἀπό and πρό, before,) *adv.* afar off, at a distance.

ἀπορίω, *f. ἦσιν*, (*a* and ὥρος, a way or course,) to be in doubt, hesitate, not to know which way to turn, not to be able to act.

ἀπορῆσθαι, *ου, ὁ, ἡ*, (*a* and ῥέω, to destroy,) not laid waste, saved from harm.

ἀπορία, *αι*, (ἀπορος, embarrassed,) embarrassment of mind, irresolution; impossibility; poverty.

ἀπορος, *ου, ὁ, ἡ*, (*a* and ὥρος, a course,) impassable, difficult.

ἀπορήγνυμι, *f. ἦξιν*, *p. ηξα*, (ἀπό and ῥήγνυμι, to break,) to break off, to burst, or break apart, separate.

ἀπορρίπτω, *f. ψω*, *p. ἀπέρριψα*, (ἀπό and ῥίπτω, to cast,) to cast or throw away, to reject with contempt.

ἀπορρίω, ὥρος, *ὁ, ἡ*, (ἀπό and ῥήσσω, to break,) broken off, also substantively, a part or fragment torn off.

ἀπόρος κτεῖσθαι, or ἔχουσιν, to be poor or needy; to be perplexed.

ἀποσημαίνωμαι, (ἀπό and σῆμα, a sign,) to seal up; designate, mark out; confiscate.

ἀποσημαίνω, *f. ἔσω*, (ἀπό and σημαίνω, to show,) to show forth, to indicate, make a sign or signal.

ἀποσπάτω, *ψω*, (ἀπό and σπάτω, to dig,) to intercept by trenches.

ἀποσπείω, *f. ἔσω*, *p. ηξα*, and ἀποσποῖναι, *f. ἔσω*, (ἀπό and σποῖναι, to look,) to behold, observe, contemplate, behold from another place.

ΑΠΟ

ἀπόσσευμι, ἀπώσσευμι or ἀποσώω, to chase away, to rush forth, whence ἀπιστήν, or ἀπιστήνη, 2. *a.* ἀπιστεύω, *αι, α,* the same as ἀπόλιτε, is dead; for ἀπιστεύθη.

ἀποσπᾶν, *f. ἔσω*, *p. ἀπώσπασα*, (ἀπό and σπᾶν, to draw,) to pull apart, separate, to draw off.

ἀποστείλλω, *f. ἔλω*, *p. ἀπώσταλλα*, (ἀπό and στέλλω, to send,) to send away; to send with orders, to despatch.

ἀποστρίβω, *ω, f. ἦσω*, *p. ἀπώστριβκα*, (ἀπό and στρίβω, to deprive,) to deprive of; defraud.

ἀποστρίψεαι, *ἰως, ἡ*, (ἀπό and στρίβω, to deprive,) deprivation.

ἀποστρίψω, *f. ψω*, *p. ἀπώστριψα*, (ἀπό and στρίβω, to turn,) to turn aside, avert, keep off; recall.

ἀποστρεφῆ, *ης, ἡ*, (ἀπό and στρίβω, to turn,) a turning away; a refuge.

ἀποσφάζω, *f. ἔω*, (ἀπό and σφάζω, to kill,) to kill, cut the throat of.

ἀποσώζω, *f. ἔσω*, *p. ηξα*, (ἀπό and σώζω, to save,) to bring away safely,

ἀποτείνω, *f. ἔνω*, *p. ἐτίθηκα*, (ἀπό and τείνω, to stretch,) to extend, lengthen, prolong.

ἀποτειχίζω, *f. ἔσω*, *p. ἀπώτειχίκα*, (ἀπό and τείχω, a wall,) to surround with a wall, to obstruct by a wall.

ἀποτίνω, *f. ἀποτίνω*, (ἀπό and τίνω, to cut,) to cut off, sever.

ἀποτηλοῦ, (ἀπό and τηλοῦ, far,) *adv.* afar off, from afar.

ἀποτίθημι, *f. ἀποθήσω*, *p. ἀπώθηκα*, (ἀπό and τίθημι, to put,) to lay down, to lay aside.

ἀπώτιμος, *ου, ὁ, ἡ*, (ἀπό and τιμή, honor,) out of honor, deprived of honor, inglorious, unhonored; dishonored.

ἀποτίω, *f. ἀποτίω*, *p. ἀπώτικα*, (ἀπό and τίω for τίο, to pay,) to suffer punishment, to make satisfaction; to pay, remunerate, discharge.

ἀποτομή, *ης, ἡ*, (ἀπό and τέμνω, to cut,) a cutting off.

ΑΠΡ

ἀπότομος, ου, ἰ, ἡ, (*ἀπό* and *τίμνω*, to cut,) rough, hard; precipitous; inexorable.

ἀποτος, ου, ἰ, ἡ, (*α* and *πίνω*, to drink,) that does not drink, not fit to be drunk.

ἀποτυγχάνω, (*ἀπό* and *τυγχάνω*, to obtain,) to be disappointed, fall short of, fail; lose.

ἀποφαίνω, *φ. ανῶ*, *ρ. αγκα*, (*ἀπό* and *φαίνω*, to show,) to show forth, to manifest; demonstrate, prove; pronounce, affirm, declare; make known, make manifest.

ἀποφίρω, *φ. ἀποίρω*, 1. *a. ind. act.*

ἀπνήιγκα, 2. *a. ind. act. ἀπνήιγκον*, 2. *ρ. ἀπνήινοχα*, (*ἀπό* and *φίρω*, to carry or bear,) to carry away, to take away, to bear off.

ἀποφύγω, 1. *f. ind. m. ἀποφύξομαι*, (*ἀπό* and *φύγω*, to flee,) to fly, escape, avoid.

ἀπόφθιγμα, ἄτος, τό, (*ἀπό* and *φθίγω*, to utter,) an apophthegm, maxim, expression.

ἀποφθίμιος, (*ἀπό* and *φθίω*, to destroy,) *part. pres. pas. of ἀποφθίω*, by *sync. for ἀποφθιόμενος*.

ἀποφθίμι, *ἀποφθιῦδω*, *ἀποφθίνω*, and *ἀποφθίω*, to consume, destroy, ruin, spoil, kill.

ἀποφράττω, or *-άσσω*, *φ. ἄξω*, (*ἀπό* and *φράττω* or *φράσσω*, to stop,) to stop up, obstruct, impede.

ἀπόχρη, *impers., imperf. ἀπίχρη*, *φ. ἀποχρήσει*, to suffice, to be sufficient.

ἀποχώννυμι, and *ἀποχωννύω*, *φ. ὕσω*, (*ἀπό* and *χώννυμι*, to pile,) to protect by a mound, to fortify.

ἀποχωρεῖω, ᾧ, *φ. ἦσω*, *ρ. ἀποκισχώρηκα*, (*ἀπό* and *χωρεῖω*, to yield,) to depart, go away; retire from battle.

ἀπράγμων, ον, ὁ, ἡ, (*α* and *πράσσω*, to do,) at leisure, not troublesome, free from business.

ἀπραγτος, ου, ἰ, ἡ, (*α* and *πράσσω*, to do,) not done, unfinished, unsuccessful.

ἀπραιψής, ἰ, ἡ, and *τὸ ἀπραιψής*, ἰος, οὔς, (*α* and *πραίψω* or *πρίψω*, to be

ΑΡΑ

decorous or suitable,) unbecoming, indecorous, unsuitable.

Ἀπρίης, ου, ἰ, *a* proper name, Apries.

ἀπροφασίστως, (*α*, *πρό*, and *φαίνω*, to show,) *adv.* without delay, promptly.

ἄπτομαι, *η, ισαι, φ. ψομαι*, to touch, come in contact with; seize upon.

ἄπτω, *φ. ἄψω*, *ρ. ἡφα*, to connect; light, kindle.

ἄπῶ, *Ion. ἡπῶ*, *φ. ὕσω*, *ρ. ἡπυκα*, to sound, make a noise, cry out, proclaim; to call upon or entreat.

ἀπωλία, *ας, ἡ*, (*ἀπόλλυμι*, from *ἀπό* and *ἄλλυμι*, to destroy,) destruction, overthrow, ruin.

ἄρα, with an acute accent, denotes an inference, then, truly, certainly, surely, ay, indeed, now.

ἄρα, circumflexed, used as an interrogative, whether.

Ἀράβια, *ας, ἡ*, a proper name, Arabia.

Ἀράβιοι, for *Ἀράβεις*, Arabians.

Ἀραβικός, ἡ, ὁ, Arabic, Arabian.

Ἀρακός, οὔ, ὁ, a proper name, Aracus.

ἀράσσω, or *ἀράπτω*, *φ. ξω*, 1. *a. ind. act. ἡραξ*, to cut off, lop off, amputate; to beat or pound; to knock.

Ἀρβήλα, *ων, τά*, Arbela, name of a place.

ἀργαλός, ἰα, ἰον, difficult, hard, troublesome, vexatious.

Ἀργίος, ἰα, ἰον, (*Ἄργος*, Argos,) belonging to Argos, an Argive.

Ἄργος, ἰος, τό, the name of a city, Argos.

Ἄργος, ου, ὁ, a proper name, Argus.

ἀργός, ἡ, ὁ, white, brilliant; swift.

ἀργός, ἡ, ὁ, (*α* and *ἔργον*, work,) lazy, idle.

ἀργυρεῖος, ἰα, ἰον, and *ἀργυρεός*, ἰα, ἰον, and *contr. ἀργυρεούς*, *εἰ, εῶν*, (*ἀργυρος*, silver,) made of silver, silvery.

ἀργυρίδων, ου, τό, money, *dim. of ἀργύριον*.

ἀργύριον, ου, τό, money.

ἀργύρεος, ου, ὁ, silver.

ἄρδην, (*αἶρω*, to raise,) *adv.* raised up, taken off, wholly, utterly.

ἄρδω, *φ. σω*, *ρ. κα*, to water, wet,

APK

- moisten, soak.
- **Ἀρίθουσα*, Dor. for **Ἀρίθουσα*, ἡ, the fountain of Arethusa.
- **Ἀρσίας*, ου, ἰ, a proper name, Aresias.
- **ἀρίσκω*, f. ἴσω, p. ἤσκα, to conciliate, reconcile, appease, please.
- **ἀριτή*, ἡς, ἡ, excellence or merit; bravery; virtue.
- **ἀρηνίως*, (ἀράσμαι, which is from ἀρά, a curse,) hurt, injured.
- **Ἀρης*, ιος, or ους, ιως, νος, ιτος, ου, ἰ, and voc. **Ἀρις*, Mars; war, battle.
- **Ἀριάδην*, ης, ἡ, a proper name, Ariadne.
- **Ἀριμῖος*, ου, ἰ, the name of a man, Ariæus.
- **ἀριθμῶ*, ῶ, f. ἴσω, p. ἡρίθμηναι, (ἀριθμός, number,) to number, reckon.
- **ἀριθμησις*, ιως, ἡ, (ἀριθμῶ, to number,) an enumeration, reckoning.
- **ἀριθμός*, οὔ, ἰ, number, extent; a mob.
- **Ἀρισταρχος*, ου, ἰ, a proper name, Aristarchus.
- **ἀριστηῖον*, ου, τό, (**Ἀρης*, Mars,) a reward of valor, any prize.
- **ἀριστηρός*, ἄ, ἐν, that is on the left hand or side; unlucky, unpropitious.
- **Ἀριστίππος*, ου, ἰ, the name of a man, Aristippus.
- **Ἀριστογίτων*, ενος, ἰ, the name of a man, Aristogiton.
- **ἀριστοποιῶμαι*, οὔμαι, f. ἴσμαι, (ἀριστον, dinner, and ποίω, to make,) to eat dinner, to dine, to make one's dinner.
- **Ἀριστοτέλης*, ιος, ους, ἰ, a proper name, Aristotle.
- **Ἀριστοφῶνης*, ους, ἰ, a proper name, Aristophanes.
- **Ἀρίων*, ενος, ἰ, the name of a man, Arion.
- **Ἀρκας*, αδος, ἰ, an Arcadian.
- **Ἀρκεσίλαος*, ου, ἰ, the name of a man, Arcesilaus.
- **ἀρρίσις*, ιως, ἡ, (ἀρτίω, to suffice or help,) assistance: utility, benefit.
- **ἀρκίω*, f. ἴσω, p. ἤρικαι, to keep off; to suffice.
- **Ἀρκτος*, ου, ἰ, ἡ, a bear; the northern constellation, called the Great Bear.

APT

- **ἄρμα*, ἄτος, τό, a chariot, a car.
- **ἀρμαμαξα*, ης, ἡ, (ἄρμα and ἄμαξα, a wagon,) a carriage or chariot for females, among the Persians.
- **Ἀρμίνιος*, α, ον, Armenian.
- **Ἀρμόδιος*, ου, ἰ, the name of a man, Harmodius.
- **ἀρμόζω*, or ἀρμόττω, f. ἴσω, p. ἤρμακα, to join, fit, match together, adjust, adapt.
- **ἀρμοστής*, οὔ, ἰ, a director, a ruler; a Lacedæmonian prefect.
- **ἀρνίός*, οὔ, ἰ, (ἄρς, a lamb,) a grown up lamb.
- **ἀρνίομαι*, f. ἴσμαι, p. ἤρνημαι, to refuse, deny.
- **ἄρσις*, and ἀροτρίασις, ιως, ἡ, (ἀρώ, to plough,) ploughing, agriculture.
- **ἄροτος*, ου, ἰ, (ἀρώ, to plough,) ploughing; also the crop, harvest, or fruits.
- **ἀροτός*, οὔ, ἰ, (ἀρώ, to plough,) the season of ploughing.
- **ἀρούρα*, ας, (ἀρώ, to plough,) and Ion. ἀρούρης, ἡ, a ploughed or cultivated field; harvest or crop.
- **ἀρώ*, ῶ, f. ἀρόσω, p. ἤροκα, to plough.
- **ἀρπᾶγή*, ης, ἡ, (ἀρπάζω, to plunder,) plunder, pillage, rapine.
- **ἀρπάζω*, f. σω, and ζω, p. ἤρπακα, -αχα, to seize by force, to seize with eagerness; to plunder, to pillage.
- **ἄρρην*, or ἄρσην, ενος, ἰ, the male; adj. ἰ, ἡ, masculine, of the male sex.
- **ἀρρωστίω*, f. ἴσω, p. ηκα, (α and ῥών-ουμι, to strengthen,) to be wanting in strength; to be feeble or in ill health.
- **ἄρς*, ἀρνός, ἰ, a lamb.
- **ἄρσην*, ενος, ἰ, ἡ, and τὸ ἄρσιν. See ἄρρην.
- **Ἀρτάζος*, ου, ἰ, the name of a man, Artaozus.
- **Ἀρταξέρξης*, ου, ἰ, a proper name, Artaxerxes.
- **Ἀρτεμις*, ιος, ἰδος, ἡ, a proper name, Diana.
- **Ἀρτεμισιον*, ου, τό, the name of a place, Artemision.
- **ἄρτι*, adv. just now, lately.

ΑΣΕ

ἀρτίτεκον, (*ἀρτι* and *τίκτω*, to bear,) newly born.

ἄρτος, ου, ὁ, bread, food.

ἀρυστήρ, ἥρος, ὁ, (*ἀρύω*, to draw,) a measure, containing about half a pint.

ἀρύω, and *ἀρύτω*, f. *σω*, p. *ἤρυκα*, mid. *ἀρύομαι*, to draw up, to exhaust.

ἀρχαῖος, αῖα, αῖον, (*ἀρχή*, the beginning,) ancient, prior, former.

ἀρχαῖον, ου, τό, (*ἀρχή*, a magistracy,) the palace of the sovereign; the public hall.

ἀρχή, ἥς, ἡ, a beginning, commencement; extremity; origin, cause; authority, power.

ἀρχηγός, οὔ, ὁ, ἡ, (*ἀρχή* and *ηγίομαι*, to lead,) the leader, chief, commander.

ἀρχιερεύς, ἰός, ὁ, Att. *ἰως*, ὁ, (*ἀρχή* and *ιερεύς*, priest, from *ἱερός*, holy,) the chief priest, high priest.

ἀρχιτελής, ἡ, ὅν, (*ἀρχή*, office,) qualified to govern.

Ἀρχιλόχος, ου, ὁ, a proper name, Archilochus.

ἀρχιερεύς, ὁ, Ion. for *ἀρχιερεύς*.

ἀρχιτέκτων, ονος, ὁ, (*ἀρχων* and *τίκτω*, which is from *τιύχω*, to make,) an architect, master-builder.

Ἀρχύτας, ου, ὁ, a proper name, Archytas.

ἀρχω, f. *ξω*, p. *ἤρχα*, to begin, make a beginning, set an example; to preside over. In the middle voice, *ἀρχομαι*, f. *ξομαι*, to begin, commence, enter upon.

ἀρχων, οντος, ὁ, an archon, a magistrate, public officer, commander.

ἀσιβία, ας, ἡ, (*ἀσιβής*, from *α* and *σίβομαι*, to reverence,) impiety, irreligion.

ἀσιβίω, ὤ, f. *ἤσω*, p. *ἡσίβηκα*, (*α* and *σίβω*, to respect,) to be irreligious or impious, to treat with impiety.

ἀσιβής, ἰός, ὁ, ἡ, τό *ἀσιβής*, (*α* and *σίβω*, to respect,) irreligious, impious.

ἀσίληνος, ου, ὁ, ἡ, (*α* and *σιλήνη*, the

ΑΣΣ

moon,) destitute of a moon, moonless.

ἄσση, νς, ἡ, (*ἄσσω*, to satiate,) loathing; trouble of mind; anxiety, solicitude.

ἄσσημος, ου, ὁ, ἡ, (*α* and *σῆμα*, a mark,) having no mark or stamp; obscure.

ἀσθινίω, ὤ, f. *ἤσω*, p. *ἡσθίνακα*, (*α* and *σθίνομαι*, strength,) to be feeble, infirm.

ἀσθινής, ἰός, ὁ, ἡ, (*α* and *σθίνομαι*, strength,) feeble, infirm, sick.

ἄσθμα, ἄτος, τό, (*ἄσσω*, to blow,) a breathing, a blowing.

Ἀσία, ας, ἡ, the name of a part of the world, Asia.

ἀσινῶς, (*α* and *σίνομαι*, to harm,) without harming, harmlessly.

ἀσitos, ου, ὁ, ἡ, (*α* and *εἶτος*, food,) not having eaten, fasting.

ἀσκίω, ὤ, f. *ἤσω*, p. *ἡσκηκα*, to exercise, train; practise.

ἀσκημα, ατος, τό, (*ἀσκίω*, to practise,) any thing practised or endured, employment.

ἀσκησις, ιως, ἡ, (*ἀσκίω*, to practise,) exercise or practice.

Ἀσκληπίος, ου, ὁ, a proper name, Esculapius.

ἀσπίς, οὔ, ὁ, ἡ, a skin or leather sack, a leather bottle.

ἄσμενος, ἰνη, ἰνον, cheerful, gay, joyful, glad.

ἀσπάζομαι, f. *άσομαι*, p. *ἡσπασμαι*, (*α* for *ἄμα* and *σπάω*, to show,) to salute, greet, embrace, receive affectionately, to welcome, pay one's respects to, treat with affection.

ἀσπάλαξ, ἄκος, ὁ, a mole.

ἀσπαρτος, ου, ὁ, ἡ, (*α* and *σπείρω*, to sow,) not sown, not seeded.

ἀσπάσιος, ου, ὁ, ἡ, οτ *ἰος*, ἰα, ἰον, (*ἀσπάζομαι*, to welcome,) worthy of being saluted or embraced; agreeable, pleasing, worthy of regard; glad.

ἄσπιτος, ου, ὁ, ἡ, (*α* and *ἰσπῶν*, to speak,) unspeakable, indescribable; vast, immense.

ἀσπίς, ἰδος, ἡ, a shield, buckler.

Ἀσσινάρος, ου, ὁ, the name of a river, Assinarus.

ATE

- ἄσπονδον*, *adv.* with the *gen.* and *dat.* near, close by, at hand.
Ἀσσυρίος, *α*, *ον*, Assyrian, belonging to Assyria.
ἀστασίαστος, *ον*, *ὸ*, *ἡ*, (*α* and *στάσις*, sedition,) quiet, without disturbance.
ἀσπίγαστος, *ον*, (*α* and *σπίγη*, roof,) uncovered, unprotected.
ἀστειρόνδ', for *ἀστειρόντα*, *acc. sing.* of *ἀστειρίσις*, *ισσα*, *ιν*, (*ἀστήρ*, a star,) starry, full of stars.
ἀστήρ, *ἰρος*, *ὶ*, a star.
ἀστέρις, *ον*, *ὸ*, *ἡ*, *m. g.* and in *f. g.* *ἀστέρις*, *ἡς*, *ἡ*, (*ἄστυ*, a city,) an inhabitant of a city, a native.
ἀσύνειτος, *ον*, *ὸ*, *ἡ*, (*α* and *συνίσις*, which is from *συνίημι*, to understand,) wanting in understanding, stupid.
ἀσύντακτος, *ον*, *ὸ*, *ἡ*, (*α*, *σύν*, and *τάσσω*, to amaze,) being in disorder, ill-arranged.
ἀσφάλεια, *ας*, *ἡ*, (*ἀσφαλής*, from *α* and *σφάλλω*, to trip,) security, safety, truth, certainty.
ἀσφαλής, *ιος*, *ὸ*, *ἡ*, (*α* and *σφάλλω*, to trip,) sure, secure.
ἀσφαλτος, *ον*, *ὸ*, bitumen, asphaltum.
ἀσφάλως, (*α* and *σφάλλω*, to trip,) safely, securely.
ἀσώματος, *ον*, (*α* and *σώμα*, body,) without a body, incorporeal.
ἄσωτος, *ον*, *ὸ*, *ἡ*, (*α* and *σώζω*, to save,) that cannot preserve his fortune, dissolute, reckless, abandoned.
ἀτακτία, *ων*, *f. ἡσω*, *p. ἡτάκτηκα*, (*α* and *τάσσω*, to order,) to behave in a disorderly manner; to leave the ranks.
ἄτᾶρος, *ον*, *ὸ*, *ἡ*, (*α* and *τάφος*, burial,) destitute of a sepulchre, tombless, unburied.
ἄτι, for, seeing that, as if, as.
ἀτελής, *ιος*, *ὸ*, *ἡ*, (*α* and *τέλος*, end,) imperfect; exempt from taxes, tribute, or any public burden.
ἀτίμβω, *f. ψω*, *p. φω*, to afflict, grieve, make sad; deprive, disappoint.
ἀτίεμαν, *ονος*, *ὸ*, *ἡ*, (*α* and *τίεμα*, end,) interminable, boundless, round.

ATA

- ἀτιεπής*, *ιος*, *ὸ*, *ἡ*, (*α* and *τιεπω*, to delight,) disagreeable, unpleasant, gloomy.
ἀτιχῶς, *adv.* with a circumflex, really, truly, surely; entirely.
ἀτίχως, (*α* and *τίχνη*, art,) *adv.* with an acute accent, unskilfully, clumsily.
ἀτιμάζω, *f. ἄσω*, *p. ἡτίμακα*, (*α* and *τιμή*, honor,) to treat with contempt, or contumely; to abuse; to disgrace.
ἄτιμος, *ον*, *ὸ*, *ἡ*, (*α* and *τιμή*, honor,) not honored, excluded from all honors.
ἀτίμως, *adv.* without honor, disgracefully.
Ἄτλας, *αντος*, *ὶ*, a proper name, Atlas.
ἄτοπος, *ον*, *ὸ*, *ἡ*, (*α* and *τόπος*, place,) unusual, extraordinary, wonderful.
Ἀτρείδης, *ον*, *ὸ*, *Ἀτρείω παῖς*, Atrides, or son of Atreus, for instance Agamemnon or Menelaus.
ἀτρικῶς, and *Ion.* *ἀτρείκις*, *adv.* truly, certainly.
ἀτρίμα, and *ἀτρίμας*, (*α* and *τρίω*, to fear,) *adv.* without trembling, without emotion; quietly.
Ἀττική, *ἡ*, *ἔν*, Attic, Athenian.
ἀτύχίω, *ων*, *f. ἡσω*, (*α* and *τύχη*, fortune,) to be unfortunate, to be unhappy, to be disappointed.
αὐαίνω, *f. ανῶ*, to make dry, dry up.
αὐαλῖος, *ἰα*, *ιον*, (*αὐω*, to dry,) dry.
αὐγή, *ἡς*, *ἡ*, brightness, brilliancy; daylight; dawn; a ray of light.
αὐδαῶν, *f. ἡσω*, *p. ηὔθηκα*, (*αὐδή*, the voice,) to speak, utter a sound.
αὐδαδία, and *αὐθαδία*, *ας*, *ἡ*, (*αὐτός* and *ἡδομαι*, to take delight,) self-will, pride, haughtiness, arrogance.
αὐθιγενής, *ιος*, *ὸ*, *ἡ*, (*αὐθι* and *γίνομαι*, to be born,) indigenous, native.
αὐδις, again, anew.
αὐλή, *ἡς*, *ἡ*, a court yard; a court, hall, or saloon; a vestibule; a cottage; a lodging.
αὐλητρίς, *ιδος*, and *αὐλητής*, *ιδος*, *ἡ*, (*αὐλός*, a flute,) a female player on a flute.

ΑΤΤ

αὐλιζομαι, f. ἴσμαι, p. ἡλισμαι,
(*αὐλή, lodging,*) to lodge, or pass
the night.

αὐλῶν, ὄνος, ὅ, a valley, defile.

αὐξάνω, or αὐξίω, f. αὐξήσω, p. ἡύξηκα,
to increase, grow; to cause to grow,
to augment.

ἄϋπνος, ου, ὅ, ἡ, (α and ὕπνος, sleep,)
sleepless, wakeful.

αὔριον, adv. to-morrow.

*αὐτάρ, but, nevertheless, however, as
to the rest.*

*αὐτίων, Ion. for αὐτῶν, gen. pl. fem.
of αὐτός.*

*αὐτίκα, adv. immediately, forthwith,
soon, in an instant.*

*αὔτις, poet. Dor. for αἰτίς, adv.
again, anew.*

*αὐτμή, ἥς, ἡ, (αὔω, to blow,) a breath-
ing, a blowing, a blast; exhalation,
vapor.*

*Αὐτοβοειάκης, ου, ὅ, a proper name,
Autoboesaces.*

*αὐτόθι, or αὐτόθιν, adv. from that or
the same place.*

αὐτόθι, adv. of place, there, in that place.

*αὐτοκρατορ, ορος, ὅ, ἡ, (αὐτός, self,
and κράτος, power,) sovereign, au-
tocrat, with full power.*

*αὐτόματος, η, ου, or ου, ὅ, ἡ, (αὐτός and
μάμαι, to move,) that acts or moves
of itself, self-moving, self-acting;
coming in the natural course; vol-
untary, spontaneous, of one's own
accord.*

*αὐτομάτως, adv. spontaneously, cas-
ually.*

*αὐτομολίω, f. ἦσω, p. ἤκα, (αὐτός and
μολίω, to come,) to desert to the
enemy.*

*αὐτόμελος, ου, ὅ, ἡ, (αὐτός, he, and
μολίω, to come,) one who comes
himself, a deserter.*

*αὐτός, ἡ, ὅ, he, she, it; himself, her-
self, itself.*

*αὐτοσχιδίος, ου, ὅ, ἡ, or -ιος, ἰα, ἰου,
(αὐτός and σχιδόν, near,) hastily
done or made, not elaborate, off hand.*

*αὐτότατος, (αὐτός, himself,) a comic
superlative of the pronoun αὐτός, he*

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himself, his very self.

*αὐτουργός, ὤ, ὅ, ἡ, (αὐτός and ἔργον,
work,) working with one's own
hands; that lives by his own labor;
doing a deed one's self.*

*αὐτόχθων, ονος, ὅ, ἡ, (αὐτός and χθών,
earth,) indigenous, aboriginal, born
on the soil which one inhabits.*

*αὔχίω, f. ἦσω, p. ἡύχηκα, to boast,
brag.*

*αὔχημα, ἄτος, τό, (αὔχίω, to boast,)
boast, boastfulness.*

αὔχην, ἴνος, ὅ, the neck; an isthmus.

αὔχμιω, ὦ, f. ἦσω, to be filthy, squalid.

*αὔχμῶδης, ιος, ὅ, ἡ, (αὔχμος, drowth
or filth, and εἶδος, form,) dried up;
dirty, foul, nasty.*

*ἀφαιρίω, ὦ, f. ἦσω, p. ἀφήρηκα, (ἀπό
and αἶρῶ, to take,) to take away,
remove, subtract.*

*ἀφᾶνής, ὅ, ἡ, τὸ ἀφανές, ιος, (α and
φαίνω, to show,) not apparent, not
manifest, obscure.*

*ἀφανίζω, f. ἴσω, p. ἡφάνηκα, (α and
φαίνω, to show,) to remove from
one's view, to conceal; take away,
destroy.*

*ἀφαντος, ου, ὅ, ἡ, (α and φαίνω, to
show,) not apparent, not observable,
that has disappeared.*

*ἀφαιρᾶζω, f. ἄσω, or ἄξω, p. ἀκα, or
αχα, (ἀπό and ἀρπάζω, to snatch,)
to carry off, seize; rob, steal, plun-
der; snatch away or pilfer.*

*ἀφιδίω, ὦ, f. ἦσω, (α and φίδομαι,
to spare,) not to spare, to show no
favor, to disregard.*

*ἀφελῶς, adv. (α and φιλλίς, a piece
of stony ground,) smoothly, evenly;
with simplicity, unaffectedly; bright,
clear.*

*ἀφιστήκω, f. ἤξω, (ἀφίστημι, to stand
off,) to withdraw one's self from, to
secede.*

*ἀφηνιάζω, f. ἄτω, p. ἀκα, (ἀπό and
ἡνία, a rein,) to shake off restraint,
literally the reins.*

*Ἀφθίτης, ου, ὅ, the name of an Egyp-
tian district, Aphthites.*

ἀφθίτος, ου, ὅ, ἡ, (α and φθίω, to

ΑΦΤ

- perish,) imperishable, everlasting, immortal.
- ἀφθονία, ας, ἡ, (α and φθόνος, envy,) abundance, plenty.
- ἀφθόνως, (α and φθόνος, envy,) without envy; abundantly, copiously.
- ἀφίημι, f. ἀφίσσω, p. ἵκα, (ἀπό and ἵημι, to send,) to send away, dismiss; to let loose.
- ἀφικανω, (ἀπό and ἰσάνω, to come,) to arrive at.
- ἀφικνίομαι, οὔμαι, f. ἀφίξομαι, (ἀπό and ἰκνίομαι,) to come, arrive at, reach, attain to.
- ἀφίλος, ου, ὁ, ἡ, (α and φίλος, friend,) unfriendly; friendless.
- ἀφίξις, ιως, ἡ, (ἀφικνίομαι, to depart,) a coming, arrival, approach.
- ἀφίπταμαι, 1. f. m. ἥσομαι, 2. a. ind. act. ἀπίπτειν, (ἀπό and ἵπταμαι or πίτομαι, to fly,) to fly away; to die.
- ἀφίστημι, f. ἀποστήσω, p. ἀφίστακα, (ἀπό and ἵστημι, to stand,) to separate, to place apart, remove; desist, quit.
- ἄφνω, adv. suddenly, unexpectedly.
- ἀφοπλίζω, f. ἴσω, p. ἵκα, (ἀπό and ὤπλα, arms,) to disarm, strip one of his armour.
- ἀφορητος, ου, ὁ, ἡ, (α and φορέω, to bear,) verbal adj. intolerable, insupportable.
- ἀφορμαῖω, ὦ, f. ἥσω, p. ἀφώρηκα, (ἀπό and ὀρμαῖω, to start,) to set out, to depart from, to escape in haste.
- ἄφορος, ου, ὁ, ἡ, (α and φέρω, to bear,) barren, sterile.
- ἀφραδία, ας, ἡ, and Ion. ἀφραδίη, (α and φραδής, intelligent,) want of reflection, inconsiderateness.
- Ἀφροδίτη, ης, ἡ, Venus.
- ἄφροντις, -ιδος, (α and φροντίς, care,) without care.
- ἀφρώδης, ις, ὁ, ἡ, (ἄφρος, foam, and ἴδος, form,) foamy, like foam.
- ἄφρων, ονος, ου, ὁ, ἡ, (α and φρήν, mind,) destitute of understanding, foolish.
- ἀφύλακτος, ου, ὁ, ἡ, (α and φυλάσσω, to watch,) incautious, unguarded.
- ἀρύω, f. ὕσω, p. ὑκα, to draw from or out of, exhaust, empty.

ΒΑΒ

- ἄφωσος, ου, ὁ, ἡ, (α and φωνή, voice,) mute, dumb, silent.
- Ἀχαιοί, ων, αἱ, the Grecians, the Achæans.
- ἄχᾶνής, ιος, ὁ, ἡ, (α and χαίνω, to gape,) not gaping or opening the mouth, mute, dumb, silent.
- ἄχαριστος, ου, ὁ, ἡ, (α and χαρίζομαι, which is from χάρις, gratitude,) ungrateful, unthankful, disagreeable.
- ἄχαριστως, adv. unpleasantly, ungratefully.
- ἄχθομαι, 1. f. mid. ἴσομαι, and ἥσομαι, p. πας ἤχθημαι, (ἄχθος, burden,) to be laden, to be afflicted at; to be dissatisfied with.
- ἄχθος, ιος, τό, a burden, a load; affliction, grief.
- ἄχθοφορέω, ὦ, f. ἥσω, (ἄχθος, a burden, and φορέω, to bear,) to bear or carry a burden.
- Ἀχιλλεύς, ιως, ἴος, and Att. ἦος, ὁ, Achilles.
- ἄχευός, ἰα, ἴων, (α and χρεία, use,) useless, ineffectual.
- ἄχρηστος, ου, ὁ, ἡ, (α and χρηστός, useful,) useless.
- ἄχρει, or ἄχρεις, adv. the same with μίχρει, until, unto, to.
- Ἀχώ, Dor. for Ἠχώ, Echo.
- ἄψιδής, ιος, ὁ, ἡ, (α and ψεύδω, to falsify,) not falsifying, not deceiving, true.
- ἄψορρον, adv. (ἄψ and ῥόος, stream,) affluent, running back; backward, back; again.
- ἄών, ἄωνος, Dor. for ἡών, which is for ἡῶν, ὄνος, ἡ, the shore.
- ἄῤος, Dor. for ἡῤος, α, ον, (ἡῤός, the east,) eastern.
- ἄωτιω, f. ἥσω, p. ηκα, (ἄω, to breathe, or ἄωτος, a flower,) to go to sleep, to slumber; to pluck the flower of sleep, somnum carpere.
- ἄωτος, ου, ὁ, and ἄωτον, ου, τό, a flower; the flower or best of any thing; the fleece of sheep.

Β.

βαβαί, interj. oh strange! wonderful.

BAP

Βαβυλών, ὄνος, ἡ, *the name of a city, Babylon.*

βαδίζω, *f. ἵσω*, *Alt. βαδῖω*, *p. βιβάδινα*, (*βαίνω*, to go,) to go, to walk, to proceed.

βαδισμα, ἄτος, τό, (*βαδίζω*, to go,) a step, pace.

βαῖθος, ἰος, τό, depth, profoundness.

βαθρόν, οὐ, τό, (*βαίνω*, to go,) a step, stair, basis or foundation.

Βάθυλλος, ου, ὁ, a proper name, Bathyllus.

βαῖθος, ἰα, ὅ, (*βάθος*, depth,) deep, profound; dense, thick, full, close.

βακτηρία, ας, ἡ, a staff or stick.

Βάκτρα, ων, τά, *the name of a place, Bactra.*

βακχίω, *f. εὔσω*, and *βακχίω*, *f. ἦσω*, (*Βάκχος*, Bacchus,) to be inspired by Bacchus, to keep the feast of Bacchus, to rage or rave.

Βάκχος, ου, ὁ, Bacchus, the god of wine.

βάλανος, ου, ὁ, ἡ, (*βάλλω*, to cast,) an acorn, the fruit of the oak, a date.

βάλλω, *f. βλήσω*, *p. βίβληκα*, to throw, cast, fling; dart, shoot, strike; wound, reach or hit.

βαμβαλίζω, *f. ἵσω*, *p. ικα*, to stammer, to quiver or shake with fear or cold; to chatter the teeth.

βαμβάλλω, *f. ἄλω*, *p. αλκα*, the same.

βαναυσία, ας, ἡ, handicraft; a mean or mechanical art.

βάπτω, *f. ψω*, *p. βίβαφα*, to dip, plunge, immerse.

βαρβαρικός, ἡ, ὅν, barbarous, barbaric.

βάρβαρος, ου, ὁ, ἡ, barbarous.

βάρβιτος, ου, ὁ, ἡ, *or βάρβιτον*, ου, τό, a harp or lyre, a musical instrument of many strings.

βαρίως, (*βάρως*, load,) *adv.* heavily, grievously.

βάρης, ἰος, *or ἰδος*, ἡ, a ship, a barge.

βάρος, ἰος, τό, weight, burden, load, heaviness; trouble, vexation.

βαρύς, ἰα, ὅ, (*βάρος*, burden,) *comp. βαρύτερος*, *superl. βαρέτατος*, heavy, weighty; strong, violent; grievous, oppressive.

BIA

βάσανιζω, *f. ἵσω*, *p. βιβασάνικα*, (*βάσανος*, a touchstone,) to put to the touchstone; to try, prove, examine.

βάσανος, ου, ἡ, a touchstone to assay gold, the Lydian stone; trial, proof.

βασίλειον, ου, τό, *sc. δωμα*, the palace of a prince; *pl. βασίλεια*, ων, τά.

βασιλῆιος, ου, ὁ, ἡ, (*βασιλεύς*, a king,) kingly, royal.

βασιλεύς, ἰος, *Alt. ἰως*, ὁ, a king, monarch, sovereign.

βασιλεύω, *f. εὔσω*, *p. βιβασίλευκα*, (*βασιλεύς*, a king,) to reign, to rule or govern.

βασίλην, *Ion. for βασίλεια*, kingdom, kingly office.

βασίλειον, ου, τό, *Ion. and poet. for βασίλειον*, ου, τό, a palace; the royal treasury.

βασίλικός, ἡ, ὅν, (*βασιλεύς*, a king,) kingly, royal, princely.

βῆσις, ἰως, ἡ, (*βαίνω*, to go,) a step, a pace, the foot.

βάτραχος, ου, ὁ, a frog.

Βάττης, ου, and *Ion. ιω*, ὁ, a proper name, Battes.

βίβαιος, ου, ὁ, ἡ, steady, fixed, permanent.

βίβαιως, *adv.* firmly, safely, surely.

Βίβρυξ, υκος, ὁ, a Bebrycian.

Βιλονοπέλης, ου, ὁ, a needle-seller; also a proper name, Belonopolis.

βίλος, ἰος, *or ἰως*, τό, (*βάλλω*, to throw,) a dart, arrow; any missile weapon.

βιλτιαν, ονος, ὁ, ἡ, *irreg. comp. from ἀγαθός*, βέλτιστος, ἰστη, ἰστων, best; ὦ βέλτιστε, *masc. and ὦ βελτίστη*, *fem.* a colloquial expression, O most excellent! my dear fellow.

Βινδιδιον, ου, τό, the temple of Bendis, the Thracian Diana.

βῆμα, ἄτος, τό, (*βαίνω*, to go,) a step, footstep; tribunal; the stand, whence the orators addressed the people.

βία, ας, ἡ, force, strength, might; violence.

βιάζομαι, *f. σομαι*, 1. *a. ind. m. βιασάμην*, (*βία*, force,) to use vio-

BOH

lence, oppress, force, constrain.

βίαιος, αία, αιον, and βίαιος, ου, ὁ, ἡ, (βία, force,) violent, forceable, vehement, strong.

βιβάς, άντος, part. pres. act. of βίβημι, instead of βῆμι, or part. 2. a. act. for βάς.

βίη, Ion. for βία, ας, ἡ, force, violence.

βίῃφι, for βίῃ, dat. sing. as an adverb, forcibly, by force.

Βιθυνία, ας, ἡ, the name of a province of Asia Minor, Bithynia.

Βιθυνός, ου, ὁ, a Bithynian.

βίος, ου, ὁ, life; substance or means of living.

βιοτεύω, f. σω, (βιοτή, living,) to seek one's living, to live.

βιοτή, ἥς, ἡ, (βίος, life,) life, manner of living.

βίωω, ὦ, f. ὥσω, and in 1. f. m. ὥσομαι, π. βιβίωκα, to live; 2. a. ind. act. ἐβίον, from βίωμι, obsol. to live, to exist, to pass one's life.

Βιστωνίος, α, ου, Bistonian, Thracian.

Βίων, υνος, ὁ, a proper name, Bion.

βιωτόν, in neut. gen. it is necessary to live.

βιωτός, ὅ, ὅν, having life, vital, worth living.

βλάβω, for βλάπτω, to harm, to injure.

βλάβη, ης, ἡ, (βλάπτω, harm,) hurt, damage.

βλακεία, ας, ἡ, laziness, idleness, sloth.

βλακεύω, f. εὔσω, π. τυκα, to give one's self up to indolence and sloth; to be slow.

βλάξ, βλακός, ὁ, a fish; also adj. lazy, idle, cowardly.

βλίμμα, ἄτος, τό, (βλίπω, to see,) a look; aspect.

βλίπω, εις or πρὸς, f. ψω, π. βίβλιφα, to look at, behold, see.

βλίφαρον, ου, τό, the eyelid.

βοάω, ὦ, f. ἦσω, π. βιβήκηκα, to cry or call out, bawl out.

βόιος, εία, ειον, (βούς, an ox,) of or belonging to an ox or bullock.

βόιος, εία, ειον, the same.

βοή, ῆς, ἡ, a crying out, a shout, a clamor.

BOΩ

βοηθία, ᾧ, f. ἦσω, π. βιβήθηκα, (βοή, cry, and θία, to run,) to aid, to help, assist, succor.

βοηθός, οὔ, ὁ, ἡ, and βοηθός, poet. an aid, a helper or auxiliary.

Βοιωτία, ας, ἡ, the name of a country, Boeotia.

Βοιώτης, οὔ, ὁ, a Boeotian.

Βοιώτις, ιδος, ἡ, Boeotian, a Boeotian woman.

βορέας, and Ion. βορέης, ου, ὁ, the north wind, the north, Boreas.

βόριος, and Ion. βορήιος, ου, ὁ, ἡ, of or belonging to the north, northerly.

βόσκω, βωω, βοσκία, f. βόσω, βάσω, βοσκήσω, π. βίβοκα, βιβωκα, βιβέσκηκα, to feed, give food.

βόστρυχος, ου, ὁ, and βόστρυξ, χος, ὁ, a lock of curled hair, a curl.

Βουβάστις, ιος, ἡ, the name of a city in Egypt, Bubastis.

Βουβαστίτης, ου, ὁ, the name of an Egyptian district, Bubastites.

βουκολίω, ὦ, f. ἦσω, π. ηκα, (βούς and κίλον, food,) to feed oxen or herds.

βουκόλος, and Dor. βωκόλος, ου, ὁ, a herdsman.

βούλιμα, ἄτος, τό, (βουλίω, to counsel,) design; consultation, resolve.

βουλιόμαι, to consult, pay regard to; contrive, plan, devise.

βουλευτήριον, ου, τό, a place of consultation, a council-chamber, a senate-house.

βουλευτής, οὔ, ὁ, a counsellor, a senator.

βουληφόρος, ου, ὁ, ἡ, (βουλή, counsel, and φέρω, to bring,) a counsellor or giver of counsel.

βούλομαι, f. βουλήσομαι, to will, to be willing; to prefer, choose.

βούς, ὄς, ἑ, ἡ, an ox, bull, cow.

Βουσιρίτης, ου, ὁ, the name of an Egyptian district, Busirites.

βούτης, ου, ὁ, (βούς, an ox,) a keeper of oxen, a herdsman.

Βουτάς, οος, ους, ἡ, the name of a city, Bouto.

Βούτης, ου, Ion. ιω, ὁ, the name of a constellation near the great bear,

ΒΩΚ

Bootes, called also Arctophylax.
Βραγχίδα, *ων, αι*, the name of a place,
Branchidae.

βραδύνω, *φ. ύνω, π. νγκα*, (βραδύς,
slow,) to delay, loiter, be slow.

βραδύς, *ια, ύ*, slow, heavy.

Βρασίδας, *ου, ι*, a proper name, Bra-
sidas.

βραχίων, *ονος, ι*, the arm.

βραχύ, a little while, shortly, a little.

βραχύς, *χια, χύ, ιος*, short; small;
deficient; quick; *ιν βραχί*, in a
short time.

βρίμω, *φ. μω*, to roar, to rage, to chafe.

βρίφος, *ιος, τό*, an infant, a child.

βρίχομαι, to be wet.

βρίχω, *φ. ξω, π. χα*, to moisten, to
wet, to water.

Βριάριος, *ου, ι*, the hundred-handed
giant, Briareus.

Βριάριον, *acc. sing. of Βριάριος, ω, ι*,
Alt. for Βριάριος.

βρίθω, *φ. σω, π. πα*, to be heavy, be
loaded, be weighed down.

Βρύμιος, *ου, ι*, a name of Bacchus.

βρύμιος, *ια, ιον*, roaring, raging.

βροντή, *ης, ή*, thunder.

βροτήσιος, *ου, ι, ή*, (βροτός, mortal,)
mortal, human.

βρύω, *φ. σω, π. βίβρυκα*, to flow, gush;
send forth; bud, sprout.

βρώμα, *ατος, τό*, (βρώσκω, to eat,)
food, victuals.

βρώσις, *ιος, ιως, and ιος, ή*, (βρώσκω,
to eat,) food, meat.

Βυζάντιον, *ου, τό*, the name of a city,
Byzantium.

βυρσοδιψία, *ω, φ. ήσω*, (βύρσα, hide,
and δίψω, to curry,) to be a tanner,
to tan leather.

βυρσοδιψης, *ου, ι*, (βύρσα and δίψω, to
curry,) a leather-dresser, a tanner,
a carrier.

βυρσοδομίω, *φ. ύσω*, (βυσός, *Ion. for*
βυδός, a bottom, and δομίω, *for*
δομίω, to build,) to meditate, or
revolve profoundly, to form some
deep plan, to project, contrive.

βουκολιαστής, *ω, ι*, *Dor. for βουκολια-*
στής, *ω, ι*, (βούς, an ox, πόλον, food,

ΓΑΣ

and φῶν, to sing,) a singer of pas-
toral songs.

βουκολικός, *ή, έν, Dor. for βουκολικός*,
ή, έν, of or belonging to a shepherd
or herdsman, pastoral.

βουκόλος, *ω, Dor. for βουπάλος, ω, ι*,
(βούς, an ox, and πόλον, food,) a
herdsman.

βωμός, *ω, ι*, a basis; an altar, a tem-
ple.

Γ.

Γαδάτας, *ου, ι*, a proper name, Ga-
datas.

Γαδίρα, *ων, τά*, the name of a place,
Gadira, Cadiz.

γαῖ, *for γαῖα, ας, and poet. γαῖη, ης*,
ή, the earth, land, or ground.

γαίόχος, and γαιόχος, *ου, ι, ή*, (γαῖα
and ἔχω, to contain,) encompassing
and bounding the earth; governing,
ruling, or possessing the earth.

γάλα, *ακτος, as if from γάλαξ, τέ*,
milk.

γαλᾶθνηός, *ή, έν*, (γάλα, milk,) not
weaned, young, tender, infantine,
suckling.

Γαλάτεια, *ας, ή*, a proper name, Ga-
latea.

Γαλάτης, *ος, ο*, a Galatian.

γαλήνη, *ης, ή*, a calm, tranquillity.

γαλήνιος, *ου, and γαληνός, ω, ι, ή*,
(γαλήνη, calmness,) calm, tranquil,
serene.

γάμιω, *ω, and γαίμω, φ. ήσω, ίσω*, or
-αμω, π. γηγάμηκα, and -ικα, to
take a wife, to marry.

γάμος, *ου, ι, and Ion. gen. γάμοιο*,
(γαμίω, to marry,) marriage, wed-
lock; or *οι γάμοι, αν*, nuptials, a
wedding.

Γανυμήδης, *ιος, ι*, a proper name,
Ganymede.

γάρ, for, therefore, wherefore, truly,
verily, surely, indeed.

γαστήρ, *τίρος, by sync. -τέρις, ή*, the
obsolete *gen. γαστήρος, dat. pl. γασ-*
τήρησι, the belly, the stomach; a
glutton; the womb.

ΓΕΝ

γαλός, ὤ, ἰ, (γάλα, milk,) a milk-pail, water-bucket.

γά, *Dur.* γά, indeed, truly.

γίγηθα, *perf. ind. act. by sync. for γιγῆθῃκα*, and thence γιγῆθῶς, *perf. part. act.* gay, merry, glad; from γηδία, *f. ἦσω, p. ἦσα*, to rejoice.

γίγῃς, 2. *p. ind. from γίνομαι*.

γίγῃς, 2. *p. ind. with present signification, part. γιγῶνός, ἰκῃρ. ἐγιγῶναι*, with signification of imperfect; the other forms as if from a present γιγῶναι, or γιγῶναι, to shout, to scream, to cry aloud.

γιγῶναι, ὤ, *f. ἦσω, p. ἦσα*, to bawl out loudly, vociferate, shout.

γίται, *ος, ἰ, ἦ*, a neighbour.

Γίλα, *ας, ἦ*, the name of a city, Gela.

γιάω, *f. ἄσω, and 1. f. mid. ἀσώμαι, p. γιγίλακα*, to laugh, to be merry.

γιάω, *τά*, laughable or ridiculous things.

γιάω, *οἶα, αἶον*, facetious, merry; ridiculous.

γιάω, *ωτες, ἰ*, (γιάω, to laugh,) laughter, mirth; matter of ridicule.

γινιά, *ας, and Ion. γινιῖ, ἦς, ἦ*, (γίνομαι, to be born,) birth, parentage; stock, race, lineage.

γινιαλογίω, ὤ, *f. ἦσω, p. γιγινιαλόγηκα*, (γινιά, birth, and λόγος, to mention,) to trace a descent or pedigree, to trace a lineage.

γινιήφιν, *dat. sing. Ion. φιν* being added by Paragoge, from γινιά, *Ion. for γινιά*.

γινιηλογίω, ὤ, *Ion. for γινιαλογίω, ὤ*.

γίνιον, *ου, τό*, the chin, the beard.

γίνις, *ως, ἦ*, (γίνομαι, to be,) origin, creation, generation.

γινιάδας, *ου, ἰ*, noble, of a noble race.

γινιαίς, *αἶα, αἶον*, (γινιάω, to produce,) noble, generous.

γινιαίως, *adv.* nobly, gallantly.

γινιάω, *f. ἦσω, p. γιγίννηκα*, to generate, beget; to bring forth.

γίνος, *ως, τό*, a race, stock, kind, a family, tribe, kindred, nation.

γίνο, 3. *sing. 2. a. ind. m. poet. for*

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γίνο, from γινώμην, 2. *a. ind. mid. of γίνομαι, or γίνομαι*, to be.

γίραιω, *f. ἀρῶ, (γίρας, a gift,) to honor by a gift or reward, to show respect.*

γίραιτος, *by sync. for γιραιτίτος, compar. γιραιτῶτος, by sync. for γιραιότατος, superl. from γιραιός*, of or belonging to old age, an old man.

Γιρανία, *ας, ἦ*, the name of a town, Geranea.

γίρας, *ου, ἦ*, a crane.

γίρας, *ἄτος, and, striking out τ, αος*, contract. *ως, τό*, a prize, reward, gift, honor.

γίρρον, *ου, τό*, a Persian shield, made of woven twigs.

γίρων, *οντος, ἰ*, old, an old man.

Γίται, *ων, αἰ*, the name of a people, the Getæ.

γίφυριω, ὤ, *f. ἄσω, p. ὤκα*, (γίφυρα, a bridge,) to connect by a bridge, to build a bridge over.

γίωργία, *ας, ἦ*, (γῆ and ἔργον, work,) agriculture, husbandry.

γίωργός, *ου, ἰ*, (γῆ, earth, and ἔργον, work,) a husbandman, vine-dresser, farmer.

γῆ, *gen. γῆς, ἦ*, the earth, land, ground; a tract, region.

γηνιής, *ιος, ἰ, ἦ*, (γῆ, the earth, and γίνος, race,) earth-born, a son of the earth, native.

γῆμαι, 1. *a. inf. act. γῆμας, part. 1. a. act. γῆμι, Ion. and poet. from 1. a. ind. act. ἔγημα, ας, ι*, from the absol. verb γαίμω, *f. γαμῶ, p. -ηκα*, to take a wife.

γῆρας, *τό, gen. sing. ἄτος*, by dropping τ, *αος*, contr. *ως*, *dat. γῆρατι*, by dropping τ, *αι*, contr. *α*, old age.

γηράσκω, *f. ἄσω, p. γιγῆρακα*, (γῆρας, old age,) to grow or be old, to decay with age.

γῆρῶς, *ως, or ιος, ἦ*, a voice, a sound. γινώσκω, or γιγνώσκω, to know, understand; acknowledge; think, judge, perceive, feel.

γάργος, *ιος, τό*, (γάλα, milk,) milk.

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γλαυκός, ἡ, ὅν, light blue, sea-green, sky-colored, azure.
 Γλαύκων, ὠνός, ὅ, a proper name, Glaucon.
 γλαυκῶπις, ἴδος, ἡ, and γλαυκῶπης, ου, ὅ, (γλαυκός, blue, and ὤψ, eye,) having gray or blue eyes; bright-eyed.
 γλαφῆρός, ῥά, ῥόν, hollow, deep; elegant, handsome.
 γλῆνη, ης, ἡ, the pupil of the eye, the eye.
 Γλοῦς, οός, ὅ, a proper name, Glous.
 γλυκαίνω, f. ἀνῶ, (γλυκύς, sweet,) to sweeten, make sweet; become sweet.
 γλυκίριος, ῥά, ῥόν, (γλυκύς, sweet,) sweet.
 γλυκύς, ῖα, ὅ, sweet, pleasant, agreeable.
 γλῦψις, ἴδος, ἡ, the notch of an arrow, which receives the bowstring; the arrow itself.
 γναφίω, (γναφίως, a fuller,) to be a fuller.
 γνήσιος, ἰα, ἰον, or γνήσιος, ου, ὅ, ἡ, (γίνομαι, to be born,) lawfully begotten, legitimate; genuine, true, natural.
 γνησίως, ἀδν. legitimately, genuinely, naturally, really.
 γνώμη, ης, ἡ, an opinion; judgment, thought.
 γνώριμος, ου, ὅ, ἡ, (γινώσκω, to know,) known; belonging to the upper classes; distinguished, notable.
 γνώρισμα, ἄτος, τό, (γινώσκω, to know,) a sign, token, mark, evidence.
 γνωστός, ἡ, ὅν, (γινώσκω, to know,) known.
 γοᾶν, ᾶ, f. ἤσω, to sigh, groan, weep, bewail, deplore.
 γοιρός, ῥ, ὅν, sad.
 γόης, ητος, ὅ, a conjuror, an enchanter, a juggler, a cheat.
 γοητεία, ας, ἡ, (γόης, a juggler,) juggling, imposture.
 γοητεύω, f. ἕσω, p. ἑπῶ, (γόης, a juggler,) to enchant, bewitch, fascinate, cheat.
 γόνις, ου, ὅ, (γίνομαι, to be born,)

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offspring; generation.
 γόνυ, τό, the knee.
 γόος, ου, ὅ, grief, sorrow; mourning.
 Γοργίας, ου, ὅ, a proper name, Gorgias.
 γοργός, ἡ, ὅν, swift, active, brisk; terrible.
 Γοργών, ονός, ἡ, and Γοργώ, οός, contr. οῦς, a spectral monster that inspired deadly fear; a monster with a frightful head; a Gorgon; in the plural, Γοργόνες, the Gorgons, the three daughters of Phorcys and Ceto, namely, Euryale, Stheino, and Medusa, the last of whom was the most terrible of all; her head, with serpent-hair, was placed on the Aegis and helm of Minerva, and had the power of changing into stone; she was called especially the Gorgon.
 γοργῶπος, (Γοργών, Gorgon, and ὤψ, face,) Gorgon-faced, fearful.
 γοῦν, for γ' οὖν, (γί and οὖν,) therefore, then, indeed, truly, at least, even.
 γούναθ', for γούνατα, acc. pl. γούνασι, dat. pl. of γόνυ, gen. γούνατος.
 γράτῃ, ας, ἡ, an old woman.
 γράιος, α, ον, old.
 γραμματεῖον, f. ἕσω, (γράμμα, a letter,) to be a secretary.
 Γρανικῆς, ου, ὅ, the name of a river, Granicus.
 γράυς, γράος, ἡ, an old woman.
 γράφειός, ἰως, ὅ, (γραφῆ, a writing,) a writer; a painter.
 γράφῃ, ης, ἡ, (γράφω, to write,) a writing, a painting or picture; a mandate.
 γενηγοίω, ᾶ, f. ἤσω, p. ἐγενήσομαι, (ἐγείρω, to rouse up,) to watch, to be awake, to be watchful.
 γεῦ, or γεῦ, the grunt of a hog; also the muttering of one who is vexed or cross and refuses an answer.
 γρύψ, υπός, ὅ, a griffin, or gryphon, a fabled bird.
 Γύγης, ου, and Ἰον. ἰω, ὅ, a proper name, Gyges.
 Γύλισπος, ου, ὅ, a proper name, Gy-

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lippus.
 γυμνάζω, *f. ἄσω, p. γιγύματα;*
 (γυμνός, naked,) to exercise.
 γυμνασιερχίω, *ᾱ, f. ἦσω, p. κα,*
 (γυμνάσιον, a gymnasium, and ἐρχή,
 rule,) to preside over the public
 exercises, to be master of the gym-
 nasium.
 γυμνάσιον, *ου, τό, (γυμνός, naked,)*
 exercise; also a place where they
 exercised naked.
 γυμνής, ἥτος, or γυμνήτης, *ου, ὁ, (γυμ-*
νός, naked,) a light-armed soldier.
 γυμνός, ὁ, ὄν, naked.
 γυναικίος, *σία, σιον, (γυνή, a woman,)*
 of or belonging to women, woman-
 ish.
 γυνή, ἡ, *gen. sing. γυναικός,* a woman,
 a wife.
 γύψ, γυψός, ὁ, a vulture.
 Γωβρύας, *ου, ὁ, a proper name, Go-*
bryas.
 γωνία, *ας, ἡ,* a corner; an angle.
 γωνίη, *Ion. for γωνία,* a corner.

Δ.

δαίω, *for δαίω, hence δαίης, 2. sing.*
subj. pres. act.
 δαίω, *ᾱ, f. ἦσω, p. διδάσκω,* to learn,
 to know; to teach, to be taught.
 δάζομαι, *1. f. m. ἄσομαι, p. πας.*
-ασμαι, (δαίω, to divide,) to divide,
 to tear, to cut in pieces.
 δαί, *for δι, but, then, therefore.*
 δαιδῆλος, *ία, ἰον, or -λος, ου, ὁ, ἡ,*
 (Δαίδαλος, Dædalus, the name of a
 famous artist,) well made, ingenious,
 skilfully wrought.
 Δαίδαλος, *a proper name, Dædalus.*
 Δαίμων, *ονος, ὁ, ἡ, God; a hero; a*
genius or spirit; good or bad for-
tune; destiny.
 δαίνεσθαι, *(δαίω, to divide,)* to feast, to
 banquet, to revel.
 δαίνεσθαι, *(δαίω, to divide,)* to give a
 feast, distribute food.
 δαιτυμνός, *ονος, ὁ, (δαίνυμι, to feast,)*
 a guest at a feast; one who prepares
 an entertainment.

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δαίω, or δαίω, to divide.
 δάκνω, to bite, sting.
 δάκρυ, *ος, τό, a tear.*
 δακρυχίω, *(δάκρυ, a tear, and χίω, to*
shed,) shedding tears, weeping, *pres.*
part. of δακρυχίω, ᾱ, f. ὕσω, to
shed tears, to weep, to bewail.
 δακρῶν, *f. ὕσω, p. ὕκα, (δάκρυ, a tear,)*
 to weep, shed tears.
 δακτύλλος, *ου, ὁ, (δάκτυλος, the finger,)*
 a little ring, a ring for the finger.
 δάκτυλος, *ου, ὁ, a finger.*
 Δαμάρετος, *ου, ὁ, a proper name,*
 Dameratus.
 δαμάω, *f. ἄσω, p. ἀκα, to tame, sub-*
due; afflict, harass; kill.
 Δαμόξενος, *ου, ὁ, the name of a man,*
 Damoxenus.
 Δάμων, *ονος, ὁ, a man's name, Da-*
mon.
 Δανᾶν, *ης, ἡ, the name of a woman,*
 Danaë.
 Δαναός, *ου, ὁ, a proper name, Danaus.*
 δανίζω, *f. σω, and Att. δανιῶ, p.*
δάνεικα, (δάνω, a gift,) to lend, to
 lend on interest.
 δατᾶν, *ᾱ, f. ἦσω, p. διδαπάνηκα,*
(δάπανη, expense,) to consume,
 waste, spend.
 δάπανη, *ης, ἡ, expense, cost, charge.*
 δάπιδον, *ου, τό, (δά and πιδον, ground,)*
 a pavement, floor, ground.
 δαριχός, *ου, ὁ, a daric, a golden coin of*
Persia, so called from Darius, the
king of Persia.
 Δαριαίος, *ου, a proper name, Da-*
riæus.
 Δαρίος, *ου, ὁ, a proper name, Darius.*
 δᾶς, δαδός, ὁ, *(δαίω, to burn,)* a torch,
 firebrand.
 δασμός, *ου, ὁ, (δαίω, to divide,)* a
 division, portion; a tribute.
 δασμοφόρος, *ου, ὁ, ἡ, (δασμός and φέρω,*
to bring,) paying tribute, tributary.
 δασυμᾶλλος, *ου, ὁ, ἡ, (δάσυν, thick,*
and μάλλος, a fleece,) having a
 thick fleece, thick-fleeced.
 δασύς, *ιος, δασυῖα, ἰας, δασύς, ἰος, thick,*
 rough.
 δάφνη, *ης, ἡ, the laurel or bay tree.*

ΔΕΛ

δ', or δι, conj. but, yet, nevertheless.
 δῖσις, *ως, ή*, (δέομαι, to entreat,) a praying or entreating, a request.
 δῷ, it behoves, it is necessary, one must; there is need or want.
 δίδω, *φ. δέσω, π. δίδωκα*, to fear, be afraid, tremble.
 δεικνῶν, *ου, τό*, (δείκνυμι, to show,) an image, an effigy, a statue, a representation.
 δεικνῶμι or δεικνύω, *φ. δείξω, π. δίδωχα*, to show, exhibit, manifest, declare, prove; point out.
 δείλη, *ης, ή*, the afternoon, evening.
 δειλία, *ας, ή*, timidity, cowardice.
 δειλιάω, *ω, φ. άσω, π. διδωλίακα*, (δειλός, fearful,) to fear, to fly, to shrink from danger.
 δουλός, *ή, όν*, (δίδω, to fear,) fearful, cowardly; unhappy.
 δῦμα, *άτος, τό*, and δειμός, *ου, έ*, (δίδω, to fear,) fear, terror, dread, fright.
 δειμαίνω, *φ. ανώ, π. γκα*, (δῦμα, fear,) to fear, be afraid.
 δῖν, *pres. inf. from δῷ*, it behoves, it is necessary.
 δυνσταδίω, *ω, φ. ήσω*, (δυνός and πάθος, from πάσχω, to suffer,) to be sorely vexed or troubled, to take it hard.
 δυνός, *ή, όν*, (δῖος, fear, or δίδω, to fear,) terrible, dreadful, powerful, able.
 δειπνίω, *φ. ήσω, π. διδείπνηκα*, (δειπνον, supper,) to sup.
 δειπνον, *ου, τό*, a supper.
 δειπνοποιόμαι, *οὔμαι, 1. φ. π. ήσομαι*, (ποιώ, to make, and δειπνον, supper,) to prepare a supper or meal; to sup.
 Δεκέλῃα, *ας, ή*, the name of a place, Decelea.
 δίκομαι, *Ion. for δίχομαι*, to take, to receive.
 Δίλτα, delta, the fourth letter of the Greek alphabet; the Delta, a part of Egypt.
 δελφιν, or δελφίς, *ινος, έ*; in *πλ. δελφίνε*, a dolphin.
 Δελφοί, *ων, οι*, Delphi, a city of Greece.

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δίμας, *τό*, (δῖμα, to build,) indecl. the body, the build or make.
 δῖμνιον, *ου, τό*, (δῖμα, to construct,) a bed or couch.
 δῖμα, 1. *a. ind. act. ἴδιμα, part. 1. a. act. δῖμας, 2. π. ind. δίδωμα, perf. ind. act. δίδμηκα, 1. a. ind. mid. ἰδιμάμην*, to build, construct.
 δινδρήις, *ήσσα, ήν*, (δινδρον, a tree,) woody, full of groves or woods, abounding in trees.
 δινδρον, *ου, τό*, and δινδρος, *ιος, τό*, a tree, a root or stalk.
 δεξιόομαι, *οὔμαι, φ. ώσομαι, π. αμαι*, (δεξιά, the right hand,) to join right hands, to take by the right hand, to welcome.
 δεξιός, *ά, όν*, right, of the right side.
 δέομαι, and δέομαι, *obsol.* to ask, pray, to entreat; also to want, to have need.
 δῖον, *οντος, τό*, (δῷ, it behoves,) becoming, just, fit; also wanting.
 δῖος, *ιος, τό*, and *poet. δῖος, ιος, τό*, (δίδω, to fear,) fear.
 δίπας, *άτος*, and *ας, τό*, a cup, a bowl, a goblet.
 δῖμα, *gen. άτος, dat. ατι, τό*, (δῖμας, hide,) leather.
 δισμός, *ου, έ*, (δῖω, to bind,) a bond, a chain, a tie, a string, a ligament.
 δισπότης, *ου, έ*, a lord, a master.
 δισποστῖνός, *ή, όν*, (δισπότης, a master,) belonging to a master, despotic.
 διῦρο, *adv.* hither, to this place; come hither.
 δεύτερος, *ήρα, ιρον*, the second, the next; posterior, inferior.
 δῖω, *φ. δῖσω, π. δίδωκα*, to wet, to water, to moisten.
 δίχομαι, 1. *φ. mid. δέχομαι, π. pas. διδῖγμαί, ξαι, πται*, to take, to receive, to accept.
 δῖω, *φ. δῖω or δήσω, π. δίδωκα* or δίδηκα, to tie, to bind; to throw into chains.
 δῖω, *φ. δῖσω*, formed from δῖω, *obsol.*, to have need; to want, to lack.
 δή, indeed, really, truly; moreover; but; therefore, wherefore; at length.

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διὰ δέ, *adv.* to wit, that is to say, doubtless.

διανοίει, truly, indeed, namely, that is to say, certainly.

δηλός, *η, ον*, manifest, evident, known.

δηλῶ, *ᾶ, f. ᾶσω, p. διήλωκα*, (δηλός, plain,) to declare, to manifest, to make known.

δημαγωγός, *οὔ, ὅ, (δῆμος, the people, and ἄγω, to lead,)* a leader of the people, a popular leader, a demagogue.

Δημήτηρ, *ἱερός, or -τρός, ἡ*, Ceres, the goddess of fruits.

δήμιος, *ία, ιον, or ος, ου, ὅ, ἡ, (δῆμος, the people,)* of or belonging to the people, public, plebeian.

δήμιος, *ου, ὅ*, a licitor, an executioner.

δημιουργίᾳ, *ᾧ, f. ᾧσω, p. ηκα*, (δῆμος, people, and ἔργον, work,) to be an artificer; to make, to build, to fabricate.

δημοκρατία, and -ία, *ας, ἡ, (δῆμος, the people, and κρατία, to rule or reign,)* sovereignty of the people, popular government; a democracy.

δῆμος, *ου, ὅ*, the people.

δημός, *οὔ, ὅ*, fatness.

Δημοσθένης, *ιος, ὅ, ἡ*, a proper name, Demosthenes.

δημοσίᾳ, *as an adv.* publicly.

δημόσιον, *ου, τό*, a treasury, a prison.

δημόσιος, *ία, ιον, (δῆμος, the people,)* public, common.

δημόσιος, *ου, ὅ, (δῆμος, the people,)* a common person, one of the people.

δημοσιεύς, *ἡ, ὅν, (δῆμος, the people,)* of or belonging to the people, plebeian; popular.

δηῶ, *ᾧ, f. ᾧσω, (δῆς, a battle, which is from δαίω, to burn,)* to ravage, lay waste.

δήποτε, *adv.* at length, sometimes, ever, once, in time past.

δήπου, δήπουθεν, truly, certainly, forsooth, doubtless, indeed.

ἤτοι, *adv.* therefore, truly, at length, indeed.

διά, *prep.* governing the genitive and the accusative; with the genitive,

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by, through, by means of; with the accusative, for, on account of, by reason of, through.

διαβαίνει, (*διά and βαίνει, to go,)* to pass through or over; to cross over.

διαβάλλω, *f. βαλῶ, p. βίβληκα, 2. a. ind. act. διίβαλω, (διά and βάλλω, to cast,)* to dart or pierce through; to cross over; to carry over; to slander; to accuse.

διάβασις, *ως, ἡ, (διά and βαίνει, to go,)* a passage, a passing over.

διαβατός, *ον, (διά and βαίνει, to go,)* passable, capable of being passed over.

διαβολή, *ῆς, ἡ, (διαβάλλω, to slander,)* slander, calumny.

διαβουκολίᾳ, *ᾧ, f. ᾧσω, (διά and βουκολίᾳ, to feed cattle, metaphorically, to deceive,)* to cheat, to deceive with vain hopes, to overreach.

διαγγέλλω, *f. ἰλῶ, p. διήγγηκα, (διά and ἀγγέλλω, to bring tidings,)* to tell, declare, give notice, publish abroad.

διαγελᾶν, *ᾧ, f. ᾧσω, p. ακα, (διά and γελᾶν, to laugh,)* to deride, to laugh at.

διαγίνωμι, (*διά and γίνωμαι, to be,)* to intervene, to elapse, to pass; to last, to continue.

διαγιώσκω, (*διά and γινώσκω, to know,)* to know accurately; to discuss, examine; distinguish.

διάγω, *f. διάξω, p. διήχῃ, (διά and ἄγω, to lead,)* to lead or carry over, lead away, withdraw; transport; to pass or lead one's life.

διαδείκνυμι, *f. ξω, (διά and δείκνυμι, to show,)* to exhibit among other things, to show through.

διαδίδω, *f. ἴσω, p. ηκα, (διά and δίδω, to tie,)* to crown, to encircle, to bind round.

διαδήμα, *ᾱτος, τό, (διά and δίδω, to bind,)* a diadem.

διαδιδράσκω, *f. ᾶσω, p. ακα, (διά and διδράσκω, to run,)* to run away, to flee from.

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- διδίδωμι**, (διά and δίδωμι, to give,) to give from hand to hand, to deliver; to divide, to distribute.
- διάδοχος**, ου, ὅς, ἡ, (διά and δίχομαι, to receive,) a successor.
- διαθροίω**, ὤ, f. ἥσω, (διά and θροίω, to rumor,) to spread a report.
- διαθρύπτω**, f. ὑψω, (διά and θρύπτω, to break,) to break in pieces; to corrupt.
- διαίριω**, ὤ, f. ἥσω, p. διήρηκα, (διά and αἰρίω, to take,) to take apart, to divide, distribute; distinguish.
- δίαιτα**, ης, ἡ, a way of life, manner of living; diet.
- διαιστάμαι**, -ᾶμαι, 1. f. m. ἥσομαι, (δίαιτα, way of life,) to pass one's life; to live or dwell in a certain place.
- διάκειμαι**, (διά and κίμαι, to lie,) to be in a state or condition; to be affected or disposed.
- διακλιύομαι**, 1. f. m. εὔσομαι, p. πασιμμαι, (διά and κλιύω, to order,) to exhort, to admonish.
- διακλιυσμός**, ου, ὅς, (διά and κλιύω, to order,) exhortation, encouragement.
- διακινδυνεύω**, f. εὔσω, (διά and κίνδυνος, danger,) to be in danger, run a risk, expose one's self to danger, to venture.
- διακλίπτω**, f. ψω, (διά and κλίπτω, to steal,) to remove or convey away by stealth, to withdraw.
- διακονίω**, ὤ, f. ἥσω, (διά and κονίω, to make haste,) to minister to, to serve, to wait upon.
- διακονος**, ου, ὅς or ἡ, (διά and κονίω, to make haste,) a minister, attendant, or servant.
- διακόπτω**, f. ψω, p. φω, (διά and κόπτω, to cut,) to cut off, cut asunder, separate.
- διακόσιοι**, αι, α, (διά or δις, twice, and ἑκατόν, a hundred,) two hundred.
- διακρίνω**, f. ἰνώ, p. διακρίνω, (διά and κρίνω, to judge,) to judge between, to discern, distinguish, discriminate; to judge.
- διακυμαίνω**, f. ἄνω, (διά and κύμα, a

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- wave,) to raise or make turbulent the waves of the sea, to lash the waves into fury.
- διαλαγχάνω**, 1. f. m. λήξομαι, 2. a. ind. διίλαχον, (διά and λαγχάνω, to obtain by lot,) to cast or draw lots, to divide by lot.
- διαλαμβάνω**, (διά and λαμβάνω, to take,) to take or receive severally or separately; seize or surprise; divide.
- διαλανθάνω**, f. λήσω, (διά and λανθάνω, to lie hid,) to be hidden or concealed, to escape observation.
- διαλίγομαι**, (διά and λίγω, to say,) to discourse, to talk together; to dispute, to reason.
- διαλλάγῃ**, ης, ἡ, (διά and ἀλλάσσω, to change,) difference; reconciliation.
- διαλλάσσω**, and Att. -ττω, f. διαλλάξω, p. διήλλαχα, (διά and ἀλλάσσω, to change,) to reconcile; to change, exchange.
- διαλύω**, f. ὑσω, p. διαλύω, (διά and λύω, to loose,) to dissolve, to dissipate, to scatter.
- διαμάχομαι**, (διά and μάχομαι, to fight,) to fight or contend or dispute earnestly; to resist or oppose, to strive against; to fight it out.
- διαμελιεστί**, adv. (διά and μέρος, a member,) by parts or pieces, piecemeal, limb by limb.
- διαμετρέω**, ὤ, f. ἥσω, p. διαμετρέηκα, (διά and μέτρον, measure,) to measure, to measure out.
- διανοίμαι**, οὔμαι, 1. f. m. ἥτομαι, (διά and νοίω, to think,) to think through, to reason, to consider, to ponder, to think over; to design.
- διάνοιά**, ας, ἡ, (διά and νοίω, to think,) thought; reasoning; the mind; opinion; purpose.
- διανομή**, ης, ἡ, (διανίω, to distribute,) a distribution, division.
- διαπίμπω**, f. ψω, (διά and πίμπω, to send,) to transmit, to send over, to send away, to send about.
- διαπιδράω**, ὤ, f. ἄσω, and ἥσω, p. διαπιδράω, (διά and πιδράω,) to pass

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over,) to pass, to go or pass through, to cross over, to carry over.
διαπύρρειν, *f. πύρρειν*, (*διά* and *πύρρειν*, to destroy,) to lay waste, ravage utterly.
διαπηγνύμι, *f. ξω*, (*διά* and *πηγνύμι*, to fasten,) to fix through, fasten; to construct.
διαπλύνω, *f. πλύνω*, *p. διαπίπλυκα*, (*διά* and *πλύνω*, to sail,) to sail over or across, to sail through or to.
διάπλοος, and **διάπλους**, *ου, ἰ*, (*διά* and *πλύνω*, to sail,) passage over, a voyage.
διαπονίω, *ω*, and **διαπονίομαι**, *οὔμαι, f. ἴω*, or *ήσω*, *l. f. m. ἴσομαι, ήσομαι*, (*διά* and *πονίω*, to labor,) to labor, to elaborate, to work through; improve, train; to take pains.
διαπορεύομαι, *l. f. mid. ὑτομαι*, (*διά* and *πόρος*, a passage,) to go or pass by or through.
διαπράσσω, *All. -άτω*, *f. ξω*, (*διά* and *πράσσω* or *πράττω*, to do,) to work out, to effect, finish, accomplish, do; to obtain.
διαπυκνύω, *f. ὑσώ*, (*διά* and *πυκνός*, a pugilist,) to fight as a pugilist, to combat or struggle.
διαρκέω, *ω*, *f. ἴσω*, *p. ικα*, (*διά* and *ἀρκέω*, to be sufficient,) to be equal to; to be sufficient.
διαρπάζω, *f. άσω* or *άξω*, *p. διήρπακα* or *-αχα*, (*διά* and *ἀρπάζω*, to snatch,) to spoil, plunder, seize.
διαρρίνω, *ω*, *f. ὑσώ*, (*διά* and *ρίνω*, to flow,) to flow through; to dissolve, to melt away, to slip away.
διαρρήδην, *adv.* in precise terms, plainly, expressly.
διασημαίνω, *f. ανω*, (*διά* and *σημα*, a sign,) to give a sign, to indicate.
διασπιδάω, or **άξω**, *f. άσω*, (*διά* and *σπιδάω* or *-άξω*, to scatter,) to disperse, scatter, spread abroad.
διασκοπία, (*διά* and *σκοπία*, to look,) to look around, to look through.
διασπάω, *ω*, *f. άσω*, *p. δίσπακα*, (*διά* and *σπάω*, to draw,) to pull or pluck asunder; to separate; to distract.

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διασπείρω, *f. διασπείρω*, *p. δίσπαρκα*, (*διά* and *σπείρω*, to sow,) to disperse, to scatter.
διαστρώννυμι, *-νύω*, *f. στρώσω*, *p. ἴστρωκα*, (*διά* and *στρώννυμι*, -ύω, to strew,) to spread with carpets or coverlets, to cover.
διασφάγῃ, *ης, ή*, (*διά* and *σφάττω*, to cut,) a gash; an opening.
διασώζω, *f. σω*, *p. διασώκα*, (*διά* and *σώζω*, to save,) to save, preserve, keep safe, to bring out safely.
διατειχίζω, *f. ἴσω*, (*διά* and *τειχος*, a wall,) to wall up, to obstruct with a wall.
διατελίσω, *ω*, *-εις*, *εις, ήc. f. ἴσω*, *p. διατετίλικα*, (*διά* and *τελίσω*, to finish,) to continue, persevere, to remain.
διατίμνω, *f. μω*, (*διά* and *τίμνω*, to cut,) to split, cut open or apart, cut in pieces, separate.
διατρέβῃ, *ης, ή*, (*διά* and *τρέβω*, to wear,) a delay; a dwelling; an employment; course of life; a conference, conversation, a disputation.
διατρίβω, *f. ψω*, *p. διατρίψα*, (*διά* and *τρέβω*, to wear,) to remain, spend the time.
διαφαίνω, *ανω*, (*διά* and *φαίνω*, to show,) to show forth, exhibit; shine out; appear or seem.
διάφείρω, *f. διόσω*, (*διά* and *φείρω*, to carry,) to carry through or over or about; to excel, to differ.
διαφεύγω, *f. ξω*, *p. άφεινω*, (*διά* and *φεύγω*, to flee,) to shun, to fly, to run away, to escape, to disperse.
διαφθείρω, *f. διαφθείρω*, *p. διέφθαρκα*, (*διά* and *φθείρω*, to corrupt,) to corrupt utterly, spoil, destroy.
διαφορεῖ, *ας, ή*, (*διαφείρω*, to differ,) a difference, diversity; contention, enmity.
διάφορος, *ου, ἰ, ή*, (*διαφείρω*, to differ,) diverse, different; excellent.
διαφόρως, *adv.* with a difference; in a different manner, variously.
διαφύλλασσω, or *-ττω*, *f. άξω*, *p. αχα*,

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- (*διά* and *φυλάσσω* or *-ττω*, to watch,) to preserve carefully, to keep, to guard.
- διαχίω*, *f. χίω* and *χίωω*, (*διά* and *χίω*, to pour,) to pour out, diffuse, disperse or dissipate.
- διαψηφίζομαι*, (*διά* and *ψηφος*, a vote,) to decide.
- διδάσκαλος*, *ου, ὁ*, (*διδάσκω*, to teach,) a master, an instructor, teacher.
- διδάσκω*, *f. διδάξω*, *p. διδάχα*, to teach, instruct, cause to learn.
- δίδυμος*, *ου, ὁ, ἡ*, (*δύω*, two,) a twin; double; *δίδυμοι*, twins.
- δίπλωος*, *contr. -ους*, *ου, ὁ*, (*διά*, *ἐκ*, and *πλίοω*, to sail,) a passing through or out; a breaking through a hostile fleet, breaking the line.
- διελαύνω*, *f. λάω*, (*διά* and *ἐλαύνω*, to ride or drive,) to ride or pass through, to march through.
- διέξιμι*, (*διά*, *ἐξ*, and *ἔμι*, to go,) to go through in relating or discussing.
- διεξέρχομαι*, (*διά*, *ἐξ*, and *έρχομαι*, to go,) to pass or go through, to pass over.
- διέρχομαι*, (*διά* and *έρχομαι*, to go,) to go or pass through, pass over, go beyond.
- δίχω*, (*διά* and *ἔχω*, to hold,) to part, sever, divide, to hold apart; be distant or apart.
- δίζημι*, *-ημαι*, *-ιμαι*, (*δίζω*, to seek,) to seek, to inquire.
- διηγίομαι*, *οὔμαι*, *l. f. m. διηγέσομαι*, *p. ras. διήγημαι*, (*διά* and *ηγίομαι*, to tell,) to relate fully, tell, recount, declare.
- δίηκω*, *f. ἔω*, (*διά* and *ἥκω*, to go,) to pass or go through, to pervade; to extend or reach to.
- διημερεύω*, *f. εὔω*, (*διά* and *ἡμέρα*, a day,) to spend the day.
- δικάζω*, *f. άάω*, *p. κα*, (*δίκη*, justice,) to judge, to go to law, bring to trial.
- δικαίος*, *αἰα*, *αιον*, (*δική*, justice,) just, righteous.
- δικαιοσύνη*, *ης, ἡ*, justice, righteousness.
- δικαιοσύνης*, *ητος*, *ἡ*, (*δικαίος*, just,) justice, uprightness, integrity.

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- δικαίω*, *ω, f. άάω*, *p. δικάϊωμα*, (*δικαίος*, just,) to declare just or righteous, to think just, to justify, to acquit.
- δικαίως*, *adv. (δικαίος, just,) justly*, with reason, rightly.
- δικαστήριον*, *ου, τό*, (*δικάζω*, to judge,) a court of law, a tribunal.
- δικαστής*, *ου, ὁ*, (*δικάζω*, to judge,) a judge, an avenger.
- δίκη*, *ης, ἡ*, law, right, justice; a lawsuit, a cause; punishment.
- δίκετος*, *ου, ὁ, ἡ*, (*δίς* and *πρωτίω*, to beat,) having two banks of oars.
- δινίω*, *f. ἥσω*, *p. διδίνηκα*, (*δίνη*, a current,) to turn round, to whirl round, to move; to move or turn one's self about, to wander about.
- διξός*, *ἡ, ὅν*, double; *Ion. for δισσίς, ἡ, ὅν*.
- Διογενής*, *ίως, ὁ, ἡ*, *voc. ὁ Διογενής*, (*Ζεύς*, *gen. Διός*, Jupiter, and *γίνομαι*, to be born,) born of or sprung from Jove; of noble birth or race.
- Διογηνής*, *ίος, ὁ*, a proper name, Diogenes.
- Διοκλῆς*, *ίος, ὁ*, *contr. for Διοκλῆης*, a proper name, Diocles.
- Διομήδης*, *ίος, ὁ*, the name of a man, Diomedes.
- Διονύσιος*, *ου, ὁ*, a proper name, Dionysius.
- Διόνυσος*, *ου, ὁ*, Dionysus, Bacchus.
- διορίζω*, *f. ίσω*, *p. ικα*, (*διά* and *ἔρος*, boundary,) to draw a dividing line, to separate by bounds, to bound, to divide; to give a definition of, to define.
- δίος*, *ία, ιον*, *for διός*, sprung from Jove, divine, godlike.
- Διόσκουροι*, or *-οροι*, *ων, οἱ*, (*Διός*, of Jupiter, and *πῦρος*, for *κίρος*, a young man,) the sons of Jupiter, that is, Castor and Pollux.
- διπλάσιος*, *ία, ιον*, and *διπλασίον*, *ονος, ὁ, ἡ*, twice as great; double.
- διπλός*, *ου, ὁ*, double, twice as much.
- διττός*, *ἡ, ὅν*, *Att. διττός*, and *Ion. διξός*, double, two.
- διφθίγος*, *ης, ὅν*, (*διφθίρα*, a skin,)

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- made of skins.
διφρηλάτης, ου, ἰ, (δίφρος, chariot, and ἑλαύνω, to drive,) a charioteer, driver.
δίψα, ης, ἡ, thirst, ardent desire.
διψάω, ᾧ, f. ἤσω, p. διδιψήκα, 1. a. ind. act. διψήσα, (δίψα, thirst,) to thirst; to be thirsty.
δίψος, εος, τό, thirst.
διωδίω, f. διώσω or διωδήσω, (διά and ὠδίω, to push,) to dispel, drive away, throw off, push off; press through.
διώκω, f. διώξω, p. διδιώχα, to drive away, banish, expel; follow, pursue; accuse.
διωρυξ, ὄχος or ὄγος, ἡ, (διά and ὀρύσσω, to dig,) a trench or ditch.
δμωή, ης, ἡ, (δαμάω, to subdue,) a maid-servant, a female slave.
δμωός, οῦ, ἰ, and δμῶς, -ωός, -οός, ἰ, (δαμάω, to subdue, vanquish;) a servant, a slave.
δρόφος, ου, ἰ, darkness, obscurity, shade.
δόγμα, ατος, τό, (δοκίω, to seem or think,) a tenet, a doctrine, a dogma, a resolve, a determination.
δοκίω, ᾧ, f. δόξω, rarely δοκήσω, p. διδοχα and διδοκήκα, to seem; think; judge, believe; be of opinion.
δοκῖμος, ου, ἰ, ἡ, (δοκίω, to seem,) approved, tried; accepted, good.
δολιγρός, ᾶ, ὅν, (δόλος, deceit,) deceitful, treacherous, perfidious.
δόλιος, ἱα, ἱον, (δόλος, fraud,) deceitful, crafty, cunning, treacherous.
δολίχουλος, ου, ἰ, ἡ, (δόλιχος, long, and αὔλος, tube,) having a long tube or pipe; having a long or deep socket.
δολιχόδερος, or δουλιχόδερος, ου, ἰ, ἡ, (δολιχός, long, and ἑιρή, the neck,) having a long neck, long-necked.
δολοπλόκος ου, ἰ, ἡ, (δόλος, fraud, and πλέκω, to weave,) plotting mischief, deceitful.
δόλος, ου, ἰ, deceit, fraud, artifice, treachery.
δόναξ, ακος, ὅ, (δονίω, to move,) a reed or cane.

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- δονίω, ᾧ, f. ἤσω, to shake, agitate, move, toss.*
δόξα, ης, ἡ, (δονίω, to think,) an opinion, thought, judgment, belief; report, fame.
δοξάζω, f. ἄσω, p. διδοξακα, (δόξα, to think,) to praise, extol; believe, think.
δοράτιον, ου, τό, (δору a spear,) a little pike, a dart or javelin.
δόρπον, ου, τό, and δόρπος, ου, ἰ, a supper.
δору, τό, a spear, pike, lance.
δоруάλωπος, ου, ἰ, ἡ, (δору, a spear or pike, and ἄλλισκω, to take,) taken in war, captive.
δоруφόριω, ᾧ, f. ἤσω, (δору, spear, and φέρω, to bear,) to carry a spear, to guard, to perform the office of life-guard.
δоруφόρος, ου, ἰ, (δору, a spear, and φέρω, to bear,) a pikeman, a life-guardsmen.
δουλεία, ας, ἡ, (δούλος, a slave,) servitude, bondage.
δούλιμα, ατος, τό, (δουλιύω, to serve,) the business or service of a slave, servitude, a slavish creature.
δουλιύω, f. εὔσω, p. διδούλικα, (δούλος, a slave,) to be a slave, to serve, obey.
δούλη, ης, ἡ, a female servant or slave.
δουλικός, ἡ, ὅν, (δούλος, a slave,) servile, slavish.
δουλιάω, ᾧ, f. ἄσω, p. διδούλικα, (δούλος, a slave,) to reduce to slavery, enslave, subjugate.
δούπος, ου, ἰ, a sound or noise, a crash.
Δρακοντίδης, ου, ἰ, a proper name, Dracontides.
δράκων, οντος, ὅ, a dragon, a serpent.
δραπιστεύω, f. εὔσω, p. εὔκα, (δραπίστης, a runaway;) to fly, run away, escape.
δραχμή, ης, ἡ, a drachm.
δράω, f. ἄσω, to do, act, perform, serve, wait upon.
δρομαῖος, αῖα, αῖον, (δρόμος, a course,) swift; quick; running.
δρομαίς, ἄδος, ἰ, ἡ, running, running

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about, swift, careering.

δρόμος, ου, ὁ, a race, a course.

δρόσος, ου, ἡ, dew ; moisture.

δρυῶν, ἄνθος, ὁ, (δρῦς, an oak,) a grove or forest of oaks.

δρῦς, ὕψος, ἡ, an oak.

δρύφρακτος, and δρύφακτος, ου, ὁ, a balustrade, a railing.

δυνάμις, ιως, ἡ, power, force, energy, strength.

δυναστεία, ας, ἡ, (δύναμις, power,) power, authority, dominion, rule, magistracy.

δυνάτος, ἡ, ὅν, (δύναμαι, to be able,) strong, able ; robust ; skilful ; possible.

δυνίεται, Ion. for δύνανται, 3. pl. pres. ind. mid. of δύναιμι, to be able.

δύνω, δύω, or rather δύμι, to go in, to enter, to come into, to go down, or under, to set.

δύρομαι, to lament.

δυσανασχίτω, ᾧ, f. ἴσω, (δύς and ἀνίσχω, to endure,) to endure with impatience, to be uneasy under.

δυσάριστος, ου, ὁ, ἡ, (δύς and ἀρίστω, to please,) hard to be pleased, morose, sour, peevish.

δυσκλής, ιος, οὗς, ὁ, ἡ, (δύς and κλῆς, glory,) inglorious, of no renown, obscure.

δυσμάχος, ου, ὁ, ἡ, (δύς and μάχομαι, to fight,) hard to conquer or subdue.

δυσμηνής, ιος, ὁ, ἡ, (δύς and μῖνος, disposition,) ill-affected, unfriendly, hostile.

δυσμῖνος, adv. (δύς and μῖνος, disposition,) maliciously, like an enemy.

δυσνόος, οὗς, (δύς and νόος, mind,) ill-disposed, evil minded.

δύσπερος, (δύς and πέρος, passage,) difficult to pass, hard.

δυσπνός, ου, ὁ, ἡ, (δύς and πνός, to groan,) unhappy, miserable.

δυστυχίστατος, ου, ὁ, ἡ, (δύς and τύχη, fortune,) most miserable or wretched, superl. from δυστυχής, ιος, ὁ, ἡ, unhappy.

δυστυχίω, ᾧ, f. ἴσω, p. ηκα, (δύς and τύχη, fortune,) to be unhappy or

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unfortune ; not to succeed.

δυστυχής, ιος, ὁ, ἡ, (δύς and τύχη, fortune,) unhappy, wretched, unfortunate, unlucky.

δυστυχία, ας, ἡ, (δυστυχίω, to be unfortunate,) misery, adversity, misfortune.

δυσφορίω, ᾧ, f. ἴσω, p. ηκα, (δύς and φέρω, to bear,) to carry with difficulty, to take ill ; to be angry, to be displeased.

δύνω, f. δύσω, p. διδωκα, to go in, to enter.

δωδικοπηχύς, ιος, ὁ, ἡ, (δύς, two, δίκω, ten, and πηχύς, a cubit,) twelve cubits.

δώδεκα, οἱ, αἱ, τά, (δύς, two, and δίκω, ten,) twelve.

δῶμα, ἄτος, τό, (δίω, to build,) a house, a chamber, an apartment.

δωρίομαι, οὔμαι, f. m. ἴσμαι, p. pas. διδώρημαι, σαι, ται, 1. a. ind. m. ιδωρησάμεν, and δωρίω, ᾧ, f. ἴσω, (δῶρον, gift,) to give, grant, bestow.

Δωριεύς, ιως, ὁ, the same as Δωριος, ια, ιον, poet. for Δωρικός, ἡ, ὅν, of or belonging to Doris, Doric, a Dorian. Δωρίς, ἴδος, ἡ, a country of Greece, Doris ; also used as an adjective, a Dorian woman.

δῶρον, ου, τό, a gift, or present ; an offering.

δωτινάζω, f. ἄσω, (δωτήν, a gift,) to collect and receive gifts.

δωτήν, ης, ἡ, (δίδωμι, to give,) a gift, a present.

Ε.

ἐάν, conj. if.

ἐαε, ἄρος, τό, and contr. poet. ἦε, ἦρος, the spring.

ἐαυτοῦ, ἧς, οὗ, and by contraction αὐτοῦ, ἧς, οὗ, (ἐα, for οὗ, of himself, and αὐτός, he,) himself, herself, or itself.

ἱάω, f. ἄσω, imperf. ἱάων, ων, -ας, ας, -αι, α, 1. a. ἱάσα, 1. a. imperat. ἱάσων, ἄτω, part. 1. a. act. ἱάσας,

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- αντος, perf. act. ἔπακα, to suffer, permit, let; leave.*
ἰβδομήκοντα, εἰ, αἱ, τὰ, (ἰπτά, seven,) seventy.
ἰβδομος, η, ον, (ἰπτά, seven,) the seventh.
ἰγγλῶφω, f. ψω, (ἰν and γλύφω or γλάφω, to carve,) to engrave upon, to carve in or on.
ἰγγύαα, ὤ, f. ἥσω, (ἰγγυος, a security,) to betroth, to promise.
ἰγγῦθιν, nigh at hand, hand to hand, near.
ἰγγύς, adv. near or nigh.
ἰγγυτάτω, ἰγγύτατα, and ἰγγιστα, adv. the nearest or next.
Ἑγισταῖος, ου, ἰ, an Egestæan.
Ἑγίστη, ου, ἡ, the name of a place, Egesta.
ἰγκαδίστημι, f. στήσω, (ἰν, κατά, and ἵστημι, to raise or stand,) to place or put in; appoint or establish in; place between or interpose.
ἰγκαλίω, f. ἴσω or ἥσω, (ἰν and καλίω, to call,) to summon into court; accuse, impeach, to find fault with.
ἰγκᾶτα, ὤν, τὰ, the bowels, viscera, entrails.
ἰγκαταλίγω, f. ξω, (ἰν, κατά, and λίγω, to reckon,) to number among.
ἰγκαυμα, ἄτος, τό, (ἰν and καίω, to burn,) a burn, a brand.
ἰγκίφαλος, ου, ἰ, ἡ, (ἰν and κεφαλή, the head,) contained in the head.
ἰγκίφαλος, ου, ἰ, (ἰν and κεφαλή, the head,) the brain, the marrow of the palm fruit.
ἰγκλημα, ἄτος, τό, (ἰγκαλίω, to accuse, from ἰν and καλίω, to call,) a charge, accusation, crimination.
ἰγκλίνω, f. ἴνω, (ἰν and κλίνω, to bend,) to bend, incline to; to lean upon.
ἰγκράτεια, ας, ἡ, (ἰν and κράτος, power,) continence, temperance.
ἰγκράτης, ιος, ἰ, ἡ, (ἰν and κράτος, power,) having power over; master of.
ἰγκρυφίας, ου, ἰ, (ἰν and κρύπτω, to hide,) a kind of cake, baked under

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- the hot ashes.*
ἰγρηγαρός, (2. perf. part. of ἰγίρω, to excite,) watchful, awake.
ἰγχιριδιον, ου, τό, (ἰν and χιρίε, the hand,) a little book, a manual; a dagger.
ἰγχιλις, ιως, ἡ, an eel.
ἰγχιώ, f. ἰούω, (ἰν and χίω, to pour,) to pour in.
ἰγχωρίω, f. ἥσω, (ἰν and χωρίω, to move,) to allow, permit, give place, yield, admit.
ἰγώ, ἰμοῦ, &c. I, Att. ἰγώγι, Dor. ἰγώνη, and ἰγώνγα, Æol. ἰγών, and ἰώγα.
ἰδᾶφος, ιος, τό, (ἰζομαι, to sit,) the ground, floor; the bottom.
ἰδιόησι, poet. for ἰδῆσι or ἰδίησι.
ἰδμιναι, for ἰδῖμιναι, Dor. and poet. for ἰδιν, of ἰδω, to eat.
ἰδαμι, for ἰδοῦμαι, as φάγομαι, for φαγοῦμαι, 2. f. π. of ἰδω, to eat.
ἰδω, f. ἰδομαι and ἰδοῦμαι, rarely ἰδίω, π. ἰδηδωκα, to eat, consume, gnaw.
ἰδῶδιμος, ου, ἰ, ἡ, (ἰδω, to eat,) eatable, to be eaten, fit for eating.
ἰικόσορος, the same as ἰκίοσορος, (ἰκίοσι, twenty; and ἔρω, to raise,) having twenty oars.
ἰζομαι, f. ἵσομαι, 2. f. ἰδοῦμαι, to sit, to sit down, be seated.
ἰθνος, ιος, τό, a nation, people.
ἰθος, ιος, τό, a custom, use, usage, manner.
ἰι, conj. if, though, since, seeing that, because, that.
ἰᾶται, and ἰᾶτο, poet. for ἱαται, and ἱατο, Ion. for ἦνται, and ἦντο, 3. π. ind. pres. of ἦμαι, to sit.
ἰι γε, if indeed.
ἰῖδομαι, and ἰδομαι, poet. π. ἰδῆμαι, to be like, to become like.
ἰῖδος, ιος, τό, (ἰδον, I saw,) form, shape.
ἰῖδωλον, ου, τό, (ἰῖδος, a form,) an image, a representation.
ἰικάζω, f. ἄσω, (ἰῖω, to be like,) to make like, imitate, liken; to conjecture, judge, suspect.

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- εἰκός, ὅτος, τό, probable, likely.
 εἰκόσφορος, ου, ὁ, ἡ, (εἰκόσι, twenty, and ἄρω, to raise,) twenty-oared, or many-oared.
 εἰκότως, adv. (εἰκώς, ὅτος, likely,) with reason, justly, rightly, fitly.
 εἰκών, ὄνος, ἡ, an image, representation.
 Εἰλείθυια, ας, ἡ, Lucina, the goddess that presides over childbirth.
 εἰμαρμίνη, ης, ἡ, (μείρω, to divide,) fate, destiny.
 εἰμίν, Poet. Dor. and Æol. for ἰμίν, 1. pl. pres. ind. of ἰμῖ, to be.
 εἰν, and εἰνί, in, for ἰν, Poet. with the dative.
 εἰνακῆσιοι, ας, α, Ion. for ἰνακῆσιοι, nine hundred.
 εἰνάλιος, ἰν, ἰον, for ἰνάλιος, ἰα, ἰον, (ἰν and ἄλς, the sea,) of or in the sea, marine, maritime.
 εἰνεα, Ion. and Poet. for ἵνεα, because of, on account of.
 εἶπα, ας, ε, and in 3. pl. εἶπαν, 1. a. ind. act., εἶπαι, 1. a. inf., εἶπον, ες, ε, 2. a., and εἶπατε, 2. pl. 1. a. imperat. from εἶπω, to say, which takes ε after ε for the augment, and retains it in all the modes.
 εἴποθι, if anywhere.
 εἰρήνη, ης, ἡ, peace, quiet.
 εἰροπόκος, ου, ὁ, ἡ, (εἶρος, wool, and πόκος, a fleece,) covered with wool, woolly, fleecy.
 εἶρος, ιος, τό, and εἶριον, ου, τό, wool.
 εἶρω, f. ἰρῶ, and in 2. pl. εἶρετε, p. εἶρηκα, to tie, knit, connect, weave; to entangle; to say, to tell, to ask, to declare.
 εἰρωνία, ας, ἡ, a dissembling of meaning in speaking, dissimulation; irony.
 εἰρωτάω, Ion. and Poet. for ἰρωτάω, f. ἴρω, to ask, inquire.
 εἰς, or ἰς, prep. governing the accusative, to, towards, against; on, upon, after, because of; with, among; through, for; in, into, at.
 εἰσβαίνω, (εἰς and βαίνω, to go,) to go on board, to enter.
 εἰσβάλλω, f. ἔλω, p. κα, (εἰς and

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- βάλλω, to cast,) to throw or cast in, to enter, to make an inroad, to invade.
 εἰσδύνω, (εἰς and δύνω, to enter,) to go in, to enter into, to penetrate.
 εἴσιμι or εἰσῆμι, (εἰς, in, and εἴμι or ἵμι, to go,) to enter in, to go in, to come in.
 εἰσέλκω, f. ὕσω, (εἰς and ἑλκώ, to draw,) to drag into.
 εἰσέρχομαι, 1. f. εἰσιλιύσμαι, 2. a. εἰσῆλθον, Att. εἰσιλήλυθα, (εἰς and ἔρχομαι, to come,) to come or go in, to enter.
 εἰσιδεῖν, to see, to have a sight of, to behold.
 εἴσκω, (εἴκω, to be like,) to liken, compare, make like.
 εἰσιχίνω, (εἰς and οἰχίνω, to go,) to enter, to go into, to frequent.
 εἰσπηδάω, f. ἥσω, (εἰς and πηδάω, to leap,) to leap or spring in or among, to rush in.
 εἰσπίπτω, (εἰς and πίπτω, to fall,) to fall in or upon.
 εἰσπλίσω, f. ὕσω, (εἰς and πλίσω, to sail,) to sail in or to, sail towards.
 εἰσπλοος, contr. εἰσπλους, ου, (εἰσπλίσω, to sail into,) a sailing in or to; the entrance of a harbour.
 εἰσποιώ, (εἰς and ποίω, to make,) to join to, associate with; to assume, adopt.
 εἰσφέρειω, f. οἴσω, (εἰς and φέρω, to bring,) to bring or carry in, introduce.
 εἴσω, and ἴσω, in, within.
 εἴτα, adv. afterwards, then, thereupon.
 εἴως, Poet. and ἴως, until, unto, whilst, as long as.
 ἐκ, or ἐξ, prep. ἐκ before words beginning with a consonant, and ἐξ before a vowel; out of, from, of, by, for, on account of, after, through, in.
 Ἐκᾶβη, ης, ἡ, the wife of Priam, Hecuba.
 ἐκαστέρω, adv. further off.
 ἐκαστοτε, and ἐκαστοσι, adv. (ἐκαστος, each,) every time, always, continually.

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**Ἑκαταῖος, ου, ὁ, a proper name, Hecateus.*

ἑκατέρωθεν, on both sides.

ἑατέρω, ρα, ρον, one or the other, one of the two, each, both.

**Ἑκάτη, ης, ἡ, Hecate; the moon, Diana.*

ἕασι, Dor. for ἔκαστι, (ἑκόν, ἑντος, willing,) for, because of, for the sake of.

ἑκατόγχιος, υρος, ὁ, ἡ, and ἑκατόγχιος, ου, ὁ, ἡ, (ἑκατόν, a hundred, and χεῖρ, a hand,) having a hundred hands, hundred-handed.

ἑκατόμβη, ης, ἡ, (ἑκατόν, a hundred, and βῦς, an ox,) a sacrifice of a hundred bullocks, a hecatomb.

ἑκατόν, indeclin. οἱ, αἱ, τά, a hundred.

ἑκβαίνω, 1. f. m. ἐκβήσομαι, (ἐκ and βαίνω, to go,) to go or come out, to descend from, to go on shore.

ἐκβάλλω, f. ἐκβαλῶ, p. ἐκβίβληκα, (ἐκ and βάλλω, to cast,) to cast or drive out, expel; throw away.

**Ἑκβατάνα, ων, τὰ, the name of a city, Ecbatana.*

ἐκβιβάζω, f. ἄσω, (ἐκ and βιβάζω, to cause to go,) to draw out, disembark.

ἐκγίνομαι, or -ίγνομαι, (ἐκ and γίνομαι, to be born,) to be born of, to spring from, to arise from; to depart; ἐκγίνεσθαι, with inf. it is permitted, it is possible.

ἐκγονος, ου, ὁ, (ἐκ and γονή, offspring,) a descendant, a son, a grandson.

ἐκδίδχομαι, f. ἐκδέχομαι, p. ἐκδέχημαι, (ἐκ and δίδχομαι, to take,) to wait for, to expect, to look out for; receive; succeed to.

ἐκδιδάσκω, (ἐκ and δίδασκω, to teach,) to educate, to cause to be instructed or taught.

ἐκδιδάσκω, f. ξω, p. χα, to teach fully or thoroughly.

ἐκδίδωμι, f. ἄσω, p. ὠσα, (ἐκ and δίδωμι, to give,) to give out, to bring forth; to give in marriage; to let out, to hire, to deliver; to flow or run into.

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ἐκδιφρίω, f. ἴσω, (ἐκ and διφρος, a chariot,) to throw out of a chariot or seat.

ἐκδιώκω, f. ἐκδιώξω, (ἐκ and διώκω, to pursue,) to drive out, expel.

ἐκῖ, adv. there, in that place, thither.

ἐκῖθεν, adv. (ἐκῖ, there,) thence, hence, from that place.

ἐκῖνος, η, ο, he she it; this, that.

ἐκικασμην, and in 3. sing. ἐκικαστο, he excelled, pluperf. of κάζω.

ἐκηβόλος, ου, ὁ, (ἐκός, far, and βάλλω, to throw,) far shooting, throwing arrows far.

ἐκδίω, f. διύσομαι, (ἐκ and δίω, to run,) to run out off; to sally forth.

ἐκδορίω, ὦ, f. ἴσω, (ἐκ and δόρω, to leap,) to leap out or forth, spring up.

ἐκκαθαίρω, f. ἐκκαθάρω, (ἐκ and καθαίρω, to purge or purify,) to purge or cleanse, purify.

ἐκκαδιύδω, (ἐκ and καδιύδω, to sleep,) to sleep away from home, to pass the night out.

ἐκκαίδεκα, sixteen.

ἐκκαίδεκατος, η, ον, ὁ, ἡ, sixteenth.

ἐκκλησίαι, ας, ἡ, (ἐκκαλῶ, to call forth, ἐκ and καλῶ, to call,) an assembly, a meeting.

ἐκκλητῆς, οὔ, ὁ, ἡ, (ἐκ and καλῶ, to call,) selected, appointed to decide an appeal; elect.

ἐκκλίνω, f. ἴνῳ, p. ἐκκλίνα, (ἐκ and κλίνω, to bend,) to turn aside, to get out of the way.

ἐκκομίζω, f. ἴσω, p. ἐκκομίμικα, (ἐκ and κομίζω, to carry,) to carry out, export; transport, to carry out to burial.

ἐκκόπτω. υς, ι, f. ψω, p. ἐκτέκοθα, (ἐκ and κόπτω, to cut,) to cut off, cut down.

ἐκκρεμάννυμαι, and ἐκκρέμαμαι, σαι, ται, (ἐκ and κρεμάνω, to hang,) to hang from or upon, to hang down.

ἐκκρίνω, f. ῶ, (ἐκ and κρίνω, to judge,) to choose or pick out; to separate, reject, exclude.

ἐκλειπθάνομαι, f. λήσομαι, to forget.

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- ἐκλανθάνω**, *f. ἐκλήσω*, 2. *a. ἐξίλκθον*, (*ἐκ* and *λανθάνω*, to be hid,) to cause to forget.
- ἐκλίγω**, *f. ξω*, *p. χα*, (*ἐκ* and *λίγω*, to say,) to choose, pick out, select; to gather, take away.
- ἐκλείπω**, *f. ψω*, *p. ἐκλίλιψα*, (*ἐκ* and *λείπω*, to leave,) to leave, forsake; to omit.
- ἐκλειψις**, *ως*, *ή*, (*ἐκλείπω*, to fail,) a want, a defect; an eclipse.
- ἐκλογίζομαι**, (*ἐκ* and *λογίζομαι*, to consider,) to reckon, compute, weigh, consider.
- ἐκλύω**, *f. ὕω*, *p. ἐκλύωκα*, (*ἐκ* and *λύω*, to dissolve,) to loosen; set free, dissolve; to weaken; to withdraw.
- ἐκμανθάνω**, *f. μαθήσομαι*, *p. μιμάθηκα*, 2. *a. ἐξιμάθον*, (*ἐκ* and *μανθάνω*, to learn,) to learn perfectly or thoroughly.
- ἐκμιλιτάω**, *ω*, *f. ήω*, *p. μιμιλίτηκα*, (*ἐκ* and *μιλιτάω*, to practise,) to meditate, to study; to practise carefully.
- ἐκνήχομαι**, (*ἐκ* and *νήχομαι*, to swim,) to swim away, swim off or out of; to escape.
- ἐκούσις**, *ου*, *ι*, *ή*, (*ἐκόν*, willing,) voluntary, free, spontaneous.
- ἐκπίμπω**, *f. ψω*, 1. *a. ἐξίπιμψα*, *p. ἐκπίπιμψα*, (*ἐκ* and *πίμπω*, to send,) to send out or away, to send forth.
- ἐκπιδάω**, *ω*, *f. άω*, (*ἐκ* and *πιδάω*, to pass over,) to go or come out, to pass over, carry over.
- ἐκπιδέννυμι**, *f. ἐκπιδάσω*, (*ἐκ* and *πιδάω*, to open,) to stretch out or extend, to spread forth.
- ἐκπηδάω**, *f. ήω*, (*ἐκ* and *πηδάω*, to leap,) to leap out; spring or sally forth.
- ἐκπίνω**, *f. πάω*, (*ἐκ* and *πίνω*, to drink,) to drink up, to drink off, to drink out of; to drain, absorb.
- ἐκπίπτω**, *f. ἐκπύσω*, *perf. (ἐκ* and *πίπτω*, to fall,) to fall off, out, or from; to be banished or expelled;

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- to slip away or escape.
- ἐκπλήγεις**, *έντος*, amazed; *part. 2. a. παρ. of ἐκπλήσσω*.
- ἐκπλίω**, *f. ἐκπλιύσω*, (*ἐκ* and *πλίω*, to sail,) to sail out of port, set sail, put to sea.
- ἐκπλήθω**, *f. ήω*, (*ἐκ* and *πλήθω*, to fill,) to fulfil, to fill up, accomplish.
- ἐκπληξίς**, *ως*, *ή*, (*ἐκ* and *πλήσσω*, to smite,) astonishment.
- ἐκπλήσσω**, or *Alt. -τω*, *f. ξω*, *p. ἐκπίπληχα*, (*ἐκ* and *πλήσσω*, to smite,) to strike or beat out; to terrify, dismay, astonish.
- ἐκπλοος**, *contr. ἐκπλοῦς*, *gen. ου*, *ω*, *ι*, (*ἐκ* and *πλίω*, 'to sail,) a setting sail or departure from port; the attack of a fleet; an expedition.
- ἐκπλώω**, *f. άω*, (*ἐκ* and *πλώω* or *πλώμι*, *Poet. for πλίω*, to sail,) to sail, to sail forth or out.
- ἐκποδών**, *for ἐκ ποδών*, far, at a distance, out of the way.
- ἐκποιώ**, (*ἐκ* and *ποιώ*, to make,) to make away with, to take away, remove, withdraw, to free from; to fashion, give.
- ἐκπολιορκίω**, *ω*, *f. ήω*, (*ἐκ*, *πόλις*, a city, and *ἔρκος*, an enclosure,) to take by siege; to reduce a place.
- ἐκπονίω**, *ω*, *f. ήω*, (*ἐκ* and *πόνος*, labor,) to work out, finish by labor.
- ἐκπυνθάνομαι**, (*ἐκ* and *πυνθάνομαι*, to learn,) to hear, learn; inquire, ask.
- ἐκπωμα**, *άτος*, *τό*, (*ἐκ* and *πίνω*, to drink,) a cup or bowl, a drinking vessel, a beaker, a goblet.
- ἐκρίω**, *f. ριύσω*, (*ἐκ* and *ρίω*, to flow,) to flow or run out; to slip away.
- ἐκρήγνυμι**, or *-ύω*, *f. ἐκρήξω*, 2. *a. ἐξήρῃγον*, (*ἐκ* and *ρήσσω*, to break,) to break off, break open, break or burst out.
- ἐκροβίω**, *ω*, *f. ήω*, (*ἐκ* and *ροβίω*, to chase away,) to drive out, drive away, expel.
- ἐκρύομαι**, to break forth, to escape precipitately.
- ἐκτείνω**, *f. ἐκτινῶ*, *p. ἐκτίσῃκα*, (*ἐκ* and *τείνω*, to stretch,) to stretch out,

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extend.

ἐκτίμνω, *f.* ἐκτιμῶ, *p.* ἐκτίμνηκα, 2. *a.* ἐξίτῃμον, 2. *a.* *inf.* ἐκταμίν, (*ἐκ* and *τίμνω*, to cut,) to cut off, cut out, geld.

ἐκτιχάσμαι, ὤμαι, *f.* ἥσμαι, (*ἐκ* and *τίχην*, art,) to invent; to plot.

ἐκτίνω, *f.* ἴσω, (*ἐκ* and *τίω*, to pay,) to pay off, to pay, repay, requite; expiate.

ἔκτοδιν and ἔκτοδι, for ἔκτοσθιν and ἔκτοσθι, (*ἐκτός*, from *ἐκ*), without, out of, on the outside, separately, apart.

ἐκτοξίω, *f.* ὕσω, (*ἐκ* and *τόξον*, bow,) to shoot away, to exhaust the arrows in a quiver, hence metaphorically, to consume, to expend one's property.

ἐκτός, (*ἐκ* or *ἐξ*.) *adv.* without, out of, abroad; except.

ἔκτοσθιν, (*ἐκτός*, from *ἐκ*), out, without, from without, abroad.

ἐκτραχηλίζω, *f.* ἴσω, (*ἐκ* and *τράχηλος*, the neck,) to throw off over the neck; to break the neck, to kill.

ἐκτρέπω, *f.* ψω, *p.* φω, to turn from, turn away.

ἐκτρέχω, (*ἐκ* and *τρέχω*, to run,) to run out, to outrun, sally forth.

ἐκτυφλώ, ὤ, *f.* ὥσω, (*ἐκ* and *τυφλός*, blind,) to make blind, to deprive of sight.

*Ἐκτωρ, ὄρος, *δ.* a proper name, Hector. ἐκφαίνω, (*ἐκ* and *φαίνω*, to show,) to show forth, to make known or manifest, to publish.

ἐκφέρειν, *uis, ui, f.* ἐξοίσω, (*ἐκ* and *φέρειν*, to carry,) to carry or bring out; to carry forth for burial, to bury; to be driven or borne away.

ἐκφθίνω, (*ἐκ* and *φθίνω*, to corrupt,) to corrupt, destroy, kill; to become corrupt.

ἐκφθίω, *f.* ἴσω, to consume, expend, use up.

ἐκφοβίω, *f.* ἥσω, *p.* ἐκπιφοβήκα, (*ἐκ* and *φοβίω*, to make afraid,) to frighten, terrify.

ἐκφορέω, *f.* ἥσω, (*ἐκ* and *φορέω*, to

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bear,) to carry out, carry forth; empty.

ἐκόν, ὄντος, willing, voluntary, spontaneous.

ἐλαία, *as, ἡ*, an olive-tree; an olive.

ἐλαίνος, and *Poet.* ἐλαίνιος, *ου, ὁ, ἡ*, (*ἐλαία*, olive,) made of the olive-tree or olive-wood.

ἐλαιον, *ου, τό*, oil.

ἐλαῶν, *is, e, 2. a.* of *ληαίω*, to make a noise, resound, to utter.

ἐλαῖσις, *ως, ἡ*, and *ἐλασία*, *as, ἡ*, (*ἐλαύνω*, to drive,) the act of riding, of driving a chariot, of sailing or rowing.

ἐλάσσω, or *Att.* ἐλάττων and *ἐλαχίων*, *ονος, ὁ, ἡ*, (*compar.* from positive *ἐλαχύς*, little, in *superl.* *ἐλάχιστος*), smaller, less, inferior, fewer, worse.

ἐλαστρία, (*ἐλαστής*, *ου, ὁ*, a driver,) to drive, to impel.

ἐλαττώω, or -σώω, *f.* ὥσω, *p.* ἠλάττωκα, (*ἐλαχύς*, little, *ἐλάσσω* or -ττων, less,) to make less, inferior, or worse; to diminish, reduce.

ἐλάττων. See *ἐλάσσω*.

ἐλαύνω, *Dor.* ἐλαύνω, *f.* ἄσω, from *ἐλάω*, *p.* ἤλακα, and *Att.* ἐλήλακα, to drive, put to flight, impel, urge on.

ἐλάφος, *ου, ὁ, ἡ*, a stag, deer.

ἐλάχιστος, *η, ου*, least, smallest, fewest, shortest.

ἐλεγχος, *ου, ὁ*, (*ἐλέγχω*, to prove,) an argument, proof, demonstration.

ἐλέγχω, *f.* ξω, *p.* ἤλεγχα, to show or prove by arguments, to refute; to convince, convict.

ἐλεῖω, *ω, f.* ἥσω, *p.* ἠλίηκα, (*ἔλεος*, pity,) to pity, have pity upon.

ἔλεος, *ου, ου* -ιος, *ους, τό*, pity, compassion.

Ἐλεούς, εὐντος, *δ.* the name of a place, Eleus.

ἐλευθερία, *as, ἡ*, liberty, freedom.

ἐλεύθερος, *ου, ὁ*, free, a freeman.

ἐλευθερόω, *f.* ὥσω, *p.* ἠλευθέρωκα, (*ἐλεύθερος*, free,) to liberate, to set free.

*Ἐλευσίνδα, *adv.* to Eleusis.

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**Ἐλευσις*, *ἱος*, *ἡ*, the name of a place, Eleusis.

**Ἐλεφαντίνη*, *ης*, *ἡ*, the name of a city, Elephantine.

ἔλιφας, *αντος*, *ῥ*, an elephant; ivory.

ἑλιγμός, *ου*, *ῥ*, (*ἑλίσσω*, to wind,) the act of coiling, rolling, winding; a winding road or way.

ἔλκω, *φ*, *ξω*, *ρ*, *χα*, to draw, drag, pull; to drink or take a draught.

**Ἑλλαν*, *ανος*, *ῥ*, Dor. for **Ἑλλην*, a Greek.

**Ἑλλάς*, *ἄδος*, *ἡ*, Greece, dat. **Ἑλλάδι*, acc. **Ἑλλάδα*, sometimes as an adj. for **Ἑλληνική*, Greek.

ἑλλίβορος, or *ἑλλίβορος*, *ου*, *ῥ*, hellebore, a plant.

ἑλλίσσω, *υς*, *ι*, (*ἑλίσσω*, to leave,) to leave, to neglect, omit; to fail, be wanting.

**Ἑλλην*, *ηος*, *ῥ*, a proper name, Hellen, the son of Deucalion, whose descendants, the **Ἑλληνες*, were at first the inhabitants of the Thessalian province, **Ἑλλας*; afterwards **Ἑλληνες* became the collective name of all the Greeks.

ἑλληνίζω, *φ*, *ῥω*, *ρ*, *ἡλλήνικα*, (**Ἑλλην*, a Greek,) to take the part of the Greeks; to imitate the Greeks; to use the Greek language; to affect the manners of the Greeks.

**Ἑλληνικός*, *ῥ*, *ῥν*, of Greece, Grecian, Greek.

**Ἑλληνίς*, *ἴδος*, *ἡ*, Grecian, of Greece.

**Ἑλλάςποντος*, *ου*, *ῥ*, the Hellespont, now the Dardanelles.

ἑλλόβιον, *ου*, *τό*, an ear-ring, ear-pendant.

ἑλλόγιμος, *η*, *ον*, (*ἑλίσσω*, to say,) celebrated, memorable, esteemed.

ἑλος, *ιος*, *τό*, a marsh, fen, morass, bog.

ἑλπίζω, *1. φ*, *ῥω*, *Alt. ἰώ*, *ρ*, *ἑλπίσκα*, (*ἑλπίς*, hope,) to hope, expect.

ἑλπίς, *ἴδος*, *ἡ*, hope, expectation, trust.

ἑλπασμαι, *Poet.* for *ἑλπίζω*, (*ἑλπίς*, hope,) to expect; to think; to be convinced; to suppose.

ἑλῶ, or *ἑλύνω*, *φ*, *ῥω*, (*ἑλίσσω*, to roll,) to wrap or roll up, to grovel; to cover; *ἑλυνθίς*, prostrate.

ἑμβαίνω, *φ*, *ἑμβήσομαι*, *ρ*, *ἑμβίβηκα*, (*ἑν* and *βαίνω*, to go,) to enter, go into, go on board or embark.

ἑμβάλλω, *φ*, *ἄλῶ*, *ρ*, *ἑμβίβληκα*, *2. α*, *ἑνίβαλον*; (*ἑν* and *βάλλω*, to cast,) to throw upon, to cast or throw into, to break in.

ἑμβατεύω, *φ*, *ἑύσω*, *ρ*, *ἑμβιβάτινκα*, (*ἑν* and *βατεύω*, to step,) to set foot in, to enter, to tread or walk on.

ἑμβολή, *ῥς*, *ἡ*, (*ἑν* and *βάλλω*, to cast,) the act of throwing in, a breaking in or irruption, an attack, an onset.

ἑμβρόντητος, *ου*, *ῥ*, *ἡ*, (*ἑν* and *βροντάω*, to thunder,) stunned, stupefied, thunderstruck.

ἑμβρύον, *ου*, *τό*, (*ἑν* and *βρύω*, to grow,) an embryo, a new-born infant; the young of sheep.

ἑμνωῦτοῦ, *Ion.* for *ἑμνωτοῦ*, so in acc. *ἑμνωτόν*.

ἑμνέης, *ῥος*, *ῥ*, *ἡ*, (*ἑν* and *μίνω*, to remain,) permanent, persevering, steadfast, constant, abiding by or in.

ἑμνέω, *pres. inf.* *ἑμνέιν*, *φ*, *ἑμνέω*, *ρ*, *ἑμμενέηνκα*, (*ἑν* and *μίνω*, to remain,) to continue or persevere in, to observe or keep, to abide by.

ἑμπαύρομαι, *φ*, *ἄσσομαι*, to care for, mind, regard, respect.

ἑμπαλάσσω, (*ἑν* and *παλάσσω*, to besprinkle,) to involve, entangle.

ἑμπαλιν, *adv.* (*ἑν* and *πάλιν*, again,) backwards, the reverse, on the other hand.

**Ἐμπεδοκλῆς*, *ῥος*, *ῥ*, the name of a man, Empedocles.

ἑμπειρία, *αι*, *ἡ*, (*ἑν* and *πειρά*, trial,) experience, skill, knowledge.

ἑμπείρως, *adv.* knowingly, skilfully, expertly.

ἑμπήγνυμι, (*ἑν* and *πήγνυμι*, to fix,) to fix or drive in, to plant in.

ἑμπίπτω, *φ*, *ἑμπτῶσω*, *ρ*, *ἑμπίπτωνκα*, (*ἑν* and *πίπτω*, to fall,) to fall in or among; to rush upon, to meet; to seize or fall upon.

ἑμπλέκω, *φ*, *ἑμπλέξω*, *ρ*, *ἑμπίπλεχα*, (*ἑν* and *πλέκω*, to tie,) to intertwine; intermix; confound; en-

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- tangle.
ἑμπλῖν, (in and *πλῖν*, to sail,) to sail in, to swim or float in.
ἑμπλήθω, *ἡσω*, *π.* *ἑμπίπληκα*, (in and *πλήθω*, to fill,) to fill; satisfy, satiate.
ἑμπνῖν, and *-νῖν*, *Poet.* *ἡσω*, *π.* *ἑμπνῖσκα*, (in and *πνῖν*, to breathe,) to breathe or draw breath; to breathe into or upon; to inspire.
ἑμπόδιον, *ου*, *τό*, (in and *πῶς*, foot,) hindrance; impediment, obstacle.
ἑμποίω, *ἡσω*, (in and *ποιώ*, to make,) to produce or cause in; make one thing in another, to impress; implant, insert or put in; to induce.
ἑμπορία, *ας*, *ἡ*, (in and *πόρος*, a passage,) trade, traffic, intercourse.
ἑμπορίον, *ου*, *τό*, (in and *πόρος*, a passage,) a place of traffic, an emporium.
ἑμπαρορ, *ου*, *ἡ*, (in and *πόρος*, a passage,) a passenger in a ship; a trader or merchant.
ἑμπορεπῶν, *ῶ*, *ἡσω*, *π.* *ἑμπιπόμενα*, (in and *πορεπῶν*, a clasp,) to buckle together, to fasten with a clasp.
ἑμπροσθιν, *adv.* (in and *πρόσθιν*, before,) before, in presence of.
ἑμφαίνω, (in and *φαίνω*, to show,) to represent, show, indicate.
ἑμφοβος, *ου*, *ἡ*, (in and *φόβος*, fear,) seized with fear, terrified, frightened, terrible.
ἑμφύομαι, (in and *φύω*, to grow,) to be natural to or inborn, to be planted in; to be attached to; to embrace closely, to cling to.
ἑμφωνος, *ου*, *ἡ*, (in and *φωνή*, voice,) having a loud voice.
ἐν, *ἐνί*, and *ἐν*, *Poet.* in, at.
ἐνᾶγής, *ιος*, *ἡ*, (in and *ἄγος*, expiation,) guilty of a crime which demands expiation.
ἐνᾶγωνίζεσθαι, (in and *ἀγωνίζεσθαι*, to strive,) to oppose or resist; to fight or strive in, to take part in games.
ἐνᾶλῖος, *ου*, *ἡ*, (in and *ἄλς*, the sea,) of the sea, marine, maritime, naval.

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- ἐναλλάττω*, *ἡσω*, *π.* *ἡχα*, (in and *ἐλλάττω*, to change,) to change, exchange; to alternate, to vary.
ἐνάλλομαι, (in and *ἄλλομαι*, to leap,) to leap upon or among, to trample under foot.
ἐνᾶμίλγω, *ἡσω*, (in and *ἀμίλγω*, to milk,) to milk into.
ἐναντιόομαι, *-οῦμαι*, *ἡσω*, *ἡσω*, (in and *ἐναντίος*, opposite,) to oppose one's self to, to resist; to contradict.
ἐναντίας, *ια*, *ιον*, (in and *ἄντιος*, before,) contrary, opposite, face to face.
ἐναντίω, *ῶ*, *ἡσω*, (in and *ἐναντίος*, opposite,) to oppose, contradict, impugn.
ἐνᾶπνίζω, (in and *ἀπνέω*, and *νίζω*, to wash,) to wash off, to cleanse from.
ἐνᾶργής, *ιος*, *ἡ*, *ἡ*, (in and *ἄργος*, white,) clear, evident, manifest, open.
ἐναρμόζω, *ἡσω*, *π.* *ἐνᾶρμονα*, (in and *ἄρμόζω*, to fit,) to join or fit to.
ἐναρμόνιος, *ου*, *ἡ*, (in and *ἄρμονία*, harmony,) conformed to the rules of harmony, harmonical, harmonious.
ἐναύω, (in and *αὔω*, to breathe,) to blow upon, to light, to kindle.
ἐνδιής, *ιος*, *ἡ*, *ἡ*, (in and *δῖος*, need,) necessitous, poor, indigent; inferior.
ἐνδία, *ας*, *ἡ*, (in and *δῖος*, need,) want, indigence, need.
ἐνδηλος, *ου*, *ἡ*, *ἡ*, (in and *δήλος*, plain,) manifest, evident.
ἐνδίδωμι, *ἡσω*, *π.* *ἐνδιδῶκα*, (in and *δίδωμι*, to give,) to deliver into the hands, to give up; to yield, to give way, to give into.
ἐνδοθεν, *adv.* from within.
ἐνδον, *adv.* within, at home.
ἐνδοξος, *ου*, *ἡ*, *ἡ*, (in and *δόξα*, glory,) glorious, renowned, illustrious.
Ἐνδύμιον, *ωνος*, *ἡ*, a proper name, Eudymion.
ἐνδύνω, *ἡσω*, (in and *δύνω*, *δύνω*, and *δύμι*, to go in,) to enter, to go in; to creep in; to put on.
ἐνιμι, (in and *ἐνίμι*, to be,) to be in or within; to be able or capable.
ἐνιήκοντα, for *ἐννιήκοντα*, ninety.

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ἐνερῶν, *f. ἴσω*, (*in* and *ἐρῶν*, to push,) to force into.
 ἐνερθε, and ἐνερθεν, *adv.* below, beneath, underneath.
 ἔντροι, the dead, the shades, the manes, the infernals.
 ἐνίσται, *by sync. for ἐνίσταται*, 3. *sing.*
 1. *f. ind. from ἵμῃ*, to be.
 ἐνθάδῃ, and *Att.* ἐνθάδῃ, here, hither, there.
 ἐνθαῦτα, *Ion. for ἐνταῦθα*, here, then.
 ἔνθιν, ἐνθίνδῃ, and ἐντιῦθιν, *adv.* of place, hence, thence.
 ἐνθουσιάζω, *ᾧ*, (*in* and *θιός*, a god,) to be enthusiastic or inspired by a god.
 ἐνθυμίζομαι, *οὔμαι, f. ἡσομαι, p. ἐντιθύμηναι*, (*in* and *θυμός*, the mind,) to think, to meditate, ponder.
 ἐνθυμιστός, *η, ον*, (*in* and *θυμός*, the mind,) thoughtful, reflective.
 ἐνί, *in, Poet. for ἐν*, in.
 ἐνιαυτός, *οὔ, ὁ*, a year.
 ἐνιαύς, (*in* and *ιαύς*, to dwell,) to dwell in.
 ἐνδρύνω, and -ύω, (*in* and *ιδρύω*, to sit,) to cause to sit down in; to place, found, or establish in or upon.
 ἔνιοι, *ιαί, ιαί*, some.
 ἐνίοτε, *adv.* sometimes.
 ἐνίστημι, *f. ἐνστήσω, p. ἐνίστηκα*, (*in* and *ἵστημι*, to stand,) to place in or among, to place or post; to stand in or among; to begin; to resist; to be present, to impend.
 ἐννακῶσιοι, *αί, α*, nine hundred.
 ἐννιήκοντα, *οἱ, αἱ, τὰ*, ninety.
 ἐννοέω, *ᾧ, f. ἡσώ, (in* and *νόος*, mind,) to have in mind, to reflect upon, think of, revolve in mind.
 ἐννομος, *ου, ὁ, ἡ*, (*in* and *νόμος*, a law,) lawful, legitimate, just.
 Ἐννεσίγαιος, *ου, ὁ*, (*ἔννεσις*, a shaking, and *γαῖα*, the earth,) an epithet of Neptune, shaking the earth.
 ἐνωπίω, *f. ἡσώ, p. ἐνώπηκα*, (*in* and *οἰκίω*, to dwell,) to live or dwell in, to inhabit.
 ἐνωπλος, *ου, ὁ, ἡ*, (*in* and *ὄπλον*, armour,) being in arms, armed.
 ἐνρῶν, *ᾧ, f. ἄσώ, (in* and *ῥέω*, to see,)

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to look upon, to see or perceive.
 Ἐννεσίχθων, (*ἔννεσις*, a shaking, and *χθών*, the land,) an epithet of Neptune, land-shaker.
 ἐνοχλῶ, *ᾧ, f. ἡσώ, p. ἐνόχληκα*, (*in* and *ὀχλῶ*, to disturb,) to make a disturbance among, to disturb, annoy.
 ἐνράπτω, (*in* and *ράπτω*, to sew,) to sew in.
 ἐντᾶνῶν, (*in* and *τανύω*, or *τείνω*, to stretch,) to stretch, to extend, to strain.
 ἐνταῦθα, and ἐνταυδοῖ, here, there.
 ἐνταυδί, *adv. Att. for ἐνταῦθα*.
 ἐντείνω, *f. ἐνῶ, p. ἐντέτακα*, (*in* and *τείνω*, to stretch,) to stretch, strain, bend, draw; to beat.
 ἐντελής, *ἴος, ὁ, ἡ*, (*in* and *τέλος*, end,) perfect, complete, whole.
 ἐντίλλομαι, (*in* and *τίλλω*, to command,) to give orders, charge, command, bid.
 ἔντερον, *ου, τό*, (*ἐντός*, within,) a bowel or gut.
 ἐντιῦθιν, *adv.* hence, from hence, thence.
 ἐντίθηναι, and ἐντίθιμαι, (*in* and *τίθηναι*, to place,) to put or place in, to insert, to lay up.
 ἐντίμως, (*in* and *τιμή*, honor,) honorably, in great honor.
 ἐντόνως, (*in* and *τείνω*, to strain,) forcibly, strongly.
 ἐντροφέω, *ᾧ, f. ἡσώ, p. ἐντροφέκα*, (*in* and *τροφή*, luxury,) to indulge in luxury, to riot, to revel in, to treat with derision.
 ἐντυγχᾶν, *f. ἐντιύξομαι, p. ἐντιεύχηκα*, (*in* and *τυγχάνω*, to happen,) to meet, to fall in with, to happen upon, to arrive.
 Ἐνθάλιος, *ου, ὁ*, Mars, martial, warlike, a warrior; also a war shout or song.
 ἐνύπνιον, *ου, τό*, (*in* and *βπνις*, sleep,) a dream, a vision appearing in sleep.
 ἐνώμετος, *ου, ὁ, ἡ*, (*in* and *ὅμνυμι*, to swear,) bound by an oath, sworn.
 ἐξαγγέλλω, *f. ἐξαγγιῶ, p. ἐξήγγιλα*, (*in* and *ἀγγίλλω*, to announce,) to

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announce, to give notice, to tell, to relate.

ἔξαγορεύω, *f. ἴσω*, (*ἐκ* and *ἀγορεύω*, to declare,) to utter forth, declare, confess, make known.

ἔξᾱγω, *f. ἐξέξω*, *p. ἐξήχα*, (*ἐκ* and *ᾱγω*, to lead,) to lead or bring out; to send out; to export; to go out, march out; to incite.

ἐξαίρετος, *ov, ὁ, ἡ*, (*ἐκ* and *αἰρίω*, to take,) chosen out, select, choice, distinguishing.

ἐξαιρίω, *f. ἴσω*, *p. ἐξήρηκα*, 2. *a. act.* ἐξῖλον, (*ἐκ* and *αἰρίω*, to take,) to take out or away; to set apart, overthrow; to select.

ἐξαιτίομαι, *οὔμαι*, (*ἐκ* and *αἰτίω*, to ask,) to demand one, to solicit pardon for a person.

ἐξακισχίλιοι, (ἕξ, six, and χίλιοι, a thousand,) six thousand.

ἐξαπίσιοι, *αι, α*, (ἕξ, six,) six hundred.

ἐκπερίζω, *f. ἴσω*, (*ἐκ* and *ἄκρος*, highest,) to ascend, to mount up, reach the top.

ἐκαλώω, (*ἐκ* and *ἄλαος*, blind,) to put out the eyes, to blind.

ἐκαλίφω, *f. ψω*, *p. ἐξήλιφα*, (*ἐκ* and *ἀλείφω*, to anoint,) to wipe off ointment, to wipe away, blot out, efface.

ἐκαμαρτάνω, (*ἐκ* and *ἀμαρτάνω*, to err,) to go astray, to do amiss, to sin; to fail, to miss.

ἐξαμβίβομαι, (*ἐκ* and *ἀμβίβω*, to change,) to change, to vanish, to give in return, to repay.

ἐξάμηνος, *ov, ὁ, ἡ*, (ἕξ and μήν, a month,) of six months.

ἐξαμύνομαι, *f. οὔμαι*, (*ἐκ* and *ἀμύνομαι*, to defend,) to avert, ward off, repel, defend against.

ἐξανδραποδίζω, *f. ἴσω*, (*ἐκ*, ἀνὴρ, man, and ποδίζω, to trample,) to reduce to slavery, to carry away into slavery.

ἐξανθίω, *f. ἴσω*, 1. *a. ἐξηθήσα*, *part. presf.* ἐξηθησκώς, (*ἐκ* and *ἀνθίω*, to flourish,) to blossom or bloom out.

ἐξανίστημι, *f. ἐξαναστήσω*, (*ἐκ*, ἀνά, and ἵστημι, to stand,) to rise up, to

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cause to rise; to rise up and leave; to expel.

ἕξαπάλαιστος, *ov, ὁ, ἡ*, (ἕξ, six, and παλαιστή, a palm,) being six palms in length.

ἕξαπατάω, *ω, f. ἴσω*, *p. ἐξηπάτηκα*, (*ἐκ* and *ἀπατάω*, to deceive,) to lead astray, mislead, seduce, deceive.

ἕξάπιδος, *ov, adj.* (ἕξ, six, and πούς, a foot,) six feet in extent.

ἕξάπλιθρος, *ov, ὁ, ἡ*, (ἕξ, six, and πλίθρον, acre,) six acres in extent.

ἕξαπόλλυμι, (*ἐκ*, ἀπό, and ὀλλυμι, to destroy,) to destroy utterly, to exterminate.

ἕξαπόλλυμαι, to die out, to perish utterly.

ἕξαριθμῖω, *ω, f. ἴσω*, (*ἐκ* and *ἀριθμός*, number,) to enumerate, to reckon up.

ἕξαρνος, *ov, ὁ, ἡ*, (*ἐκ* and *ἀρνέομαι*, to deny,) one who denies any thing.

ἕξαρετύω, *f. ἴσω*, *p. κα*, to prepare, provide, furnish forth, equip completely.

Ἑξαρχος, *ov, ὁ, α* proper name, Exarchus.

ἕξαρχω, (*ἐκ* and *ἀρχή*, a beginning,) to begin from, to commence.

ἕκαυαίνω, (*ἐκ* and *αἶω*, to breathe or dry,) to dry up.

ἕαυτις, and αὐτις, *adv.* again, anew.

ἕξιμι, or ἐξίημι, (*ἐκ* and ἵμι or ἴημι, to go,) to go out, go away, depart.

ἕξιλαύνω, (*ἐκ* and ἔλαύνω, to drive,) to drive out, to expel, to march away.

ἕξιλίγγω, *f. γέω*, *p. ἐξήλιγχα*, (*ἐκ* and ἰλίγγω, to try,) to convince or convict of error or guilt, to refute.

ἕξιλύω, *f. ἴσω*, and ἐξέλκω, *imperf.*

ἐξῖλκον, *f. ἐξῖλξω*, (*ἐκ* and ἔλκω, to draw,) to draw out, to draw away.

ἕξιρυσ', for ἐξίρυσι, 3. *sing.* 1. *a. ind. act.* ἐξιεύσαι, 1. *a. inf.* ἐξιεύσαι, *part.* 1. *a. from* ἐξιεῦθαι, (*ἐκ* and ἱρύω, to draw,) to draw out.

ἕξερχομαι, *imperf.* ἐξηρχόμεν, *f. ἐξελύσομαι*, 2. *a. act.* ἐξῆλθον, (*ἐκ* and ἔρχομαι, to go,) to go or come

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forth, go out, depart, go away.
ἐξετάσις, ιως, ἡ, (ἐξετάζω, to investigate,) diligent inquiry, examination.
ἐξιυρίσκω, (ix and iυρίσκω, to find,) to find, find out, discover; devise, invent.
ἐξίφθιτο, plur. pass. of ἐκφθίω, to perish.
ἐξηγίομαι, οὔμαι, f. ἐξηγήσομαι, (ix and ἡγίομαι, to lead,) to lead out, conduct; to relate; to explain, to direct.
Ἐξεκίστιδις, ου, ἰ, a proper name, Execestides.
ἐξήκοντα, οί, αἱ, τὰ, (ἕξ, six,) sixty.
ἐξῆς, adverbially, in order, successively.
ἐξιδίόμαι, ιούμαι, f. ὥσομαι, (ix and ἴδιος, peculiar,) to appropriate.
ἐξικνίομαι, (ix and ικνίομαι, to go,) to come to, arrive at, reach, attain.
ἐξιλάομαι, and -άσκομαι, (ix and ἱλάω, to appease,) to render propitious or favorable, to propitiate.
ἔξις, ιως, ἡ, (ἔχω, to have,) habit, constitution, condition, manner of life.
ἐξιστορίω, f. ἥσω, (ix and ἱστορίω, to inquire,) to search out, to inquire.
ἔξοδος, ου, ἡ, (ix and ὁδός, a way,) a going out or departure.
ἐξοιδίω, ὤ, f. ἥσω, p. ᾠδήκα, (ix and οἰδίω, to swell,) to swell, swell out.
ἐξοικίζω, f. ἴσω, (ix and οἶκος, home,) to expel from one's home or country; to drive out; to depopulate.
ἐξοικοδομῶ, ὦ, (ix, οἶκος, a house, and δῖμαι, to build,) to complete a house, to finish a work, to build up.
ἐξομέργνυμι, f. ξω, (ix and ἐμέργνυμι, to wipe,) to wipe away.
ἐξονιδίζω, f. σω, (ix and ὀνειδος, a reproach,) to reproach.
ἐξοπλίζω, f. ὕσω, (ix and ὅπλον, armed,) to arm completely.
ἐξορμάω, f. ἥσω, (ix and ὀρμάω, to rush,) to rush out, to fall upon; to depart, to incite, to impel.
ἐξορύττω, f. ὕξω, (ix and ἐρύσσω, to dig,) to dig out or up, to dig through; to pluck out.
ἐξουσία, ας, ἡ, (ἔστι, it is lawful,)

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power, liberty.
ἔρχ', for ἔρχα, and Poet. ἐρόχως, for ἔρχον, eminently, excellently, in a superior degree, above.
ἐξυβρίζω, f. ὕσω, (ix and ὕβρις, insolence,) to treat with insolence or arrogance; to behave insolently.
ἔξω, adv. forth, out, out of, beyond.
ἔξωθι, adv. (ix, or ἔξ, from,) without, outwardly, from without.
ἔξωθίω, ὤ, f. ἔξωσω, p. ἔξωκα, (ix and ἄθίω, to push,) to drive out, to thrust out, to expel.
ἔοικα, ας, ἰ, I am like, 2. p. Att. for οἶκα, from εἶκω, to be like.
ἰόν, ἰόντος, part. pres. Ion. n. g. for ὄν.
ἑορτή, ῆς, ἡ, a festival, a holiday.
ἐπαγγίλλω, f. ἐπαγγιλῶ, p. ἐπήγγελα, (ἐπί and ἀγγίλλω, to tell,) to announce, proclaim, declare, notify; to order, promise.
ἐπάγω, f. ἐπάξω, p. ἐπήχα, to bring upon; to lead or bring in, introduce, import.
ἐπαινῶ, ὤ, f. ἴσω, and Poet. ἥσω, p. ἐπήνικα, and ηκα, (ἐπί and αἶνος, praise,) to praise, commend.
ἑταῖνος, ου, ἰ, (ἐπί and αἶνος, praise,) praise, commendation, a panegyric.
ἐπαίρω, f. ἄρῶ, p. ἤρεκα, (ἐπί and αἶρω, to lift,) to lift or raise up, to exalt, to elevate.
ἐπαῖω, (ἐπί and αἶω, to hear,) to hear, to feel, to understand.
ἐπακολουθίω, f. ἥσω, p. ἐπηκολουθήκα, (ἐπί and ἀκολουθός, following,) to follow after, to follow.
ἐπακούω, f. οὔσω, p. ἐπήκουκα, (ἐπί and ἀκούω, to hear,) to hear, to hearken to, to obey.
ἐπᾶν, for ἐπὶ, conj. (ἐπί and ἄν, or ἰάν, if,) after that, if.
ἐπανᾶγω, f. ἄξω, (ἐπί, ἀνά, and ἄγω, to lead,) to bring back, to lead back, to recall, to restore.
ἐπαναχωρεῖν, ὤ, f. ἥσω, (ἐπί, ἀνά, and χωρεῖν, to give place,) to retire, withdraw; return to.
ἐπανίερχομαι, f. ἐπανιεύσομαι, 2. a. ἐπανάλθοι, (ἐπί, ἀνά, and ἔρχομαι,

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- to come,) to return, come back again.
- ἰπανάγω, (ἰπί, ἀνά, and ἤγω, to come,) to return, to come back.
- ἰπᾶνίστημι, *f.* ἰπανιστήσω, *p.* ἰπανίστηκα, (ἰπί, ἀνά, and ἴστημι, to stand,) to raise up, or to excite against; to rise up against, to rebel.
- ἰπᾶνορθόω, ὦ, (ἰπί, ἀνά, and ὀρθός, straight,) to correct, amend, reform; to aid, assist.
- ἰπαντίλλω, *for* ἰπαντίλλω, (ἰπί, ἀνά, and τίλλω, to rise,) to rise up, to appear above the horizon.
- ἰπαρίκτις, *ως*, (ἰπί and ἑρκίω, to help,) assistance.
- ἰπαρτάω, *f.* ἤσω, *p.* κα, (ἰπί and ἄρτάω, to attach,) to suspend over, to hang over, to impend.
- ἰπασκίω, (ἰπί and ἄσκίω, to practise,) to exercise, cultivate, practise.
- ἰπαυλις, *ως*, ἡ, (ἰπί and αὐλή, a cottage,) a country seat, a farm-house, a cottage.
- ἰπαυξάνω, or ἰπαύξω, *f.* ἰπαυξήσω, 1. *a.* ἰπνύξησα, *p.* ηκα, (ἰπί and αὐξάνω or αὐξω, to increase,) to increase, to augment, to add to.
- Ἐπαφίς, οὐ, ὅ, *a proper name*, Epa-phus.
- ἰπαχθήσι, *τος*, ὅ, ἡ, (ἰπί and ἄχθος, burthen,) heavy, burdensome, oppressive, troublesome.
- ἰπιάν, *Ion.* *for* ἰπᾶν, after that.
- ἰπιγγιλιάω, (ἰπί, ἔν, and γιλᾶω, to laugh,) to deride, laugh at, insult.
- ἰπί, and ἰσιδή, after, after that, since, because, when, otherwise.
- ἰπιίγομαι, (ἰπιίγω, to press,) to be impelled; to hasten, to make haste.
- ἰπιδάν, *for* ἰσιδῆ ἄν, after that; since, if; when, as soon as.
- ἰσιδῆ, when, since, whereas.
- ἰσιυή, *for* ἰσιδῆ, whence, since, after that.
- ἰσιρωτᾶν, *pres. inf. act. Ion.* *for* ἰσιρωτᾶν, of ἰσιρωτάω, *Ion.* and *Poet.* *for* ἰσιρωτάω.
- ἰσισκυκλίω, ὦ, *f.* ἤσω, (ἰπί, *ως*, and κύκλος, a circle,) to roll together or

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- into a heap, to heap one upon another.
- ἰσισπίπτω, (ἰπί, *ως*, and πίπτω, to fall,) to rush upon, to fall upon.
- ἴστωτα, afterwards, then, thereupon.
- ἰσιλπίζω, *f.* ἴσω, (ἰπί and ἰλπίζω, to hope,) to animate with hopes.
- ἰσιζήσεις, *ως*, ἡ, (ἰπί and ἱζητάω, to examine,) a review.
- ἰσιζυρίσκω, *f.* ῥήσω, (ἰπί, *ως*, and ὑρίσκω, to find,) to invent or discover further.
- ἰίρομαι, *f.* ῥήσομαι, (ἰπί and ἱρομαι, to ask,) to ask, interrogate, inquire, question.
- ἰίρχομαι, *f.* ἰπιλύσομαι, (ἰπί and ἱρχομαι, to come,) to come, to arrive; to come upon.
- ἰίρωτάω, (ἰπί and ἱρωτάω, to ask,) to ask, question, interrogate.
- ἰίρωτησις, *ως*, ἡ, (ἰπί and ἱρωτάω, to ask,) a question, an interrogation.
- ἰιστιώς, ὦτος, *Ion.* *for* ἰφιστηνώς, and ἰφισταώς.
- ἰίχω, *imperf.* ἰπιῖχον, *es*, *i*, *f.* ἰφίξω or ἰπισχήσω, *p.* ἰπίσχηκα, 2. *a.* ἰίσχον, (ἰπί and ἱίχω, to have,) to restrain, to withhold, keep back, prevent; to stop, to attack.
- ἰήκοος, *ου*, ὅ, ἡ, (ἰπί and ἀκούω, to hear,) one who hears, a hearer; whence any thing may be heard.
- Ἐπήρετος, *ου*, ὅ, *a proper name*, Eperatus.
- ἰπί, *prep.* governing the genitive, dative, and accusative; on, upon, in, to, towards; over, above; under; near by; before, in presence of; against.
- ἰπίβαινω, *f.* ἰπιβήσομαι, *p.* ἰπιβίβηκα, (ἰπί and βαίνω, to go,) to go up, to mount, to go on board.
- ἰπιβάλλω, *f.* ἰπιβάλλω, *p.* ἰπιβίβληκα, (ἰπί and βάλλω, to cast,) to throw or cast upon, to put upon or in, to impose.
- ἰπιβῆτης, *ου*, ὅ, (ἰπί and βαίνω, to go,) a mariner, a passenger in a vessel; a marine.
- ἰπιβοάω, *f.* ἤσω, *p.* ἰπιβίβηκα, (ἰπί

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- and βοάω, to cry,) to cry out to, to vociferate, to exclaim; to call upon, to invoke, to implore assistance.
- ἐπιβουλεύω, *f. ύσω*, (ἐπί and βουλή, counsel,) to plot or conspire against, to lay a snare for.
- ἐπιβουλή, ἥ, (ἐπί and βουλή, counsel,) a plot or snare against.
- ἐπίβουλος, *ου, ό*, (ἐπί and βουλή, counsel,) one who lies in wait, a plotter; insidious.
- ἐπιγαμία, *αι, ή*, (ἐπί and γάμος, marriage,) intermarriage, affinity, alliance by marriage.
- ἐπιγελᾶω, *ω, f. ᾶσω*, (ἐπί and γιλάω, to laugh,) to smile upon, laugh at, deride.
- ἐπιγίνομαι, *η, ιται, f. ἐπιγινήσομαι*, (ἐπί and γίνομαι, to be born,) to come upon; to arise, to spring up; to arrive; to attack suddenly; to be born after, to succeed, to follow.
- ἐπιγινώσκω, *f. ἐπιγινώσσομαι, p. ἐπίγνωκα*, (ἐπί and γινώσκω, to know,) to know, to perceive, recognise.
- ἐπιγινώμων, *ονος, ό, ή*, (ἐπί and γινώσκω, to know,) a judge, an arbiter.
- ἐπιγρᾶφω, *f. ψω, p. ἐπιγίγραφα*, (ἐπί and γράφω, to write,) to write upon, to inscribe; to ascribe.
- Ἐπίδαυρος, *ου, ή*, the name of a city, Epidaurus.
- ἐπιδαφιλεύω and ἐπιδαφιλύομαι, (ἐπί and δαφιλής, excessive,) to give largely and liberally, to show one's self profuse or liberal.
- ἐπιδείκνυμι, or ἐπιδεικνύω, *part. pres. ἐπιδεικνύς, ύπτος, f. ἐπιδείξω, p. ἐπιδείχχα*, (ἐπί and δείκνυμι, to show,) to show, exhibit, make manifest, demonstrate.
- ἐπιδείξις, *ιος, ή*, (ἐπιδείκνυμι, to exhibit,) demonstration, proof, instance.
- ἐπιδέμιος, *ον*, (ἐπί and δέμιον, couch,) on the bed.
- ἐπιδημίω, *f. ήσω, p. ἐπιδεδήμεκα*, (ἐπί and δήμος, people,) to be at home; to be in the city; to be among one's

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- own people.
- ἐπιδίδωμι, (ἐπί and δίδωμι, to give,) to give besides, to add to; to give up, abandon, deliver; to increase.
- ἐπιδνίω, (ἐπί and δνίω, to turn,) to cause to turn round or whirl.
- ἐπινύνμι, and ἐπινύω, *f. ίσω*, to put on, to dress, *l. a. m. υσάμην, γῆν* ἐπίσασθαι, to be covered with earth, *i. e.* to be buried.
- ἐπιζητίω, *f. ήσω, p. ἐπιζήσηκα*, (ἐπί and ζητίω, to seek,) to seek or search for, to redemand, to demand.
- ἐπιθιαισμός, *ου, ό*, (ἐπί and θίος, god,) invocation of the gods.
- ἐπιθοάζω, (ἐπί and θίω, to run,) to run to for assistance, to lament.
- ἐπιθορυβίω, *ω, f. ήσω*, (ἐπί and θόρυβος, tumult,) to applaud with tumult.
- ἐπιθυμίω, (ἐπί and θυμός, mind,) to desire, long for.
- ἐπικαθίζομαι, *f. ιδοῦμαι*, (ἐπί and καθήμεαι, to sit,) to sit upon; to take sides with.
- ἐπικαθίζω, *f. ίσω, p. ἐπικαθάδικα*, (ἐπί and καθίζω, to seat,) to set or place upon; to sit upon.
- ἐπικαιρίος, and ἐπίκαιρος, *ου, ό, ή*, (ἐπί and καιρός, time,) timely, seasonable, convenient; principal, chief.
- ἐπικαλίσομαι, *οῦμαι, f. ίσομαι, p. ἐπικίλημαι*, (ἐπί and καλώ, to call,) to call upon, to invoke, to implore.
- ἐπικαλύπτω, (ἐπί and καλύπτω, to cover,) to hide, cover, cloak; to obscure.
- ἐπικαταβαίνω, (ἐπί, κατά, and βαίνω, to go,) to descend, to go down to.
- ἐπικίεται, *Ion. for ἐπικιῖται*.
- ἐπικίμαι, (ἐπί and κίμαι, to be,) to be placed upon, to lie upon, to be imposed; to press upon.
- ἐπικίλλω, *f. κίλω*, (ἐπί and κίλλω, to urge,) to bring a ship to the land, to arrive at.
- ἐπικίνδυνος, *ου, ό, ή*, (ἐπί and κίνδυνος, danger,) dangerous, perilous.
- ἐπικλύζω, (ἐπί and κλύζω, to wash,) to overflow, to overwhelm, to wash away.

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- ἑπιπλάω*, *φ. ὤσω, π. ὠπα*, (*ἑπί* and *πλάω*, to spin,) to spin, to spin the thread of fate.
- ἑπικοσμῶ*, *φ. ἥσω, π. κα*, (*ἑπί* and *κοσμῶ*, to put in order,) to adorn, embellish, deck.
- ἑπικουρίω*, *φ. ἥσω*, (*ἑπίκουρος*, a helper, which is from *ἑπί* and *κουρός*, a youth,) to succour, assist, come to one's assistance.
- ἑπικουρία*, *αἰ, ἡ*, (*ἑπίκουρος*, a helper,) help, aid, assistance, a remedy.
- ἑπίκουρος*, *ου, ὁ, ἡ*, (*ἑπί* and *κουρός*, a youth,) an aider or helper; a soldier, auxiliary.
- ἑπικροῦμαι*, *φ. ἥσω, π. ἑπικροῦμαι*, (*ἑπί* and *κρότος*, strength,) to prevail, to get the mastery; to get possession or dominion of; to conquer.
- ἑπικροῦμαι*, *φ. ἥσω, π. ἑπικροῦμαι*, (*ἑπί* and *κρότος*, noise,) to clap; to applaud.
- ἑπικύπτω*, *φ. ψω*, (*ἑπί* and *κύπτω*, to stoop,) to incline towards, stoop to, bend.
- ἑπιλαμβάνομαι*, to take or lay hold of, to seize; to obtain or get; to repress.
- ἑπιλαμβάνω*, (*ἑπί* and *λαμβάνω*, to take,) to take besides, to take after; to assume.
- ἑπιλανθάνομαι*, *φ. ἑπιλήσσομαι, π. παρ*. *ἑπιλήσσομαι*, (*ἑπί* and *λανθάνω*, to be hidden,) to forget, to neglect.
- ἑπιλίγωμαι*, (*ἑπί* and *λίγω*, to speak,) to be named, to be called; to read; to take an account of; to choose, to select.
- ἑπιλίγω*, (*ἑπί* and *λίγω*, to say,) to add to what has been said; to say in addition to; to choose or pick out; to name.
- ἑπιλείπω*, *φ. ψω, π. ἑπιλείπω*, (*ἑπί* and *λείπω*, to leave,) to fail, to be wanting.
- ἑπὶλοιπος*, *ου, ὁ, ἡ*, (*ἑπιλείπω*, to fail,) the remaining, the rest.
- ἑπιμαίωμαι*, (*ἑπί* and *μαίωμαι*, to desire,) to touch, handle, seize.

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- ἑπιμαρτυρῶ*, *φ. ἥσομαι, π. μαρτυρῶ*, (*ἑπί* and *μαρτυρῶ*, to learn,) to obtain additional information; to learn besides.
- ἑπιμάσσωμαι*, *φ. ἥσομαι, π. μάσσω*, (*ἑπί* and *μάσσω*, to touch,) to touch; feel, handle; lay hold of, seize; to wash.
- ἑπιμελίσσομαι*, *οὔμαι, φ. ἥσομαι, π. ἐπιμελίσσομαι*, (*ἑπιμελής*, careful,) to care, to take care of, to apply one's self to any thing.
- ἑπιμελής*, *ἰος, ὁ, ἡ*, (*ἑπί* and *μέλει*, it concerns,) careful, diligent, heedful, assiduous, solicitous.
- ἑπιμελησθῆναι*, (*ἑπιμελίσσομαι*, to care,) one must take care.
- ἑπιμελίζομαι*, to care for.
- ἑπιμίθομαι*, (*ἑπί* and *μίθομαι*, to complain,) to blame, accuse, find fault.
- ἑπιμετρίω*, *φ. ἥσω, π. ἐπιμετρίω*, (*ἑπί* and *μέτρον*, a measure,) to measure to, to impute, to add over the just measure, to give to boot.
- ἑπιμηχανάομαι*, *οὔμαι, φ. ἥσομαι*, (*ἑπί* and *μηχανή*, contrivance,) to plot against, contrive.
- ἑπιμιγνύμι*, (*ἑπί* and *μίγνυμι*, to mix,) to mingle, have intercourse with.
- ἑπιμίσσομαι*, (*ἑπί* and *μίγνυμι*, to mix,) to have intercourse with, to mix with; to go or come to, to approach.
- ἑπινεύω*, *φ. σω, π. ἐπινεύω*, (*ἑπί* and *νέω*, to nod,) to nod to, to beckon to; to nod assent; to incline.
- ἑπινόω*, *φ. ἥσω*, (*ἑπί* and *νόος*, the mind,) to invent; to think on, to fix the thoughts upon; to design, to intend.
- ἑπινόω*, *αἰ, ἡ*, (*ἑπί* and *νόω*, to think,) thought, thinking, idea; device, invention.
- ἑπιόρκω*, *φ. ἥσω, π. ἑπιόρκω*, (*ἑπί*, and *ὅρκος*, an oath,) to forswear; to swear falsely.
- ἑπιόρκια*, *αἰ, ἡ*, perjury, false swearing.
- ἑπιπάσσω*, *φ. ὤσω*, (*ἑπί* and *πάσσω*, to spread,) to strew or sprinkle upon.
- ἑπιτίμνω*, *φ. ψω*, (*ἑπί* and *τίμνω*, to send,) to send besides; to send to.

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ἐπιήγγνυμι, *f.* ἤξω, (*ἐπί* and *πῆγγνυμι*, to fix,) to fix or plant in or upon.
 ἐπιπλάσσω, or ἐπιπλάττω, *f.* πλάσω, (*ἐπί* and *πλάσσω*, to spread,) to spread or smear over.
 ἐπιπλῖω, (*ἐπί* and *πλῖω*, to sail,) to swim or sail upon or to; to sail to meet the enemy.
 ἐπίπλοος, and ἐπίπλους, -όου, οὔ, ὁ, (*ἐπιπλῖω*, to sail out to attack, from *ἐπί* and *πλῖω*, to sail,) a sailing out against, a naval expedition; the approach of a hostile fleet.
 ἐπιπνῖω, (*ἐπί* and *πνῖω*, *Poet.* for *πνῖω*, to breathe,) to breathe upon or into, to inspire; to breathe or live; to blow upon.
 ἐπιπνῖω, to breathe upon.
 ἐπιποιῶ, *f.* ἥσω, (*ἐπί* and *ποιῶ*, to make,) to perpetrate.
 ἐπιποθῖα, *αι*, ἡ, (*ἐπιποθῖω*, to long for, from *ἐπί* and *πόθος*, desire,) earnest desire, longing.
 ἐπὶ πολὺ, *adv.* much, for the most part, very, greatly.
 ἐπίπνος, ου, ὁ, ἡ, (*ἐπί* and *πόνος*, labor,) laborious, painful, difficult, fatiguing.
 ἐπίπνους, *adv.* (*ἐπί* and *πόνος*, labor,) with great pains or labor, with difficulty.
 ἐπιπρίπω, (*ἐπί* and *πρίπω*, to be becoming,) to be beautiful in or on, to adorn.
 ἐπιπτύχῃ, ῆς, ἡ, (*ἐπί* and *πτύσσω*, to fold,) a fold, a patch.
 ἐπιρρίω, (*ἐπί* and *ρίω*, to flow,) to flow in; to flow upon or over.
 ἐπισείω, (*ἐπί* and *σειώ*, to shake,) to shake or brandish against, to brandish at.
 ἐπίσημος, ου, ὁ, ἡ, (*ἐπί* and *σημα*, a mark,) impressed with a mark, stamped; distinguished, remarkable.
 ἐπίσης, *adv.* (*ἐπί* and *ἴσος*, equal,) even as, equally.
 ἐπισιτίζομαι, (*ἐπί* and *σιτος*, corn,) to procure provisions, to forage.
 ἐπισκίπτομαι, *f.* ψομαι, (*ἐπί* and *σκέπτομαι*, to look round,) to go to see,

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to visit; to look upon, to behold, to examine.
 ἐπισκευάζω, *f.* ἄσω, *p.* ἀκα, (*ἐπί* and *σκευάζω*, to prepare,) to repair, restore, refit, rebuild; to load.
 ἐπισκευή, ῆς, ἡ, (*ἐπί* and *σκευάζω*, to prepare,) a repairing, renewing, restoration.
 ἐπισκῆπτω, (*ἐπί* and *σκέπτω*, to attack,) to assail; to accuse; to implore, to enjoin.
 ἐπισκοπῖω, *f.* ἥσω, *p.* ἐπισκόπηκα, (*ἐπί* and *σκοπῖω*, to see,) to visit, to go to see.
 ἐπισκώπτω, *f.* ψω, *p.* φα, (*ἐπί* and *σκώπτω*, to deride,) to rally, banter, jest at.
 ἐπισπάσσομαι, ὤμαι, *f.* ἄσσομαι, *p.* ἐπίσπασμαι, (*ἐπί* and *σπάω*, to draw,) to draw, to attract.
 ἐπιστάμαι, σαι, ται, to know, to understand, to think.
 ἐπιστάσις, ιως, ἡ, (*ἐπί* and *ἵστημι*, to stand,) authority, inspection, care, attention.
 ἐπιστάτις, *f.* ἥσω, *p.* ηκα, (*ἐπί* and *ἵστημι*, to stand,) to be at the head of, to have the superintendence, to be a commander or chief.
 ἐπιστέλλω, *f.* ἐπιστεῖλω, *p.* ἐπίσταλκα, (*ἐπί* and *στέλλω*, to send,) to send to, write to; to command.
 ἐπιστήμων, ονος, ὁ, ἡ, (*ἐπίσταμαι*, to know,) having knowledge, knowing, skilful.
 ἐπιστολεύς, ιως, ὁ, (*ἐπί* and *στέλλω*, to place,) the second in command.
 ἐπιστολή, ῆς, ἡ, (*ἐπί* and *στέλλω*, to place or send,) a letter, an epistle; a despatch.
 ἐπιστρατεύω, *f.* εὔσω, *p.* κα, (*ἐπί* and *στρατεύω*, to take the field,) to lead an army against, to take the field against.
 ἐπιστρατεία, *αι*, ἡ, (*ἐπί* and *στρατεύω*, to march,) a military expedition against.
 ἐπιστρέφω, *f.* ψω, *p.* ἐπίστρεφα, (*ἐπί* and *στρέφω*, to turn,) to turn towards, to turn; to cause to back or

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return.
ἐπισφάζω, *οτ -σφάττω*, *φ. ξω*, (*ἐπί* and *σφάζω*, to kill,) to slay, to sacrifice upon, to immolate.
ἐπισφάλλης, *ίος*, *ῆ*, *ῆ*, (*ἐπί* and *σφάλλω*, to trip up,) dangerous, slippery.
ἐπιταράττω, *φ. ξω*, *π. χα*, (*ἐπί* and *ταράττω*, to confuse,) to disturb, trouble, interrupt.
ἐπιτάσσω, *οτ -ττω*, *φ. ξω*, (*ἐπί* and *τάσσω*, to set in order,) to lay upon, to place or arrange behind; to order, command, to impose.
ἐπιτείνω, *φ. νῶ*, *π. ἐπιτίτῃκα*, (*ἐπί* and *τείνω*, to strain,) to stretch, to extend, to strain, strive.
ἐπιτελῶ, *ῶ*, *-ίει*, *ίης*, *φ. ίσω*, *π. ἐπιτετίλῃκα*, (*ἐπί* and *τελος*, end,) to finish, to complete, to perform.
ἐπιτηδῖος, *ου*, *ῆ*, *ῆ*, (*ἐπιτηδής*, suitable,) proper, convenient, favorable.
ἐπιτηδῖς, *adv.* (*ἐπιτηδής*, suitable,) on purpose, purposely, intentionally.
ἐπιτηδύω, *ις*, *ις*, *φ. ύσω*, (*ἐπιτηδής*, suitable,) to do any thing with care and diligence; to cultivate, to be addicted to.
ἐπιτηρῶ, (*ἐπί* and *τηρῶ*, to observe,) to observe attentively.
ἐπιτίθημι, (*ἐπί* and *τίθημι*, to place,) to put or lay upon, to impose; to put, to apply.
ἐπιτιμάω, *ῶ*, (*ἐπί* and *τίω*, to value,) to do honor to; to raise the price of a thing; to blame, to accuse.
ἐπιτιμῆτωρ, *ορος*, *ῆ*, (*ἐπιτιμάω*, to punish,) an avenger, punisher.
ἐπίτιμος, *ου*, *ῆ*, *ῆ*, (*ἐπί* and *τιμή*, honor,) one whose honor is unblemished; honored; enjoying all the rights and privileges of a citizen.
ἐπιτρέπω, *φ. ψω*, *π. ἐπιτρέψα*, (*ἐπί* and *τρέπω*, to commit,) to commit to one's care, intrust to; to suffer, permit.
ἐπιτρέχω, *φ. θρίξω*, *π. ἐπιδιδράμῃκα*, (*ἐπί* and *τρέχω*, to run,) to run to.
ἐπιτρίβω, (*ἐπί* and *τρίβω*, to rub,) to rub against or upon; to gall, to scrape; to crush, to exhaust; to

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afflict.
ἐπιτριπτος, *ου*, *ῆ*, *ῆ*, (*ἐπί* and *τρίβω*, to rub,) rubbed, ground, bruised; wretched.
ἐπιτροπος, *ου*, *ῆ*, *ῆ*, (*ἐπί* and *τρέπω*, to commit,) one to whose care any thing is committed, an overseer, an agent.
ἐπιτροχος, *ου*, *ῆ*, *ῆ*, (*ἐπί* and *τρέχω*, to run,) voluble, rapid, swift.
ἐπιτυγχάνω, (*ἐπί* and *τυγχάνω*, to happen,) to happen upon, to meet, to fall in with, find, obtain.
ἐπιφαίνομαι, and *-ομαι*, *pres. imperat.* *ἐπιφαίνε*, *φ. ἐπιφανῶ*, *π. ἐπιεπιφάγκα*, (*ἐπί* and *φαίνομαι*, to show,) to show, or to cause to appear upon.
ἐπιφάνης, *ίος*, *ῆ*, *ῆ*, (*ἐπί* and *φαίνομαι*, to show,) conspicuous, apparent; bright, illustrious.
ἐπιφήμισμα, *ἄτος*, *το*, (*ἐπί* and *φημί*, to say,) exclamation at, outcry, clamor, invocation.
ἐπιφθόνως, *adv.* (*ἐπί* and *φθόνος*, envy,) invidiously.
ἐπιφορά, *ᾶς*, *ῆ*, (*ἐπί* and *φέρω*, to bring,) an attack, onset, brunt; an addition.
ἐπιχαίνω, *φ. ἄνῶ*, *2. π. ἐπιείχῃκα*, (*ἐπί* and *χαίνομαι*, to gape,) to gape for, pant for, to gape at.
ἐπίχαρις, *ἴτος*, *ῆ*, *ῆ*, (*ἐπί* and *χάρις*, grace,) pleasant, agreeable, grateful.
ἐπιχειρῶ, *ῶ*, *φ. ἥσω*, *π. ἐπιεχειρῃκα*, (*ἐπί* and *χείρ*, the hand,) to put hands to, lay hands upon, attack; to undertake, to take in hand.
ἐπιχείρημα, *ἄτος*, *τό*, (*ἐπί* and *χείρ*, the hand,) an enterprise, undertaking, something taken in hand.
ἐπίχρυσος, *ου*, *ῆ*, *ῆ*, (*ἐπί* and *χρυσός*, gold,) gilt, plated with gold.
ἐπιχωρῶ, *φ. ἥσω*, *π. ἐπιεχωρῃκα*, (*ἐπί* and *χωρῶ*, to give place,) to grant, permit, consent; to yield, concede.
ἐπιχώριος, *ου*, *ῆ*, *ῆ*, (*ἐπί* and *χώριος*, a place,) belonging or peculiar to a place, indigenous, native.
ἐπιψάω, (*ἐπί* and *ψάω*, to touch,) to touch upon, to touch lightly.
ἐπιουῖντο, *Ion.* for *ἐπιουῖντο*.

EPE

- ἵπομαι, *f.* ἵψομαι, to follow, to accompany, to attain.
- ἱππομάζω, *f.* ὦω, *p.* ἱππόμενα, (*ἱπ* and *ὄνομα*, a name,) to surname, to name, to name after, to call by name.
- ἵπος, *ios*, τό, (*ἵπτιν*, to say,) a word.
- ἱποτρένω, (*ἱπ* and *τρένω*, to incite,) to urge on, to rouse or stir up, to exhort, animate.
- ἵπουσις, *ios*, ἡ, (*ἱπ* and *ἵπτομαι*, to see,) sight, view, prospect.
- ἱπτά, *oi*, αἱ, τά, seven.
- ἱπτακαίδεκα, *oi*, αἱ, τά, seventeen.
- ἱππνός, ἡ, ὅν, (*ἱράω*, to love,) lovely, agreeable, pleasant.
- Ἐρασίστρατος, *ou*, ὁ, a proper name, Erasistratus.
- ἱράσμιος, *a*, *on*, *comp.* ὄτιμος, *superl.* ὤτατος, (*ἱράω*, to love,) amiable, lovely.
- ἱραστής, *ou*, ὁ, (*ἱράω*, to love,) a lover.
- ἱρατύνος, ἡ, ὅν, (*ἱράω*, to love,) lovely, delightful, amiable.
- Ἐρατοσθένης, *ous*, ὁ, a proper name, Eratosthenes.
- ἱράω, *f.* ἄω, *p.* κα, to love, desire.
- ἱεργάζομαι, *imperf.* ἱεργαζόμεν, *f.* ἱεργάσομαι, *l. a. m.* ἱεργασάμεν, (*ἱεργον*, work,) to work, to labor; to effect, to do, to cultivate, till.
- ἱεργαλῆον, *ou*, τό, (*ἱεργον*, work,) an instrument, a tool.
- ἱεργᾶτης, *ou*, ὁ, (*ἱεργον*, work,) a laborer, a workman.
- ἱεργον, *ou*, τό, work, action, deed, affair.
- ἱερίδιζω, *f.* ἴω, (*ἱε*is, strife,) to provoke, irritate, vex.
- ἱερίσιον, *ou*, τό, (*ἱερίω*, to demolish,) rubbish or ruins of buildings.
- ἱερίσω, *f.* ψω, *p.* φα, to overthrow, demolish, tear, or beat down.
- ἱερίσω, *or* -τω, *f.* ξω, *p.* χα, to row; to move, to impel.
- ἱεσχιλίω, ὦ, *f.* ἴω, *p.* κα, to jest with, deride, to dispute, wrangle, quarrel.
- ἱεστμός, *ou*, ὁ, and ἱεστμῖν, *ou*, τό, (*ἱερίτω*, to row,) an oar.
- ἱεσυγῶ, *f.* ἱεῦξω, *p.* ἡρευχα, to belch,

EPT

- eruct; to cast out or vomit.
- ἱερυνάω, ὦ, *f.* ἴω, *p.* ἱερύνηκα, to search, inquire diligently.
- ἱεῖω, to say, speak, declare.
- ἱερμηῖος, *Poet.* the same as ἱερμος, desert, solitary.
- ἱερμος, *ou*, ὁ, ἡ, desert, solitary.
- ἱερμέω, *f.* ὴω, *p.* ἡρήμεκα, (*ἱερμος*, deserted,) to lay waste, desolate, ravage.
- ἱεητιύω, *f.* ἴω, to restrain, repress, hinder.
- ἱεητύω, *f.* ὴω, *p.* ἡεήτυκα, to check, restrain.
- ἱερίζω, *f.* ἴω, *p.* ικα, (*ἱε*is, strife,) to strive, contend, quarrel, fight.
- ἱεῖρησις, *Ion.* for ἱεῖρησι, from
- ἱεῖρρος, *ou*, ὁ, ἡ, (*ἱε*is, much, and ἱεράω, to love,) well-beloved, pleasing, agreeable; well-suited or adapted, united.
- ἱεῖον, *or* ἱεῖον, *ou*, τό, wool.
- ἱεῖς, ἴδος, ἡ, strife, contention, a dispute.
- ἱεστᾶφύλος, *ou*, ὁ, ἡ, (*ἱε*is, very, and σταφυλή, cluster,) bearing large clusters of grapes, very full of clusters.
- ἱεῖφης, *ou*, ὁ, a kid.
- Ἐρμῆς, *ou*, ὁ, Mercury.
- ἱερμηνεύς, *ios*, and *Att.* ἴος, ὁ, (*Ἐρμῆς*, Mercury,) an interpreter.
- Ἐρμοκράτης, *ous*, ὁ, a proper name, Hermocrates.
- ἱεμόσυβις, *ios*, an Egyptian word, used as an epithet, meaning warlike.
- ἱέρω, *f.* ἱέρησω, to go with pain, to go or to depart sorrowfully; to go to one's destruction, to go to ruin.
- ἱέρωμινος, *n*, *on*, *part. perf. pas.* of ἱερνύω, strong, robust.
- ἱέρωμινος, *adv.* (ἱερνύω or ῥώνυμι, to strengthen,) strongly, powerfully.
- ἱερση, *or* ἱερση, *ne*, ἡ, (*ῥίω*, to flow,) dew; also a young lamb.
- ἱεῦθημα, ἄτος, τό, (*ἱεῦδαινω*, to redden,) a bright red complexion.
- ἱεῦθρός, ῥά, ῥόν, (*ἱεῦθρος*, redness,) red; purple.
- ἱεῦπω, *f.* ξω, *p.* χα, to keep back,

ΕΞΟ

restrain, check, hinder.

ἑρῦμα, ἄτος, τό, (ἑρύω, to save, to draw,) a safeguard, a defence, a rampart, fortress.

ἑρμαι, by syncope for ἑρύμαι.

ἑρμνός, ἡ, ὄν, (ἑρύω, to draw,) well fortified or guarded, secure.

*Ερυξ, κος, ἡ, a city of Sicily, Eryx.

ἑρύομαι, f. ὑσσομαι, p. ἑρυσσμαι, to keep, guard, preserve, defend.

ἑρυσθαι, for ἑρύσθαι, to draw, to protect.

ἑρχᾶται, for ἑργμίναι εἰς, 3. pl. perf. pas.; so ἑρχατο, for ἑργμίναι ἦσαν,

3. pl. pluperf. pas. Ion. of ἑργω, they are enclosed or compressed.

ἑρως, ωτος, ὁ, (ἑράω, to love,) love, desire, passion.

ἑρωτάω, f. ἥσω, p. ἥρώτηκα, to ask, question, interrogate, inquire.

*Ερωτιδύς, ιως, ὁ, (ἑρως, love,) a young Cupid, a young love; a loveling.

ἑρωτικός, ἡ, ὄν, (ἑρως, love,) amatory, amorous, inclined to love.

ἑσάγω, (ἑς and ἄγω, to lead,) to lead in.

ἑσβαίνω, same as εἰσβαίνω, to go in.

ἑσδῶ, (ἑς and δῶ, to see,) to behold, to look upon.

ἑσδῶκεν, for εἰσδρακεν, 2. a. ind. of εἰσδῶ, to see, behold.

ἑσιμι, (εἰς and εἶμι, to go,) to go in, to enter.

ἑσίχω, (ἑς and ἔχω, to hold,) to flow, go into; extend to.

ἑσθής, ἦτος, ἡ, (ἑννυμι, to clothe,) a garment, a robe, raiment, clothing.

ἑσθίω, and ἑσθω, (ἑσθω, to eat,) to eat, devour, consume.

ἑσθλός, ἡ, ὄν, good, excellent, virtuous, honest.

ἑσσι, for ἦ, 3. sing. imperf. Ion. of εἰμί, to be.

ἑσσεύομαι, (ἑς and τίθω, to be placed,) to be in, to be put on board.

ἑσσεύω, (ἑς and κομίζω, to carry,) to bring in, to lead in, to import.

ἑσσοδος, or εἰσσοδος, ου, ἡ, (ἑς and ὁδός, a way,) an entrance, a tax, income.

ἑσσοτρον, ου, τό, (ἑς and ἔσσομαι, to

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look,) a mirror or looking-glass.

ἑσπέρα, ας, ἡ, (ἑσπῆρος, the evening star,) the evening; the west.

ἑσπῆρην, Ion. for ἑσπῆρα.

ἑσπῆρις, ἰα, ἰον, or

ἑσπῆριος, ου, ὁ, ἡ, (ἑσπῆρος, evening star,) of the evening, in the evening; situated towards the west, western.

ἑσπλῶ, ὦ, same as εἰσπλῶ, to sail into.

ἑσσαι, Ion. and Poet. and Dor. for ἑση, 2. sing. fut. of the verb εἰμί, to be.

ἑσσιῖται, Poet. and Dor. for ἑσσιται, 3. sing. fut. ἑσσομαι, of the verb εἰμί, to be.

ἑσσομαι, Ion. for ἑσσεῖμαι, from ἑσσεῖομαι, ἑσμαι, (ἑσσω, less,) to be defeated.

ἑστία, ας, ἡ, a fire-place or hearth; a household deity; a house; a family; also Vesta, a goddess.

ἑστίασις, ιως, ἡ, (ἑστία, hearth,) a feast, an entertainment.

ἑσχατιά, ᾶς, ἡ, (ἑσχατος, last,) end, extremity, confine.

ἑσχατος, η, ον, last, extreme, utmost, furthest; highest.

ἑσχατως, adv. extremely, to the last degree.

ἑταιρα, ας, ἡ, a mistress, a courtesan.

ἑταιρία, ας, ἡ, fellowship, society.

ἑταῖρος, ου, ὁ, and ἑταῖρος, a companion, a comrade, a friend.

ἑταῖρος, ου, ὁ, Poet. for ἑταῖρος, a companion, a friend.

*Ετεινικός, ου, ὁ, a proper name, Eteonicus.

ἑτιόν, as an adverb, truly, really.

ἑτεροῖω, ὦ, f. ὥσω, p. ἑτεροῖωκα, (ἑτερος, another,) to make different or other, to transform, change.

ἑτετύγμην, (πλυperf. pass. of τεύχω, to make,) was made, was.

ἑτήϊος, ου, ὁ, ἡ, (ἑτος, a year,) yearly, annual.

ἑτοιμάζω, f. ἄσω, p. ἑτοίμακα, (ἑτοιμος, ready,) to make ready, prepare, get in readiness.

ETE

ἔτοιμος, ου, ὁ, ἡ, or ἱταῖμος, ready, prepared.

ἱταῖμος, adv. readily, promptly, willingly.

ἔτος, ιος, τό, a year.

Εὐάγορας, ου, ὁ, a proper name, Evagoras.

Εὐάνθης, ιος, ὁ, a proper name, Evanthes.

εὐαποτείχιστος, (εὖ, ἀπό, and τεῖχος, a wall,) easily fortified by a wall.

Εὐάρχιππος, ου, ὁ, a proper name, Evarchippus.

Εὐβοία, ας, ἡ, Euboea, the name of an island in the Aegean sea.

εὖγε, well! well done!

εὐγένεια, and Ion. εὐγυνία, ας, ἡ, (εὖ, well, and γένος, ιος, τό, family,) dignity of birth or extraction; nobility, magnanimity.

εὐγνώμων, adv. (εὖ and γνώμων, knowing,) reasonably, with good intentions.

εὐγνώμων, ονος, ὁ, ἡ, (εὖ and γνώμων, knowing,) of a sound understanding, sensible, judicious, fair, just.

εὐδαιμονίω, f. ἦσω, (εὖ and δαίμων, fortune,) to be happy or prosperous, to live happily.

εὐδαιμονία, ας, ἡ, (εὐδαίμων, fortunate,) happiness, felicity, prosperity.

εὐδαιμονίζω, f. ἴσω, (εὐδαίμων, from εὖ and δαίμων, fortune,) to felicitate, to account happy.

εὐδαίμων, ονος, ὁ, ἡ, (εὖ and δαίμων, fortune,) happy, fortunate.

εὐδηλος, ου, ὁ, ἡ, (εὖ and δῆλος, plain,) very manifest, quite clear.

εὐδία, ας, ἡ, (εὖ and δία, the air,) fair or fine weather, a serene sky.

Εὐδικος, ου, ὁ, a proper name, Eudicus.

Εὐδιος, ου, ὁ, a proper name, Eudius.

εὐδοκίμειω, f. ἦσω, p. ηκα, (εὖ and δόκιμος, approved,) to be approved, to enjoy a good name, to obtain approbation.

εὐδω, f. εὐδήσω, p. κα, to sleep, cease, be still.

εὐειδής, ιος, ὁ, ἡ, (εὖ and εἶδος, form,) good-looking, of a beautiful form or

ETK

shape, well-shaped, beautiful.

εὐέλπης, ἰδος, ὁ, ἡ, and εὐέλπιστος, (εὖ and ἔλπις, hope,) having good hopes, hopeful, confident, sanguine.

εὐεξαλειπτος, ου, (εὖ, ἐκ, and ἀλείφω, to erase,) easy to obliterate.

εὐεργισία, ας, ἡ, (εὖ and ἔργον, work,) beneficence, a benefit, a kindness.

εὐεργιστίω, f. ἦσω, p. εὐεργίστηκα, (εὖ and ἔργον, work,) to do well by, to practise beneficence, to do good.

εὐεργίτης, ου, ὁ, (εὖ and ἔργον, work,) a benefactor, a well-doer.

εὐεργής, ιος, ὁ, ἡ, (εὖ and ἔργον, work,) well-made, built, or constructed, well worked, well wrought.

εὐήθεια, ας, ἡ, (εὖ and ἡθός, manner,) innocence, simplicity; folly.

εὐήθης, ιος, ὁ, ἡ, (εὖ and ἡθός, manner,) having virtuous manners, free from malice or deceit, honest, innocent; simple, foolish.

εὐημερία, ιας, ἡ, (εὖ and ἡμέρα, day,) fair weather, a fair, serene day.

εὐθάλῆς, ιος, ὁ, ἡ, (εὖ and θάλλω, to flourish,) finely blooming, very green, flourishing, flowery, blooming.

εὐθαρσής, ιος, ὁ, ἡ, (εὖ and θάρσος, courage,) full of confidence, bold, daring, intrepid.

εὐθετίω, ὦ, f. ἦσω, (εὖ and τίθημι, to place,) to arrange or dispose well; to put in order.

εὐθεῖως, adv. (εὐθύς, direct,) immediately, directly, instantly, quickly.

εὐθρυπτος, ου, (εὖ and θρύπτω, to break,) easily broken.

Εὐθύδημος, ου, ὁ, a proper name, Euthydemus.

εὐθυμία, ας, ἡ, (εὖ and θύμος, temper,) good spirits, cheerfulness, gayety.

εὐθύς, εἰα, ὅ, ιος, straight, direct, right.

εὐθύς, adv. immediately, directly.

εὐθύροος, ου, (εὐθύς, straight,) straight, direct.

εὐκάθικτος, (εὖ, κατά, and ἔχω, to hold,) easy to be kept down, readily controlled.

εὐκαμψής, ιος, ὁ, ἡ, (εὖ and κάμπτω,

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- to bend,) well curved.
εὐκαταφρόνητος, ου, ὁ, ἡ, (εὖ, κατὰ, and φρονίω, to think,) very contemptible or despicable.
εὐκλείης, ἰος, ὁ, ἡ, (εὖ and κλέος, glory,) of good report, renowned, celebrated, glorious, illustrious.
Εὐκλείδης, ου, ὁ, a proper name, Euclid.
εὐκνημις, ἰδος, ὁ, ἡ, (εὖ, well, and κνήμη, the leg,) well greaved, well armed, well equipped.
εὐκόσμος, ου, ἡ, (εὖ and κόσμος, order,) well ordered or regulated.
Εὐκράτης, ους, ὁ, a proper name, Eucrates.
εὐκαταῖος, αῖα, αῖον, (εὐχῆμαι, to pray,) desirable, worthy to be prayed for.
εὐκτίμινος, or *Poet.* *εὐκτιμίνος*, well built, beautifully built; well inhabited, populous.
εὐκτός, ἡ, ὅν, (εὐχῆμαι, to pray,) to be desired or wished, desirable.
Εὐμάθης, ους, ὁ, a proper name, Eumathes.
εὐμηνής, ἰος, ὁ, ἡ, (εὖ and μένος, the mind,) well-disposed, kind, friendly, gracious.
Εὐμενίδες, ον, αἱ, the Eumenides or Furies.
εὐμυνῶς, adv. (εὐμηνής, kind,) kindly, graciously, favorably.
εὐμετάβολος, ου, ὁ, ἡ, (εὖ, well, μετὰ, and βάλλω, to cast,) easily changed, mutable.
εὐμεταχειρίστος, ου, ὁ, ἡ, (εὖ, μετὰ, and χειρίζομαι, to take in hand,) easy to be managed, tractable; easy to be circumvented.
εὐμορφος, ου, ὁ, ἡ, (εὖ and μορφή, a form,) well formed, well shaped, beautiful.
εὐνή, ἡς, ἡ, a bed, a couch; in pl. anchors.
εὐνις, ἰδος, and ἰος, ὁ, ἡ, deprived of, bereaved.
εὐνοια, ας, ἡ, (εὖ and νόος, the mind,) kindness, good-will, benevolence.
εὐνοος, and *εὐνους*, ου, ὁ, ἡ, (εὖ and νόος, the mind,) well disposed, friendly.

ΕΤΡ

- εὐνούχος*, ου, ὁ, an eunuch, a keeper of the female apartments.
εὐοπλος, ου, ὁ, ἡ, (εὖ and ὄπλον, armour,) well armed, successful in arms.
εὐορκίω, f. ἥσω, π. *εὐορκῆκα*, (εὖ and ὄρκος, an oath,) to keep an oath, to be faithful to one's oath.
εὐορκος, ου, ὁ, ἡ, (εὖ and ὄρκος, an oath,) faithful to one's oath, true to one's word.
εὐορμος, ου, ὁ, ἡ, (εὖ and ὄρμος, a road for ships,) having a safe anchorage, safe.
εὐοσμος, ου, ὁ, ἡ, (εὖ and ὄζω, to smell,) odorous, sweet-smelling, fragrant.
εὐπαθίω, ᾧ, f. ἥσω, π. *εὐπάσχω*, to experience,) to be susceptible or easily affected; to indulge in pleasure, to enjoy one's self.
εὐπαις, αἰδος, ὁ, ἡ, (εὖ and παῖς, a child,) blessed in offspring, fortunate in children.
εὐπιτώς, and *-ιος*, adv. (εὖ and πίπτω, to fall,) easily, without trouble.
εὐπορίω, ᾧ, f. ἥσω, π. *εὐπόρῆκα*, (εὖ and πόρος, a passage,) to have the means, to be abundantly able, to be well furnished with, to have.
εὐπρακτος, ον, (εὖ and πράσσω, to do,) easy to be done, practicable.
εὐπρέπεια, ας, ἡ, (εὖ and πρίτω, to become,) distinguished beauty, grace, dignity, good order.
εὐπρίπης, ἰος, ὁ, ἡ, (εὖ and πρίτω, to become,) well-becoming, having great comeliness, graceful, beautiful, magnificent.
εὐρημα, ᾗτος, τό, (εὐρίσκω, to find,) any thing found or invented, an invention, a discovery; an unexpected gain.
Εὐριπίδης, ου, ὁ, a proper name, Euripides.
εὐρίσκω, f. *εὐρήσω*, π. *εὐρηκα*, to find, find out, invent, discover, to meet with.
εὐρεῖς, ἰος, τό, (εὐρέυς, broad,) breadth, width.
Εὐεῦδίκη, ης, ἡ, and *Εὐεῦδικα*, ας, ἡ,

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name of a woman, Eurydice.

Εὐρυμίδης, ου, ὁ, a patronymic, the son of Eurymus.

εὐρύς, εὐρεῖα, εὐρύ, ἰος, broad, wide, ample.

Εὐρυσθεύς, ἰος, ὁ, a proper name, Eurystheus.

Εὐρώπη, ης, ἡ, the name of a woman, Europa; also Europe.

εὐσσιλμος, or εὐσιλμος, Poet. for εὐσιλμος, (εὐ and σίλμα, a seat or bench for the rowers,) well benched, well furnished with benches of oars.

εὐστομος, ου, ὁ, ἡ, (εὐ and στόμα, the mouth,) well-mouthed, having a beautiful mouth; eloquent; silent

εὐστρεφής, ἰος, ὁ, ἡ, and Poet. ἱστρεφής, (εὐ and στρέφω, to bend,) well twisted, flexible, pliant.

εὐτακτος, ου, ὁ, ἡ, (εὐ and τάσσω, to arrange,) well-arranged, keeping order and discipline, orderly.

εὐτονος, ου, ὁ, ἡ, (εὐ and τίνω, to stretch,) well strung, strong, firm.

εὐτρεπίζω, (εὐ and τρέπω, to turn,) to prepare, get ready, equip.

εὐτρεφής, ἰος, ὁ, ἡ, (εὐ and τρέφω, to nourish,) well fed, well kept, fat.

εὐτυχία, f. ἥσω, p. εὐτύχηκα, (εὐ, well, and τύχη, fortune,) to have good fortune, to be fortunate, to prosper.

εὐτυχής, ἰος, ὁ, ἡ, (εὐ, well, and τύχη, fortune,) favored by fortune, fortunate, happy.

εὐτυχία, ας, ἡ, (εὐτυχής, fortunate,) good fortune, prosperity.

εὐφημῶ, ᾶ, -εἰσι, εἶς, f. ἥσω, (εὐ and φήμη, fame,) to use words of happy omen; to observe a religious silence; to praise.

εὐφλεκτος, ου, (εὐ and φλίσγω, to burn,) easily burned.

Εὐφροβος, ου, ὁ, a proper name, Euphorbus.

Εὐφορίων, ωνος, ὁ, a proper name, Euphorion.

εὐφραίνω, f. εὐφρανῶ, p. εὐφραγκα, (εὐ and φρέν, the mind,) to gladden, to cheer, delight the heart.

ΕΦΘ

Εὐφρατης, ου, ὁ, the river Euphrates.

εὐφροσύνη, ης, and Dor. εὐφροσύνα, ας, ἡ, (εὐφρων, joyous,) joy, cheerfulness, gladness.

εὐχαρίς, ι, ιτος, (εὐ and χάρις, grace,) graceful, agreeable, witty.

εὐχίρωτος, ου, ὁ, ἡ, (εὐ and χιρῶω, to subdue,) easily subdued, ready to be subdued, exposed.

εὐχή, ἡς, ἡ, (εὐχομαι, to pray,) a vow; a prayer or petition.

εὐχομαι, imperf. Att. νύχόμεν, ου, ιτο, for εὐχόμεν, f. εὐξομαι, p. εὐγμαι, to glory, to boast; to pray, supplicate.

εὐχος, ἰος, τό, (εὐχομαι, to boast,) glory, honor, victory.

εὐψυχία, ας, ἡ, (εὐ, and ψυχή, soul,) magnanimity, greatness of spirit, bravery.

εὐω, or εὐώ, f. σω, p. εὐκα, to burn, singe, scorch.

εὐώνυμος, ου, ὁ, ἡ, (εὐ and ὄνομα, a name,) of good name, renowned; auspicious; the left.

εὐωχία, f. ἥσω, p. εὐώχηκα, (εὐ and ὄχη, food,) to entertain, regale, to feast.

ἑφαρμόζω, or ἑφαρμόττω, (ἑπί and ἄρμόττω, to fit,) to adapt to; to agree; to suit.

ἑφιδρος, ου, ὁ, ἡ, (ἑπί and ἵδρα, a seat,) one who sits upon any thing; who practises a sedentary art; an anniversary.

ἑφίξῃς, adv. one after another, in order.

ἑφίπω, and ἑπιίπω, (ἑπί and ἵπω, to follow,) to follow after, to follow; to inhabit.

ἑφεσος, ου, ἡ, the city of Ephesus.

ἑφίμαι, (ἑπί and ἵμαι, pas. from ἵμι, to send,) to desire, wish, covet.

ἑφίημι, f. ἥσω, p. ηκα, (ἑπί and ἵημι, to send,) to send upon; to lay upon; to indulge; to permit.

ἑφίστημι, f. ἐπιστήσω, p. ἐφίστηκα, (ἑπί and ἵστημι, to stand,) to put or set to, to stand at or near.

ἑφοδύνω, (ἑπί and ὁδός, way,) to make way, to pass through, to make a

ZET

circuit, to explore; to patrol.
ἵφθορ, ου, ἡ, (*ἱπὶ and ὅδης*, a way,) a way or means, a passage or access to; an approach; invasion.
ἱφθαριών, *f. σω*, (*ἵφθορ*, an ephor,) to be a magistrate or ephor at Sparta.
ἵφθορ, ου, ὅ, (*ἱπὶ and ὁράω*, to see,) an inspector, an overseer, president; *ἵφθοροι*, Ephori, the magistrates of Sparta.
ἱφῦπιεθι, and **-θιν**, (*ἱπὶ and ὑπὲρθι*, above,) over, above, aloft.
ἱχιμουθίω, (*ἱχω*, to keep, and *μύθος*, speech,) to hold one's tongue, to be taciturn.
ἱχθρᾶ, ας, ἡ, enmity, hostility, hatred.
ἱχθρῆς, ἄ, ὅν, (*ἱχθρῶς*, hatred,) odious, detested, hated; inimical, hostile.
ἱχυρός, ἄ, ὅν, (*ἱχω*, to hold,) fortified, strong, safe.
ἱχω, *f. ἱξω or σχήσω*, *p. ἱσχηκα*, *imperf. ἱίχον*, *εἰ, ι*, 2. *α. ἱσχον*, 2. *α. imperat. σχίς*, 2. *α. subj. σχῶ*, ἦς, ᾗ, *pres. opt.* to have, hold, possess, enjoy.
ἱψητός, ἡ, ὅν, (*ἱψω*, to boil,) boiled, cooked.
ἱψω, *f. ἱψήσω*, *p. κα*, to boil, to cook.
ἱωθα, 2. *p. Ion.* for *ἰωθα*, from *ἱθα*, (*ἱθος*, custom,) to be used.
ἱωθιν, *adv.* (*ἱως*, the morn,) in the morning, early.
ἰώνημαι, *Att.* for *ἰνῆμαι*, *perf. of ἰνόμεναι*, to buy.
Ἰως, ω, ἡ, Aurora, the morning.
ἰωυτοῦ, *Ion.* for *ἰαυτοῦ*, of himself, or for *ἑαυτοῦ*, of thyself.
ἰωυτῇ, for *ἰαυτῇ*, so *ἰωυτῇ*, *Ion.* for *ἰαυτῇ*, to herself.

Z.

Ζάβατος, ου, ὅ, the name of a river, Zabatus.
Ζάμολξις, ιως, ὅ, a proper name, Zamolxis.
ζᾶω, to live, have life.
ζείδωρος, ου, ὅ, ἡ, (*ζεία*, grain, and *δωρίομαι*, to give,) grain-giving, corn-producing, fertile, bountiful,

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genial.
ζεύγμα, ἄτος, τό, (*ζεύγνυμι*, to yoke,) a yoking or joining together, conjunction, a bridge.
ζευγνύω, or *ζεύγνυμι*, *f. ζεύξω*, *p. ἔζευχα*, to join, yoke, harness.
ζεύγος, ιος, τό, (*ζευγνύω*, to yoke,) a yoke, a pair.
Ζεύξιππος, ου, ὅ, a proper name, Zeuxippus.
Ζεύς, Jupiter, *gen. Διός*, *dat. Διί*, *acc. Δία*, *voc. Ζιῦ*.
ζέφυρος, ου, ὅ, the western wind, the zephyr.
ζίω, *f. ζίσω*, *p. ἔζικα*, to boil, to bubble up.
ζῆλος, ου, ὅ, emulation, rivalry, imitation; envy, jealousy, hatred.
ζηλοτυπία, *f. ἥσω*, (*ζῆλος*, zeal, and *τύπτω*, to strike,) to be jealous, to envy.
ζηλόω, with *acc. f. ὥσω*, *p. ἐζήλωκα*, (*ζῆλος*, zeal,) to emulate; to envy.
ζηλωτός, οὔ, ὅ, ἡ, (*ζηλόω*, to emulate,) worthy of emulation or imitation; enviable, envied, imitated.
ζητιῶ, ᾧ, *f. ἥσω*, *p. ἐζήτηκα*, to seek, inquire, investigate.
ζήν, *ps. Ion.* for *ζωή*, life.
ζυγαστρον, ου, τό, and *τὸ ζυγάστριον*, a chest, coffer, box.
ζυγῶω, ᾧ, *f. ὥσω*, (*ζυγός*, a yoke,) to yoke or join together.
ζωγρίω, ᾧ, as if *ζωνὴ ἀγρίω*, *f. ἥσω*, *p. ἐζώγηκα*, (*ζωός*, alive, and *ἄγρᾱ*, capture,) to take alive, take prisoner.
ζωή, ἦς, ἡ, life, the things necessary to sustain life, substance.
ζώνη, *ps. ἡ*, (*ζωννύω*, to gird,) a belt, girdle, zone.
ζωογονία, *f. ἥσω*, *p. ἐζωογόνηκα*, (*ζωός*, alive, and *γόνος*, offspring,) to procreate, or produce living young.
ζῶον, ου, τό, (*ζωή*, life,) an animal, a living creature.

H.

ἢ, *conj.* or, either.
ἢ, *adv.* truly, indeed, certainly.

ΗΑΙ

ἡβαιόν, *neut. of next*, a little, ever so little.

ἡβαιοί, *α, ον*, little, small.

ἡβη, *ης, ἡ*, puberty, youth; Hebe, *the goddess of youth*.

ἡγιομεύω, *φ. εὔσω, π. κα*, (ἡγιμών, a leader,) to go before, conduct.

ἡγιμών, *όνος, ὁ, ἡ*, (ἡγιομαι, to lead,) a leader, guide; a governor, chief.

ἡγίομαι, οὔμαι, *φ. ἡσομαι, π. ημαι*, to conduct, guide, march before; to command an army; to govern, preside; to think, believe.

ἡδί, *Poet.*, and.

ἡδίως, *adv.* (ἡδύς, sweet,) willingly, gladly.

ἡδῆ, *adv.* already, now.

ἡδομαι, *φ. ἡτομαι, π. ἡσμαι*, (ἡδύς, sweet,) to be delighted, to rejoice.

ἡδονή, *ης, ἡ*, (ἡδω, to delight,) pleasure, delight, enjoyment.

ἡδυπάθεια, *ας, ἡ*, (ἡδύς, sweet, and παθός, feeling,) indulgence in pleasure, voluptuousness.

ἡδύς, *ίος, ὁ, ἡ, ιν φ. ἡδῖα, π. ἡδύ*, sweet; pleasant, agreeable, savoury.

ἡέλιος, *ου, ὁ, Poet.* for ἥλιος, the sun.

ἡέτις, *ου, ὁ, ἡ*, a youth.

ἡέτος, *ίος, τό*, the moral character, a characteristic; disposition, manner, custom, morals.

ἡέτις, and ἡέτις, *ου, ὁ, ἡ*, a youth, a young man.

ἡέρον, *ου, τό*, (ἔω or εἶμι, to go,) provisions for a journey, food.

ἡέριον, *όνος, ἡ*, a shore, a bank.

ἡέιστα, *adv.* very little, not at all, not in the least.

ἡέω, to come, arrive.

ἡλάσκω, and ἡλασκάζω, (ἄλλη, wandering,) to wander or rove about, to shun, avoid.

Ἡέλιος, *ου, ὁ*, an Elean.

Ἡέκτρα, *ας, ἡ*, the name of a woman, Electra.

ἡέκτρος, *ου, ἡ*, and τὸ ἡέκτρον, amber.

ἡέλιβᾶτος, *ου, and Ion.* ἡέλιβάτωιο, *ὁ, ἡ*, (ἥλιος, the sun, and βαίνω, to go,) accessible only to the sun, mounting

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to the sun, very lofty.

ἡλῖθα, *adv.* in vain; largely, abundantly, copiously.

ἡλίθιος, *ία, ιον*, foolish, stupid, simple.

ἡλικία, *ας, ἡ*, (ἡλικος, how great,) age, stature, size of body; flower of age; youth; vigor.

ἡλικιώτις, *ίδος, ἡ*, of the same age, female playmate.

ἡλίκος, *ης, ον*, how great; how much.

ἡλος, *ου, ὁ, ἡ*, a nail.

Ἡλύσιον πεδῖον, the Elysian fields, Elysium.

ἡμαι, *σαι, ται*, to sit, to be seated or placed; to abide, to dwell.

ἡμαρ, *ἄτος, τό*, (ἡμέρα, day,) the day.

ἡμῖν, *Poet.*, a *conj.* to which ἡδέι, is the correlative. But ἡ μῖν, truly, indeed.

ἡμιος, *ης, ον*, *part. pres. from ἡμαι*, to sit.

ἡμέρα, *ας, ἡ*, and *Ion.* ἡμέρη, a day, daylight.

ἡμιροδρομία, *ᾶ*, (ἡμέρα, day and δρόμος, race,) to run all day, to travel as an express.

ἡμιρος, *ου, ὁ, ἡ*, (ἡμέρα, the day,) tame; cultivated; gentle.

ἡμιάνθρωπος, *ου, ὁ*, (ἡμισυ, half, and ἄνθρωπος, man,) half a man, half human.

ἡμίγυμνος, *ου, ὁ, ἡ*, (ἡμισυ, half, and γυμνός, naked,) half naked.

ἡμίφθορος, *ου, ὁ, ἡ*, (ἡμισυ, half, and ἐψίω, to boil,) half boiled, half cooked.

ἡμίθειος, *ου, ὁ*, (ἡμισυ, half, and θεός, god,) a demigod.

ἡμίλιπτος, *ον*, (ἡμισυ, half, and λίπω, to hatch,) half hatched.

ἡμιμανής, *ίος, ὁ, ἡ*, (ἡμισυ, half, and μαίνομαι, to be mad,) half mad.

ἡμίσιαι, *ίας, ἡ*, half, a moiety.

ἡμίσις, ἡμίσιαι, ἡμισυ, half, a moiety, by halves.

ἡμίτομον, *ου, τό*, (ἡμισυ, half, and τέμνω, to cut,) a half, a moiety.

ἡμίφλεκτος, *ου, ὁ, ἡ*, (ἡμισυ, half, and φλίσγω, to burn,) half-burned.

ἡμος, *adv.* when, after that.

ΗΦΑ

ἦν, or ἦνί, behold.

ἠνεμοῖς, *ισσα, εν*, (*ἄνεμος*, the wind,) windy, exposed to the winds; lofty.

ἦνί, and ἦνιδι, behold; see there.

ἠνία, *ας, ἦ*, (*ἰνόνω*, to unite,) the reins, a bridle.

ἠνικα, *adv.* when.

ἠνίοχος, *ου, ὶ*, (*ἠνία*, reins, and *ἔχω*, to hold,) a charioteer, a driver.

ἥπαρ, *ἄτος, τό*, the liver.

ἠπιρόνδι, landward.

ἠπειρος, *ου, ἦ*, the main land or continent.

ἥπυν, *3. pl. imperf. ind. act. from ἄπυν or ἥπυν.*

**Ηρα, ας*, and *Ion. *Ηρα, ης, ἦ*, Juno.

**Ηρακλῆς*, and *contract. *Ηρακλῆς*, Hercules, *gen. -ῆος, dat. ῆι, acc. ῆα.*

ἥρεμος, *ἰμη, ἰμον*, (*ἔραω*, to love,) quiet, still, calm, tranquil, mild, placid.

ἡρινίγνεια, *ας, ἦ*, (*ἦρι*, early, and *γίνωμαι*, to be born,) an epithet of *Αυρορα*, born of the morning or bringing the morning.

**Ηριγόνη, ης, ἦ*, a proper name, Eri-gone.

**Ηριδᾶνος, ου, ὶ*, the name of a river, Eridanus.

ἥριον, *ου, τό*, a monument, sepulchre, tomb.

**Ηρόδοτος, ου, ὶ*, a proper name, Herodotus.

ἥρως, *ως, ὶ*, a hero, a demigod.

**Ησιόδος, ου, ὶ*, the name of a poet, Hesiod.

ἡσυχάζω, *f. ἄσω, p. ἡσύχακα*, (*ἡσυχος*, quiet,) to keep quiet, to be quiet or still, to rest, to be silent.

ἡσυχία, *ας*, (*ἡσυχος*, quiet,) quietness, stillness.

ἥτοι, *conj.* or, either, truly, indeed.

ἥτορ, *ορος, τό*, the heart, mind.

ἡττάσμαι, *contract. ὤμαι or ἡσσάσμαι*, (*ἡσσαν*, inferior,) to be vanquished or overcome; to be inferior.

ἥττων, *ονος, ὶ, ἦ*, less, smaller; inferior to.

ἥβς, *gen. ἥιος*, by *Poet. eclasis* for *ἱβς*, good, brave.

ἡφαιστιον, *ου, τό*, (**Ηφαιστος*, Vulcan,) the temple of Vulcan.

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the temple of Vulcan.

**Ηφαιστος, ου, ὶ*, Vulcan, the god who presided over fire; fire.

ἡώς, *ἑος, οὔς, ἦ*, the morning, daybreak, dawn; the day.

Θ.

Θάλαμος, *ου, ὶ*, a bedchamber.

Θάλασσα, *ορ -ττα, ης, ἦ*, the sea, the water of the sea.

Θαλάσσιος, *ου, ὶ, ἦ*, (*Θάλασσα*, the sea,) of or belonging to the sea, marine, maritime.

Θαλασσίπλαγκτος, *ου, ὶ, ἦ*, (*Θάλασσα*, the sea, and *πλάζω*, to drive,) sea-beaten, wave-worn.

Θαλῆς, *οὔ*, and *Θάλης, ητος, ὶ*, the name of a philosopher, Thales.

Θάλπος, *ιος, τό*, (*Θάλλω*, to heat,) heat, warmth, ardor.

Θάμβος, *ιος, τό*, amazement, astonishment, wonder.

Θαμίζω, (*Θαμά*, frequently,) to go or to come often, to be frequent.

Θαμνηρίν, *ων, ὶ*, the name of a place, Thamnerii.

Θανατηφόρος, *ου, ὶ, ἦ*, (*Θάνατος*, death, and *φέρω*, to carry,) bringing death, deadly, fatal.

Θάνξτος, *ου, ὶ*, (*Θνήσκω*, to die,) death; a capital cause.

Θανάτῳ, *ῶ, f. ὤσω, p. τιθανάτωκα*, (*Θάνατος*, death,) to kill, to put to death; condemn to death.

Θάπτω, *f. ψω, p. τίθαφα*, to bury or inter or to burn.

Θαρβᾶλεις, *ία, ἰον*, (*Θάρσος*, courage,) bold, daring, brave.

Θαρβᾶλως, *adv.* boldly, daringly, confidently.

Θαρσᾶλως, *adv.* boldly, daringly, confidently.

Θαρσύνω, *f. ὕνω*, (*Θάρσος*, courage,) to embolden, to make bold, to inspire with confidence or courage, to encourage.

Θάσος, *ου, ἦ*, an island in the *Ægean sea*, Thasus.

Θᾶσσον, (*ταχύς*, quick,) more quickly

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- or speedily, sooner, *compar. for τάχιστα*.
Θάπτον, more speedily.
Θαυμάζω, *f. άσω, p. τιθαύμακα*, to wonder, admire, marvel; to honor, revere.
Θαυμάσιος, *α, εν*, worthy of admiration, admirable.
Θαυμαστός, *ή, έν*, (*θαυμάζω*, to wonder,) wonderful, astonishing.
Θία, *ας, ή*, (*Θιάομαι*, to view,) a view, a sight, spectacle.
Θιαγγίνης, *ουε, έ*, a proper name, Theangenes.
Θίαμα, *ατος, τό*, (*Θιάομαι*, to view,) a spectacle, a public show.
Θιάομαι, 1. *f. ind. m. άσομαι, perf. ind. pas. τιΘιάμαι*, to see, behold, observe, view.
Θιατής, *ου, έ*, (*Θιάομαι*, to view,) a spectator.
Θιάτρον, *ου, τό*, (*Θιάομαι*, to view,) a place where plays and games were publicly exhibited, a theatre.
Θήσασθαι, *Ion. for Θιάσασθαι*.
Θίω, *Poet. f. Θινώ*, to strike, beat, lash; *pres. ind. pas. Θίνομαι*, to be beaten, be struck.
Θίως, *ία, ιων*, (*Θίός*, god,) divine.
Θίλγητρον, *ου, τό*, (*Θίλγω*, to charm,) any thing used as a charm, alleviation.
Θίλω, or *ιθίλω*, *Att. imperf. ind. act. ήθιλον, f. Θιλήσω, perf. ind. act. τιθίληκα*, 1. *a. ιθίλησα*, and *Att. ήθιλησα*, to will, wish, desire, take pleasure in, delight in.
Θιμιλιώ, *f. άσω, p. τιΘιμιλιώκα*, (*Θιμιλιον*, foundation,) to lay a foundation; to found.
Θίμις, *ιστος, ιτος, or ιδος, ή*, law, right, justice; an institution.
Θιμιστιών, *f. ύσω*, (*Θίμις*, law,) to give laws; to command, govern.
Θιμιστοκλής, *ης, έ, gen. -ιος, ίους*, the name of a man, Themistocles.
Θιμίω, (*τίθηναι*, to put or place,) to bring near, to compel to approach or go to.
Θιογίνης, *ουε, έ*, a proper name, Theogenes.

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- Θιόγονος**, *εν*, (*Θιός* and *γόνος*, birth,) born of the gods, divine.
Θιόγνις, *ιδος, έ*, the name of a man, Theognis.
Θιόδιν, *adv. (Θιός, God,) from God*.
Θιόκρίτος, *ου, έ*, the name of a poet, Theocritus.
Θιόπομπος, *ου, έ*, the name of a man, Theopompus.
Θιός, *ου, έ*, God, a god; and sometimes in *f. g. ή Θιός*, a goddess.
Θιοσίβεια, *ας, ή*, (*Θιός*, god, and *σίβωμαι*, to reverence,) the worship of God, religion.
Θιοσιβής, *ίος, έ, ή*, (*Θιός*, God, and *σίβω*, to worship,) worshipping God, religious.
Θιουδής, *ίος, έ, ή*, for *Θιουδής*, (*Θιός*, god, and *ιδος*, form,) godlike; reverencing the gods.
Θιραΐαία, *ας, ή*, (*Θιραπιύω*, to attend,) service, ministry; a remedy, attendance.
Θιραπιυτήρ, *ηρος, έ*, (*Θιραπιύω*, to attend,) an attendant, servant.
Θιραΐυνώ, *f. ύσω, p. τιΘιραΐυνκα*, (*Θιράπων*, an attendant,) to serve, attend, wait upon; to conciliate.
Θιραΐων, *οντος, έ*, a servant, attendant, minister.
Θιρμαινώ, *f. ανώ*, (*Θιρμός*, warm,) to heat, warm, dry.
Θίρμη, *ης, ή*, (*Θίρω*, to heat,) heat, warmth.
Θερμοπύλαι, *ων, αι*, (*Θιρμός*, hot, and *πύλη*, a gate,) the warm gates, or gates of the hot springs, Thermopylae.
Θιρμός, *ου, έ, ή*, (*Θίρω*, to heat,) warm, hot.
Θερμόων, *οντος, έ*, the name of a river, Thermodon.
Θίρος, *ιος, τό*, (*Θίρω*, to heat,) harvest; summer.
Θιρσίτης, *ου, έ*, a proper name, Ther-sites.
Θισμοφορία, *ων, τά*, (*Θισμός*, law, and *φίρω*, to bear, carry,) a festival held by the Athenian women in honor of Ceres, as the establisher of social

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- and civic union.
 Θεσπίσις, ου, ἡ, divine, wonderful, admirable.
 Θεσπιωδία, ᾧ, f. ἤσω, (Θίσπις, an oracle, and ᾤδω, to sing,) to deliver oracles, to foretell.
 Θεσφάτα, τά, (Θισφάτος, divinely uttered, from Θεός, god, and φημί, to speak,) divine responses, oracles, predictions.
 Θέτις, ιδος, ἡ, the name of a goddess, Thetis.
 Θεσσαλία, ας, ἡ, Thessaly.
 Θεσσαλοί, ὧν, οἱ, the Thessalians.
 Θεσσαλός, η, ου, Thessalian.
 Θίω, f. θύσσομαι, to run, to contend in the race.
 Θιωρίω, f. ἤσω, p. τιθώρηκα, (Θιωρός, spectator,) to view, see, behold; contemplate.
 Θήβαι, ὧν, αἱ, Thebes.
 Θηβαῖος, αἶα, αἶον, of or belonging to Thebes; Theban; in pl. Θηβαῖοι, οἱ, the Thebans.
 Θήγω, f. ξω, p. τίθηχα, 1. a. ἔθηξα, to whet, sharpen.
 Θήκη, ης, ἡ, (τίθημι, to place,) a repository, receptacle; repository for the dead, a sepulchre.
 Θήλυς, ιος, ὅ, ἡ, or -υς, ια, υ, female, of the female sex; a woman; feminine, soft, tender.
 Θήν, an expletive particle; also for truly, indeed, certainly; also a long time.
 Θήπω, Ion. for θάπω, whence τίθηπα and pluperf. ἐτιθήπια, to be struck with astonishment, to be stupefied with wonder.
 Θήρα, ας, ἡ, (θήρ, a wild beast,) a hunting; the chase.
 Θηραμίνης, ους, ἡ, a proper name, Theramenes.
 Θηράω, (θήρ, wild beast,) to hunt, catch, follow after, watch, pursue.
 Θήρ, ης, ἡ, Poet. and Ion. for θήρα.
 Θηρίον, ου, τό, (θήρ, a wild beast,) a wild beast.
 Θής, τός, ὅ, a hired laborer or servant.
 Θησαυρός, οὔ, ὁ, (τίθημι, to place,) a

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- repository for treasures, a treasury, a storehouse, the money or treasures thus laid up, a store.
 Θιάσος, ου, ἡ, a company of dancers or Bacchanals; a crowd of women; a troop of banqueters.
 Θιάσονται, ὧν, οἱ, the members of the θιάσος or company of dancers.
 Θίβραχος, ου, a proper name, Thibrachus.
 Θιγγάνω, to touch, handle, take hold of.
 Θίν, or θίς, θινός, ὅ, ἡ, a heap; the shore, a bank, a hill.
 Θμουίτης, ου, ὁ, the name of an Egyptian district, Thmuites.
 Θνητός, ἡ, ὅν, (θνήσκω, to die,) mortal, subject to death, a man.
 Θοάζω, f. ἄσω, (θρός, quick,) to move quickly; to spring into a seat.
 Θολερός, ρα, ρόν, (θολός, dirt,) muddy, miry.
 Θρός, ἄ, ὄν, (θίω, to run,) swift, quick, rapid, fleet.
 Θρόω, ᾧ, f. ὥσω, to sharpen.
 Θρόμβος, ου, ὁ, (θρός, a tumult, and βοή, a clamor,) a tumult, an uproar.
 Θουκυδίδης, ου, ὁ, a proper name, Thucydides.
 Θοῶς, adv. (θρός, swift,) quickly, swiftly.
 Θράκη, ης, ἡ, Thrace.
 Θρανίτης, ου, ὁ, (θράνος, the rudder,) a steersman.
 Θράξ, ἀκός, and Poet. θρήξ, ηκός, ὁ, a Thracian.
 Θρασύβουλος, ου, ὁ, a proper name, Thrasymbulus.
 Θρασύς, εἰς, ὅ, (θαρρός, boldness,) bold, daring, rash; insolent.
 Θρήξ, Ion. for θρήξ, and this for Θράξ, a Thracian.
 Θρήναι, imperf. ἐθρήνουν, ουν, f. ἤσω, p. τιθρήνηκα, (θρήνος, lamentation,) to lament, bewail, deplore, weep.
 Θρήνος, ου, ὁ, (θρήνος, lamentation,) grief, lamentation, wailing.
 Θρόνος, ου, ὁ, a seat; a throne.
 Θρώσκω, to leap, spring.
 Θύγατηρ, gen. ἱρος, by sync. τρός, acc. θυγατέρα, ατρα, voc. ὦ θυγατερ, dat. pl. θυγατράσι, a daughter.

ΙΑΑ

- θυγατρίδιος**, ους, σου, οὔ, ἰ, a daughter's son, a grandson by the mother's side.
- θυμιαστήριον**, ον, τό, (θυμιάω, to burn incense,) a censer.
- θυμός**, οὔ, ἰ, (θύω, to rush,) the mind, the soul; desire; anger; courage.
- θυμόν**, ᾧ, f. ᾠσω, (θυμός, mind,) to provoke to anger, to irritate, to incense; pas. θυμόμαι, οὔμαι, to be angry or incensed.
- θύρα**, ας, ἡ, a door, a gate.
- θύραζι**, (θύρα, door,) adv. towards the door, through the door, abroad, forth.
- θύρεός**, οὔ, ἰ, (θύρα, door,) a shield; a stone to shut the entrance of a cave.
- θυρίων**, Ion. for θυρῶν, gen. pl. of θύρα.
- θύρηφι**, adv. or dat. used as an adv. with the particle φι, Poet. added, abroad, out of doors, at the door.
- θύριον**, ου, τό, and θυρίς, ἰδος, ἡ, (θύρα, a door,) a little door.
- θύρωμα**, ἄτος, τό, a gate; a door.
- θυρωρός**, οὔ, ἰ, ἡ, (θύρα, a door, and οὔρος, a keeper,) a door-keeper, a porter.
- θυσία**, ἱας, ἡ, (θύω, to sacrifice,) a victim, a sacrifice.
- θύω**, to sacrifice, to offer.
- θωκίω**, ᾧ, (θῶκος, a seat,) to sit.
- θωπιύω**, to flatter, fawn.
- θωρακίζω**, (θώραξ, a breastplate,) to arm with a corslet or coat of mail.
- θώραξ**, ηκος, ἰ, the breast, the thorax; a garment which covered the breast; a corslet or breastplate, armour.
- Θώραξ**, ακος, ἰ, a proper name, Thorax.
- θώραξ**, Ion. for θώραξ.
- θαῦμα**, ἄτος, τό, Ion. for θαῦμα, a wonderful thing, a wonder.
- θαυμάσιος**, ἱα, ιον, Ion. for θαυμάσιος, ἱα, ιον, wonderful.

I.

ιάλλω, f. λῶ, to send, send forth, stretch forth; discharge.

ΙΕΡ

- ἰάμαι**, ᾧμαι, f. ἄσομαι, to heal, cure, remedy.
- Ἰάπυξ**, ὕγος, ἰ, the northwest wind, or west-north-west.
- Ἰαπύγιος**, α, ον, (Ἰάπυξ, Iapyx,) Iapygian.
- Ἰασίων**, ὄνος, ἰ, the name of a man, Iasion.
- Ἰάσων**, ὄνος, ἰ, the name of a man, Jason.
- ιατρείον**, ου, τό, (ιατρός, a physician,) a place where cures are performed, a hospital, a druggist's shop.
- ιατρός**, οὔ, ἰ, (ἰάομαι, to cure,) a physician, a surgeon.
- ἰαύω**, f. σω, to pass time; to spend the time; to sleep; to stay or remain.
- ἰάχω**, f. ξω, p. χα, and ἰαχίω, ᾧ, f. ἦσω, (ἰα, the voice, and χίω, to pour out,) to call or to cry out, to vociferate, shout; to make a loud noise; to resound.
- Ἰβηρία**, ας, ἡ, Iberia or Western Spain.
- ἰβίς**, ἰδος, or ιος, ἡ, the ibis, an Egyptian bird.
- Ἰδαῖος**, αῖα, αῖον, of Ida, Idæan.
- ἰδί**, the same with ἡδί, and.
- ἰδία**, ας, ἡ, (ἰδόν, I saw,) form, shape, appearance, image.
- ἰδίᾳ**, adv. privately, separately.
- ἰδῖος**, α, ον, proper, peculiar, private, one's own.
- ιδιότης**, ητος, ἡ, (ἰδῖος, peculiar,) property, particular nature.
- ιδιώτης**, ου, ἰ, (ἰδῖος, peculiar,) a private person.
- Ἰδομενεύς**, ἱως, ἰ, a proper name, Idomeneus.
- ἰδρύω**, or ἰδρύμι, f. ὕσω, to place, set; to cause to sit; to set up erect; establish; to dwell in or inhabit.
- ἱμαι**, and ἱημι, to go.
- ἱμαι**, (ἱημι, to send,) to be sent; to desire, to wish.
- Ἱεραμίνης**, ους, ἰ, a proper name, Hieramenes.
- ἱερία**, ας, ἡ, (ἱερός, sacred,) a priestess.
- ἱερόν**, οὔ, τό, a sacred edifice, temple.
- ἱεροσυλία**, ας, ἡ, (ἱερόν, a temple, and

IND

- συλάω, to plunder,) the plundering of a temple, sacrilege.
ιερόσυλος, ου, ὁ, ἡ, (*ιερόν*, a temple, and *συλάω*, to plunder,) sacrilegious, guilty of sacrilege.
Ἰέρων, *ωνος*, ὁ, a proper name, Hiero.
ἱήμι, imperf. ind. act. *ἱήν*, *ης*, *η*, or *ἱών*, *ουν*, -*ις*, *ις*, *ful.* *ἤσω*, perf. *ἔικα*, 1. *α.* *ἤκα*, 2. *α.* *ἤν*, to send, throw, shoot, discharge.
Ἰθάκη, ἡ, name of an island, Ithaca.
ἰδίᾱ, *ας*, ἡ, fem. of *ἰδύς*, straight, direct, right.
ἰδύων, *φ. υνῶ*, (*ἰδύς*, straight,) to direct, to govern, to correct; to punish.
ἰδύς, *ἰδίᾱ*, *ἰδύ*, straight, direct; right, just, true.
ἰκᾶνός, ἡ, ὅν, fit, proper, suitable; adequate, sufficient.
ἰκᾶνω, to go or come to, to arrive at; to reach, to touch; to come upon, to seize.
ἰκᾶνῶς, adv. sufficiently, enough, abundantly.
Ἰκάριος, ου, ὁ, a proper name, Icarus.
ἰκίστιος, *ἰα*, *ιον*. (*ἰκίτης*, a suppliant,) suppliant.
ἰκτισία, *ας*, ἡ, (*ἰκίτης*, a suppliant,) supplication.
ἰκτιτεύω, *φ. εύσω*, to supplicate, implore.
ἰκίτης, ου, ὁ, (*ἰκνίσσμαι*, to approach suppliantly,) a suppliant, a humble petitioner.
Ἰλαρχος, ου, ὁ, a proper name, Ilarchus.
Ἰλιάς, *ἄδος*, ἡ, the Iliad.
Ἰλιάς, sometimes used as an adj. for *Ἰλιακή*, Trojan.
Ἰλίον, the city of Troy or Ilium.
ἰμάς, *άντος*, ὁ, a leather strap or thong.
ἰμάτιον, ου, τό, (*ἱμα*, garment,) a garment, a mantle.
ἰμίσω, to wish, desire, long for, love.
ἰμύριος, *ἔσσα*, (*ἱμερος*, desire,) desirable, lovely.
ἱνᾶ, conj. that, in order that, so that; although; where, in which place.
Ἰναχος, ου, ὁ, a proper name, Inachus.
Ἰνδική, *ης*, ἡ, (*χώρα*, understood,) India.

ISI

- Ἰνδοί*, *ων*, *οι*, the Indians.
Ἰνώ, *ἰος*, ἡ, the name of a woman, Ino.
ιοδιφής, *ἰος*, ὁ, ἡ, (*ἴον*, the violet, and *δύφος*, darkness,) of a deep violet color, purple, dark.
Ἰόνιος, *α*, *ον*, Ionian.
ἱππαγωγός, *οῦ*, ὁ, ἡ, (*ἵππος*, a horse, and *ἄγω*, to lead,) that carries horses, a transport ship.
Ἱππαρχος, ου, ὁ, the name of a man, Hipparchus.
Ἱππαρχος, *ον*, ὁ, (*ἵππος*, a horse, and *ἄρχω*, to command,) commander of the cavalry, master of the horse.
ἱπασία, *ας*, ἡ, (*ἵππος*, a horse, and *ἱλαύνω*, to drive,) the act of riding, equitation; cavalry.
ἱπτιός, *ἰος*, *πλ. ἱπτιός*, or *ἱππῆς*, (*ἵππος*, a horse,) a rider, a horseman.
ἱππτικός, ἡ, ὅν, (*ἵππος*, a horse,) of or belonging to riding or to a horseman, equestrian.
Ἱπποκένταυρος, ου, ὁ, ἡ, (*ἵππος*, a horse, and *κένταυρος*, a centaur,) the Hippocentaur.
ἱπποκόμος, ου, ὁ, ἡ, (*ἵππος*, a horse, and *κόμη*, hair,) a groom; an hostler.
Ἱππόλοχος, ου, ὁ, a proper name, Hippolochus.
ἱππομάχια, *ας*, ἡ, (*ἵππος* and *μάχομαι*, to fight,) a combat of cavalry.
Ἱππόμαχος, ου, ὁ, a proper name, Hippomachus.
ἵππος, ου, ὁ, or ἡ, a horse, a mare.
ἵπταμαι, pres. inf. *π. ἵπτασθαι*, *φ. π. ἵπτήσομαι*, to fly.
ἱερός, *Ion.* for *ἱερός*, a priest.
ἱερόν, *Iun.* for *ἱερον*, a temple.
ἱς, *ινός*, ἡ, a fibre, nerve, vein; strength, force.
Ἰσάνωρ, *ορος*, ὁ, a proper name, Isanor.
ἴσῃμι, *ἴσῃς*, *ἴσῃσι*, to know, understand, perceive.
ἰσθμός, *οῦ*, ὁ, a narrow neck of land between two seas; an isthmus, particularly the isthmus of Corinth.
Ἰσίας, ου, ὁ, a proper name, Isias.

ΙΞ

Ἰσις, ἰδος, and ιος, ἡ, the name of the Egyptian goddess, Isis.

*Ἰσμαρος, ου, ἡ, the name of a city, Ismarus.

ἰσομοιρία, ας, ἡ, (ἴσος, equal, and μοῖρα, portion,) equal participation.

ἰσόνομος, ον, (ἴσος, equal, and νόμος, laws,) having equal laws.

ἰσοῤῥοπός, ου, ὁ, ἡ, (ἴσος, equal, and ῥίπων, to incline,) of equal weight; in equilibrium, inclining to neither side.

ἴσος, η, ον, equal, like.

ισοσίλια, ας, ἡ, (ἴσος, equal, and τίλος, a tax,) equality of taxation.

ισοτιμία, ας, ἡ, (ἴσος, equal, and τιμή, honor,) equality of honor or distinction.

ἰσότημος, ου, ὁ, ἡ, (ἴσος, equal, and τιμή, a price or honor,) equally precious; possessing equal honors or civil rights.

*Ἰσός, ου, ὁ, the name of a river, the Issus.

ιστάμενος, η, ον, (pres. part. pas. of ἵστημι, to stand,) standing; also commencing.

ἵστημι, f. στήσω, p. ἵστακα, 2. α. ἵστην, to set, place; to erect, raise; to establish; to appoint, weigh; to stand, stop.

*Ἰστιαεύς, ἴως, ὁ, an Histiaean.

ἰστίνη, ης, ἡ, Ion. for ἰστία, a hearth or fireside.

ἰστίον, ου, τό, (ἵστημι, to raise,) a ship's sail.

ἰστός, οὔ, ὁ, (ἵστημι, to raise,) a ship's mast; also the sail.

ἰσχῆς, ἄδος, ἡ, (ἰσχνός, meagre,) a dried fig.

ἰσχυαίνω, (ἰσχνός, meagre,) to dry up, render meagre; to restrain.

ἰσχνός, ἡ, ὁν, lean, meagre.

ἰσχυρός, ἄ, ὄν, (ἰσχύς, strength,) strong, mighty.

ἰσχυρῶς, adv. strongly, severely, powerfully, vehemently.

ἰσχύς, υος, ἡ, strength, might, force, power.

ἰσχυῶ, f. ὕσω, p. ἵσχυκα, (ἰσχύς,

ΚΑΘ

strength,) to be able; to be strong or powerful.

*Ἰταλία, ας, ἡ, Italy.

*Ἰταλιώτης, ου, ὁ, an Italian.

*Ἰταλός, ου, ὁ, Italian.

ἰχθύς, υος, ὁ, a fish.

ἰχνος, ιος, τό, a footstep, a tract; a vestige.

*Ἰώ, *Ἰοῦς, ἡ, a proper name, Io, daughter of Inachus, the king of Argos.

*Ἴων, ανος, ὁ, an Ionian; also a proper name, Ion.

*Ἴωνία, ας, ἡ, (*Ἴων, Ion,) the name of a country, Ionia.

Κ.

κάδδ', for κατὰ δὲ, and κάδδ' ἄρα, for κατὰ δὲ ἄρα.

Καδμείος, ἱα, ἵων, (Κάδμος, Cadmus,) of Cadmus, Cadmean, Theban.

Κάδμος, ου, ὁ, the name of a man, Cadmus.

Καδούσιοι, αν, οἱ, the Cadusians.

κάζω, f. σω, to adorn, decorate; to furnish, equip, provide.

καθαίρεις, ιως, ἡ, (κατά and αἶρω, to take,) a casting or throwing down, destruction.

καθαίρειω, f. ἵσω, 2. f. καθίσλω, p. καθήκα, (κατά and αἶρω, to take,) to cast or throw down; to beat down, destroy.

καθ᾽ ὅτι, (κατά ὅτι, from ὅτι, ἥτις, ὅτι,) as, just as, like as.

καθάπτομαι, f. ψομαι, (κατά and ἄπτομαι, to touch,) to touch; to bite, to sting, blame, provoke.

κάθαρμα, ἄτος, τό, (καθαίρω, to purify,) offscouring, scourings, refuse, filth.

καθαράματα, τά, (καθαίρω, to purify,) the offscourings of the earth, low, worthless fellows.

καθαρός, ἄ, ὄν, (καθαίρω, to purify,) pure, clean, bright, clear, fair.

καθάριον, ου, τό, (καθαίρω, to purify,) a purifying, purification, expiation; an expiatory sacrifice or offering.

KAI

καθίζομαι, 2. f. m. καθιδοῦμαι, (κατά and ἵζω,) to set, to sit, to sit down.

καθιλκύνω, f. ὕσω, (κατά and ἱλκύνω, to draw,) to draw, pull, or drag down.

καθίσδομαι, Dor. for καθίζομαι.

καθιῦδω, (κατά and ἵδω, to sleep,) to sleep.

καθηδυνᾶθίω, ὦ, f. ἥσω, (κατά and ἡδύς, sweet, and πάσχω, to feel,) to spend or waste in luxury and pleasure, to play the voluptuary.

κάθημαι, (κατά and ἡμαι,) to sit, to sit down.

καθίξω, f. ἴσω, (κατά and ἵζω, to seat,) to command to sit, to set or place ; to sit, to be seated.

καθίημι, (κατά and ἵημι, to send,) to send down, let down.

καθικιστύω, f. ὑσώ, p. συκα, (κατά and ἱκίστης,) a suppliant.

καθικνίομαι, f. ἴξομαι, 2. a. m. ἰκόμεν, (κατά and ἰκνίομαι, to come,) to attain to, reach ; to touch ; to reproach ; to strike.

καθιπνύω, (κατά and ἱπνύω, to ride,) to ride against, to traverse ; to make an inroad with cavalry.

καθίπτᾶμαι, f. m. τήσομαι, (κατά and ἵπταμαι, to fly,) to fly down, to descend by flying.

καθίστημι, or καθιστάω, f. καταστήσω, p. καθίστηκα, pluperf. καθίστησθην. 1. a. κατίστησα. 2. a. ind. act. κατίστην, ης, η. pres. pas. καθίσταμαι,σαι, ται. 1. a. ind. pas. κατιστάθην, ης, η, (κατά and ἵστημι, to stand,) to place, to set, to station, establish, ordain.

καθοράω, f. ὤσω, p. καθώρακα, Att. καθιώρακα, (κατά and ὀράω, to see,) to look down upon, to see, behold, view, to look over.

καθυφίημι, (κατά, ὑπό, and ἵημι, to send,) to yield, to give way ; submit, to give up.

καί, conj. and, also, even, besides, for, therefore, or, but, indeed.

καιός, ἡ, ὄν, new, strange, foreign.

καίω, to kill, slay.

KAA

καίτις, (καί and τις,) although.

καιρός, οὔ, ἐ, occasion, opportunity of time or place, season, fit time.

κακία, ας, ἡ, (κακός, bad,) malice, wickedness, fault ; shame, disgrace, cowardice.

κάκιστος, very bad ; the worst ; superl. from κακός.

κακίβιος, ου, ἐ, (κακός, evil, and βίος, life,) living wretchedly or poorly.

κακοδαίμων, ονος, ἐ, ἡ, (κακός, evil, and δαίμων, fortune,) ill-fated, unlucky, ill-starred.

κακόνους, contract. κακόνους, ἐ, ἡ, (κακός, evil, and νόος, mind,) evil-minded, ill-intentioned.

κακοπαθίω, f. ἥσω, p. κικακοπάθηκα, (κακός and πάθος, suffering,) to suffer evils or misfortunes, to be afflicted with evils.

κακότης, ητος, ἡ, (κακός, bad,) wickedness, malice, vice ; cowardice ; calamity, misfortune.

κακουργίω, ὦ, (κακός, bad, and ἔργον, work,) to do evil or mischief, to act wickedly or maliciously.

κακοῦργος, ου, ἐ, ἡ, (κακός and ἔργον, a work,) an evil-doer, wicked.

κάλαμος, ου, ἐ, a reed, a cane.

καλαμοφόρος, (κάλαμος, a reed, and φέρω, to bear,) bearing a reed.

καλίω, f. ἴσω, and ἥσω, p. κίκληκα, to call ; to call or send for, summon into court ; to invite.

κάλημι, to call, summon, invite.

καλιά, ᾶς, ἡ, a nest ; a wooden house, a dwelling place ; a cove ; a den ; a granary ; acc. Ion. καλήν.

καλίστρις, ιος, ἐ, an Egyptian word, signifying warrior.

Καλλίβιος, a proper name, Callibius.

καλλιθρίξ, τριχος, ἐ, ἡ, (καλός, beautiful, and θρίξ, hair,) fair-haired, having beautiful hair, or beautiful wool.

καλλίπικος, ου, ἐ, ἡ, (κάλλος, beauty, and νίκη, victory,) carrying off a glorious victory.

Καλλιόπη, ης, and Dor. Καλλίωπα, ας, ἡ, the name of a Muse, Calliope.

ΚΑΠΙ

καλλιῤῥημοσύνη, ης, ἡ, (κάλλος, beauty, and ῥῆμα, word,) beauty of speech ; boasting ; fine talking.

Καλλισθένης, ους, ὁ, *a proper name*, Callisthenes.

κάλλιστος, ης, ον, *superl. from* καλός, beautiful.

Καλλίστρατος, ου, ὁ, *a proper name*, Callistratus.

καλλισφύρος, ου, ὁ, ἡ, (καλός, beautiful, and σφυρόν, the ankle,) having beautiful ankles.

καλλίων, *compar. of* καλός.

κάλλος, ιος, ους, τό, (καλός, beautiful,) beauty.

καλλοπιῖζω, (καλός, beautiful, and ὤψ, the face,) to adorn, embellish ; to prink.

καλός, ἡ, ὄν, beautiful, handsome, fair, honest, good.

καλύπτω, *f.* ψω, to cover, to veil, to hide, to conceal.

καλώδιον, ου, τό, (κάλω, a cable,) a ship's rope.

καλῶς, *adv.* (καλός, beautiful,) well, becomingly, rightly.

Καμαρίνα, ας, ἡ, *the name of a city*, Camarina.

Κάματος, ου, ὁ, (κάμνω, to be wearied,) labor, toil, pains, fatigue.

κάμνιος, ου, ὁ, ἡ, (καίω, to burn,) an oven, furnace.

κάμνω, *f.* καμῶ or καμοῦμαι, *p.* κίμνηκα, to grow weary, to be tired, to be fatigued, to toil ; to build.

καμπύλος, ὕλη, ὕλον, (κάμπτω, to bend,) bent, bowed, curved, crooked.

κάνδυσ, υς, ὁ, ἡ, a Persian sleeved garment, a mantle.

καιθήλιος, ου, ὁ, (κάθων, an ass,) a great ass, a blockhead.

Κανωβικόν, οὔ, τό, (Κάνωβος, *the name of a town in Lower Egypt*,) *the name of one of the mouths of the Nile*, the Canobic.

κάπηλος, ου, ὁ, a tavern-keeper, a vintner, huckster.

καπνός, οὔ, ὁ, smoke.

κάπος, ω, ὁ, *Dor. for* κῆπος, ου, a garden.

ΚΑΣ

Καππαδοκίαι, ον, and Καππαδοκαί, ὤν, οί, the Cappadocians.

Καππαδοκία, ας, ἡ, *a country of Asia Minor*, Cappadocia.

κάπρος, ου, ὁ, a boar, a wild boar.

Καπύν, ης, ἡ, *the name of a place*, Capua.

κάπυρος, ἑ, ὄν, (καπύω, to breathe or blow,) fiery, inflamed, dried, dry, parched, scorched, hot.

Κάρ, Κᾶρος, ὁ, a Carian.

κάρα, τό, and κάρη, the head ; sometimes declined like a *fem. 1. declen.*

κάρηνον, ου, τό, the head ; the summit, the top.

Καρία, ας, ἡ, *the name of a province in Asia Minor*, Caria.

Καρίων, ὄνος, *a proper name*, Carion.

καρίς, ὁ, *Dor. for* κηρίς, οὔ, ὁ, wax.

καρώω, ὤ, *f.* ὤσω, *p.* κικάρωκα, (κάρω, sleep,) to throw into a deep sleep, to put asleep.

καρπαλῖμος, *adv.* quickly, swiftly, rapidly.

καρπόμεαι, οὔμαι, (καρπός, fruit,) to gather or reap the fruit ; to enjoy.

καρπός, οὔ, ὁ, fruit ; corn ; seed.

καρποφόρος, ου, ὁ, ἡ, (καρπός, fruit, and φέρω, to bear,) bearing fruit, fruitful.

καρπύω, *f.* ὤσω, (καρπός, fruit,) to pluck or gather fruit ; to enjoy, possess, gain.

καρτερίω, ὤ, *f.* ἥσω, *p.* κικαρτίρηκα, (κάρτος for κράτος, strength,) to be strong or hardy ; to be courageous, to persevere, to endure.

καρτερός, ρά, ρόν, (κάρτος, for κράτος, strength,) strong, mighty, powerful, vigorous.

Καρχηνόσιος, ία, ον, (Καρχηνάων, Carthage,) of Carthage, Carthaginian.

Καρχηνάων, ὄνος, ἡ, *the name of a city*, Carthage.

κασίγνητος, ου, and Ιον. οιο, ὁ, (κάσις, a brother, and γινάσκειν, to be born,) an own brother, a cousin ; a brother's or sister's son ; a blood relation.

Κάσιον, ου, τό, *the name of a mountain*, Casion.

KAT

κάσις, ιος, ὅ, ἡ, a brother or sister.
Κάστωρ, ορος, ὅ, a proper name, Castor.
κᾶτά, prep. against; with the genitive, down from; with the accusative, according to, after; *οἱ κατὰ πόλιν*, the inhabitants of the city; in composition, down, downwards, as *καταβαίνειν*, to go down; against, as *καταχᾶσθαι*, to boast against.
καταβαίνειν, imperf. *κατίβαινον, f. m.* *καταβήσομαι, p.* *καταβίβηκα*, (*κατά*, down, and *βαίνειν*, to go,) to go or come down, descend, alight.
καταβάλλω, f. *ἄλλω, p.* *καταβίβληκα*, (*κατά* and *βάλλω*, to throw,) to throw or cast down, to overthrow, to kill; to pay down.
καταβαρίω, f. *ἤσω, p.* *καταβιβάρηκα*, (*κατά* and *βάρος*, weight,) to weigh down.
καταβῦσις, ιως, ἡ, (*κατά* and *βαίνειν*, to go,) the act of descending; a descent.
καταβιβάζω, f. *ἄσω, (κατά* and *βιβάζω*, to cause to go,) to cause to descend; to lead down, to cast down.
καταβρίχω, (κατά and *βρίχω*, to water,) to pour over, wash, wet, water, moisten.
κατάγαιος, ου, ὅ, ἡ, and *κατάγειος, α, ον*, (*κατά* and *γαῖα*, the earth,) under the ground, subterraneous.
καταγίλλω, ὤ, f. *ἄσω, p.* *καταγίγλακα*, (*κατά* and *γίλλω*, to laugh,) with the genitive, to laugh at, to deride, to mock, to insult.
καταγηράσκω, f. *ἄσω, and γηράω*, (*κατά* and *γήρας*, old age,) to grow old, to pass one's old age.
κατάγω, κατάγνυμι, or καταγνύω, f. *κατάξω, and Att. κατιάξω*, (*κατά* and *ἄγω* or *ἄγνυμι*, to break,) to break, to break in pieces, to break down.
κατᾶγω, (κατά, and ἄγω, to lead,) to lead down, to conduct, to bring into port, to restore.
καταγωγῆ, ῆς, ἡ, and *καταγωγίον, ου, τό*, (*κατά* and *ἄγω*, to lead,) a

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lodging-place, an inn; an arrival or coming into port; a road for ships.
καταγωνίζομαι, f. m. *ίσσεται, perf. pas.* *κατηγνίσμαι, (κατά* and *ἄγωνίζομαι*, to strive,) to vanquish in battle, to overcome, to strive against.
καταγωνίζω, to overcome.
καταδακρύω, f. *ύσω, (κατά* and *δακρύω*, to weep,) to deplore, lament; to excite tears.
καταδαπανᾶω, ὤ, (κατά and *δαπανῆ*, expense,) to consume, spend.
καταδίδω, f. *ἤσω, (κατά* and *δίδω*, to tie,) to tie down, to bind fast; to bind together, to hinder; to condemn; to convict.
κατάδηλος, ου, ὅ, ἡ, (*κατά* and *δῆλος*, manifest,) very clear, plain, manifest.
καταδικαίω, (κατά and *δικαιότης*, an arbiter,) to decide against, to condemn.
καταδικάζω, f. *ἄσω, (κατά* and *δικάζω*, to judge,) to pass sentence against one, to condemn.
καταδίκη, ῆς, ἡ, (*κατά* and *δίκη*, sentence,) condemnation, sentence, penalty.
καταδιώκω, f. *ξω, (κατά* and *διώκω*, to follow,) to run down, to follow after, pursue.
καταδουλώω, f. *ἄσω, p.* *καταδιδούλωκα*, (*κατά* and *δουλώω*, from *δούλος*, a servant,) to reduce to slavery, to subjugate, enslave.
καταδύνω, or -ύω, or κατὰδυνμι, (κατά and *δύνω*, to go in,) to enter into, to enter secretly, to hide, to lurk; to plunge in or under, to sink.
καταδύνω, f. *ύσω, 2. a.* *κατίδυνι*, to enter into, to lurk, to plunge in.
καταιδῶ, or κατᾶδω, (κατά, and αἰδῶ, to sing,) to sing to one, to sing against, to annoy one by singing, to chant an incantation.
καταδαρρίω, and καταδαρσίω, ὤ, f. *ἤσω, (κατά* and *δαρσίω*,) to be bold or daring against one.
καταδιάομαι, (κατά and *διάομαι*, to look on,) to look down upon; to

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inspect, to look at, contemplate, survey.
καταθνήσκει, *ή, όν*, (*κατά and θνήσκει*, mortal,) mortal, perishable.
καταθύω, *φ. θύω*, (*κατά and θύω*, to sacrifice,) to sacrifice, to kill.
καταίριω, *Ion.* for *καθαίριω*, to throw or cast down; to despatch or transact successfully.
καταίσχω, (*κατά and ίσχω*, to hold,) to occupy, to subdue, to keep down.
κατακαίω, (*κατά and καίω*, to kill,) to kill, to slay.
κατακαίω, *φ. κατακαύω*, *π. κατακίκαυκα*, (*κατά and καίω*, to burn,) to burn up, consume by fire.
κατάκειμαι, *σαι, ται*, (*κατά and κίμαι*, to lie,) to lie down, to lie, to keep one's bed; to recline.
κατακλάω, *φ. άσω*, (*κατά and κλάω*, to break,) to break in pieces, break; to break off, to break down.
κατακλείω, *φ. ίσω*, (*κατά and κλείω*, to shut,) to shut up, confine, imprison; to blockade, besiege.
κατακλίνω, *φ. ύνω*, *π. κατακίπικα*, 1. *α. κατίπικα*, 1. *ind. pas. κατικλίθην*, (*κατά and κλίνω*, to bend,) to make to lie down; to recline or sit; to place, to seat; to incline towards.
κατακλύζω, *φ. ύσω*, *π. κατακίπικα*, (*κατά and κλύζω*, to wash,) to overflow, overwhelm, wash away.
κατακοντίζω, (*κατά and άκων*, a javelin,) to pierce with a spear or javelin, to strike down with a javelin.
κατακόπτω, *φ. ψω*, *π. κατακίποφα*, (*κατά and κόπτω*, to strike,) to cut down, to break to pieces; to cut off; to beat, wound, or kill; to coin or stamp, to strike a coin or medal.
κατακρημνίζω, *φ. ίσω*, (*κατά and κρημνίζω*, from *κρημός*, a precipice,) to throw or cast down from a steep place, to precipitate.
κατακρίνω, *φ. ιω*, (*κατά and κρίνω*, to judge,) to give sentence against; to condemn.
κατακρύπτω, *φ. ψω*, 2. *α. κατί-*

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κρυβω, (*κατά and κρύπτω*, to hide,) to hide, conceal, dissemble, disguise.
κατακτινω, *φ. ιω*, (*κατά and κτινω*, to kill,) to kill off, to slay.
καταλαμβάνω, *φ. π. καταλήψομαι*, *π. κατίληφα*, *perf. inf. κατιληφί-ναι*, (*κατά and λαμβάνω*, to take,) to find, to meet; to comprehend, to perceive; to discover; to catch.
καταλέγω, *φ. ξω*, *π. καταλίλιχα*, (*κατά and λέγω*, to say,) to choose, select; to add to; to enroll.
καταλείπω, *φ. ψω*, *π. καταλίλιφα*, (*κατά and λίσω*, to leave,) to leave behind; to forsake, to neglect, to desert.
καταλιπαρίω, *ω, φ. ήσω*, (*κατά and λιπαρίω*, to persist,) to beg or entreat earnestly.
κατάλογος, *ου, ό*, (*κατά and λέγω*, to number,) a catalogue, a list, a roll.
κατάλυσις, *ιως, ή*, (*κατά and λύω*, to loosen,) destruction, dissolution.
καταλύω, *φ. ύσω*, (*κατά and λύω*, to loosen,) to dissolve, loosen; to destroy, demolish; to abolish, annul; to finish; to cease, to stop or rest.
καταμαρτάνω, *φ. καταμαρτήσω*, *π. καταμιμάρτηκα*, (*κατά and μαρτάνω*, to learn,) to learn; to know.
κατάμιμψις, *ιως, ή*, (*κατά and μίμφομαι*, to blame,) blame, censure.
κατάναγκάζω, *ις, ιι, φ. σω*, (*κατά and άνάγκη*, necessity,) to compel, force, to constrain; to vex.
καταναυμαχίω, *ω, φ. ήσω*, (*κατά, ναύς*, ship, and *μάχη*, fight,) to gain a naval victory over.
κατανίμω, *φ. μω*, 1. *α. ενίμα*, *π. νινίμκα*, (*κατά and νίμω*, to allot,) to distribute, divide, share.
κατανύω, *π. κατανίπικα*, (*κατά and νίω*, to nod,) to beckon, to nod to, to express assent by nodding to.
Κατάνη, *ης, ή*, the name of a city, Catana.
κατανόω, *φ. ήσω*, *π. κατανιόηκα*, (*κατά and νόω*, to think,) to perceive, observe, discover, reflect.
κατάντης, *ις, ό, ή*, (*κατά and άντα*,

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before,) shelving; sloping down; steep, rising, ascending.
κατανίχυν, opposite, in front of, over-against.
καταπαλαίω, (*κατά* and *παλή*, a struggle,) to throw down, to overcome in wrestling, to conquer.
καταπατέω, *f. ήσω*, *p. καταπιπάτηκα*, (*κατά* and *πατίω*, to tread,) to tread down, to trample upon, to trample under foot.
καταπαύω, *f. αύσω*, (*κατά* and *παύω*, to make cease,) to restrain, hinder; to make cease; to put an end to; to finish; to cease, to leave off.
καταπίμπω, (*κατά* and *πίμπω*, to send,) to send down, to send.
κατάπε, *adv. Ion. for καθάπερ*, as, like as.
καταπλίω, *f. εύσω*, to sail down; to come into port, to arrive; to sail back.
καταπλήσσω, *f. ξω*, (*κατά* and *πλήσσω*, to strike,) to throw into astonishment, wonder, or dismay.
κατατρέψω, (*κατά* and *τρέψω*, to do,) to accomplish.
κατάρα, *as, ή*, (*κατά* and *ἀρά*, a curse,) a curse, cursing, execration.
κατάρατος, *ου, ε, ή*, (*κατά* and *ἀρά*, a curse,) cursed, accursed.
καταριθμύω, *f. ήσω*, *p. κατηρίθμηκα*, (*κατά* and *ἀριθμός*, a number,) to count down, to number with or among; to enumerate.
καταρρίω, *f. εύσω*, (*κατά* and *ρίω*, to flow,) to flow down, to fall, to tumble down, to fall to decay.
κατασβινύω, and *σβίννυμι*, *f. σβίσω*, (*κατά* and *σβίννυμι*, to quench,) to quench, extinguish.
κατασιωπάω, (*κατά* and *σιωπή*, silence,) to be silent, to command silence, to still.
κατασκάπτω, *f. ψω*, (*κατά* and *σκάπτω*, to dig,) to dig down, to dig under, undermine; to tear or break down, demolish.
κατασπινασίω, (*κατά* and *σπινάω*, to furnish,) to wish or attempt to

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establish, to want to arrange.
κατασκευή, *ης, ή*, (*κατά* and *σκευός*, an implement,) a building, composition; furniture; arrangement.
κατασκηνώ, *f. ώσω*, (*κατά* and *σκηνή*, a tent,) to pitch a tent.
κατασκοπή, *ης, ή*, (*κατά* and *σκοπέω*, to look,) inspection, survey.
κατάσκοπος, *ου, ε, ή*, (*κατά* and *σκοπέω*, to look,) a spy, a scout.
κατασκάπτω, (*κατά* and *σκάπτω*, to deride,) to banter, to jest.
κατασοφίζω, *f. ίσω*, *κατασοφίκα*, (*κατά* and *σοφίζω*, to devise,) to deceive or impose upon by sophistical arguments, to outwit.
κατασπάω, *ω, f. άσω*, *p. κατίσπακα*, (*κατά* and *σπάω*, to pull,) to draw or pull down, to devour.
κατασπίνδω, *f. σπείσω*, (*κατά* and *σπίνδω*, to pour,) to make a libation, to offer up or devote to the gods.
κατασπουδάζω, *f. άσω*, (*κατά* and *σπουδάζω*, to be busy,) to be earnestly or busily employed, to be seriously engaged.
καταστάζω, (*κατά* and *στάζω*, to drop,) to drop or to pour down, to distil.
κατάστασις, *ιος, ή*, (*καθίστημι*, to be established,) a placing or establishing, a constituting or ordaining; constitution.
καταστέγασμα, (*κατά* and *στεγάζω*, to cover,) roof, covering.
κατάστιγος, *ον, ε, ή*, (*κατά* and *στίγη*, cover,) under cover, roofed over.
καταστίφω, *f. ψω*, (*κατά* and *στίφω*, to crown,) to crown, to deck with garlands.
καταστρατοπιδιύμαι, or *καταστρατοπιδιύω*, (*κατά* and *στρατοπιδιύω*, to encamp,) to go into quarters, to encamp.
κατάστρωμα, *ατος, τό*, (*κατά* and *στρώννυμι*, to strew or cover,) the deck, the hatches of a ship.
κατασχίζω, (*κατά* and *σχίζω*, to split,) to cleave, split, divide, tear.
κατατείνω, (*κατά* and *τείνω*, to stretch,)

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to stretch out, to stretch ; to persist ; to rein in.

κατατίμνω, (*κατά* and *τίμνω*, to cut,) to cut down, to cut in pieces, cut up ; to kill ; to divide.

κατατίθημι, *f. θήσω*, *p. κατατίδικα*, (*κατά* and *τίθημι*, to place,) to lay or put down, to deposite ; in mid. to get for one's self, to obtain ; to conceive an enmity.

κατατιτρώσκω, *f. τρώσω*, (*κατά* and *τιτρώσκω*, to wound,) to wound.

κατατρέιχω, (*κατά* and *τρέιχω*, to run,) to run down ; to run to ; to make an incursion ; to overrun.

καταφάγω, *2. f. m. καταφάγομαι*, for *καταφαγούμαι*, *2. a. acl. κατίφαγον*, (*κατά* and *φάγω*, to eat,) to eat up, devour, waste.

καταφάνης, *ιος, ὅ, ἡ*, (*κατά* and *φαίνω*, to show,) apparent, conspicuous, plain.

καταφέρω, *1. ful. κατοίσω*, *1. a. κατήνικα*, (*κατά* and *φέρω*, to bear,) to carry down, to put, let, or cast down.

καταφιλέω, *f. καταφιλήσω*, *p. καταπιφίληκα*, (*κατά* and *φιλέω*, to love, from *φίλος*, a friend,) to kiss, salute, embrace.

καταφλίγω, *f. ἔξω*, *p. ἔχα*, (*κατά* and *φλίγω*, to burn,) to burn down, to consume by fire.

καταφοβίω, *ῶ, f. ἦσω*, (*κατά* and *φόβος*, terror,) to frighten away, to terrify greatly, to frighten.

καταφρονίω, (*κατά* and *φρέν*, the mind,) to despise, slight, disdain.

καταφρόνησις, *ιος, ἡ*, (*κατά* and *φρονίω*, to think,) contempt, scorn.

καταφύγή, *ῆς, ἡ*, (*κατά* and *φύγω*, to fly,) a refuge, shelter.

κατάχθωμαι, (*κατά* and *ἄχθος*, a weight,) to be troubled, vexed, annoyed.

καταχράομαι, *ῶμαι, f. ἥσομαι*, (*κατά* and *χράομαι*, to use,) to abuse, to make a bad or immoderate use of a thing.

καταχρωνύμι, *f. ὠσω*, (*κατά* and

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χρῶνυμι, to color,) to discolor, tarnish ; to color over.

καταψηφίζομαι, *f. m. ἴσομαι*, *p. πασαι*, (*κατά* and *ψηφός*, a vote,) to vote against one, to condemn.

καταψηφισίον, (*κατά* and *ψηφίζω*, to vote,) we must condemn.

κατάγνυμι, *f. ἄξω*, *2. p. ἦγα*, and *ἰαγα*, *1. a. ἦξα* and *ἰαξα*, *2. a. πας*. *ἦγην* and *ἰάγην*, (*κατά* and *ἄγνυμι* or *ἄγω*,) to break down.

κάτιμι, (*κατά* and *ἵμι*, to go,) to descend, come down ; to return.

κατιπύιν, (*κατά* and *ἰπύιν*, to speak,) to speak against one ; to confess, to declare.

κατιλίω, *f. ἦσω*, (*κατά* and *ἰλιος*, pity,) to pity, to take pity upon.

κατιεργάζομαι, *f. ἄσομαι*, *1. a. m. κατιεργασάμην*, (*κατά* and *ἐργάζομαι*, to work,) to work off, to finish, despatch, effect, cause ; to work upon any thing.

κατιρίπω, (*κατά* and *ἰρίπω*, to overthrow,) to break down, destroy, ruin.

κατιέρχομαι, *f. m. κατιλίσσομαι*, *2. a. κατήλθον*, (*κατά* and *ἔρχομαι*, to come,) to come or go down, to descend.

κάτιρωτα, *adv. for καὶ ἰτίρωτε*, *i. e. καὶ ἄλλοτε*, at any other time, before now.

κατισθίω, (*κατά* and *ἰσθίω*, to eat,) to eat up, devour.

κατίχω, *imperf. κατιῶχον*, *f. καδίξω* or *κατασχίσσω*, *p. κατίσχηκα*, (*κατά* and *ἔχω*, to have,) to keep back ; to retain ; to hold fast, take, possess.

κατηγόριω, *ῶ, f. ἦσω*, *p. κατηγόρηκα*, (*κατά*, against, and *ἀγορεύω* or *ἀγορεύω*, to speak,) to accuse, inform against, to blame.

κατήγορος, *ου, ὁ, ἡ*, (*κατηγόριω*, to accuse,) an accuser.

κατήκω, (*κατά*, and *ἦκω*, to come,) to belong to ; *Ion. for καθήκω*.

κατήμινος, *Ion. for καθήμενος*, sitting.

κατηριφής, *ιος, ὁ, ἡ*, (*κατά* and *ἐρίφω*, to cover,) covered, dark, shady, full.

κατηφεία, *ας, ἡ*, (*κατηφής*, cast down,)

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dejection, want of spirit.

κατιδῖν, 2. a. inf. act. from κατιδω, to see, observe.

κατιδόντις, nom. pl. part. 2. a. κατιδών, beholding, seeing, observing.

κατοδύρομαι, (κατά and ὀδύρομαι, to weep,) to deplore bitterly.

κατοιکیω, f. ἴσω, p. κατώκησα, (κατά and οἰώω, to dwell,) to inhabit, dwell, live, abide, to settle.

κατοικίζω, f. ἴσω, (κατά and οἶκος, a house,) to place in a house or habitation; to transplant or to send forth to other abodes; to found; to build.

κατοικτιζω, (κατά and οἶκος, pity,) to pity, to commiserate, to bewail.

κατοκνίω, (κατά and ὀκνος, delay,) to be loath or unwilling.

κατολοφύρομαι, (κατά and ὀλοφύρομαι, to moan,) to bewail bitterly.

κατόνομαι, (κατά and ὀνομαι, to reprove,) to censure.

κατόπιν, adv. from behind, behind; afterwards, after.

κατορύττω, f. ξω, p. ὠρύχσα, and Att. ὠρύρην, 2. a. ὠρύγων, (κατά and ὀρύσσω, to dig,) to dig down, to inter, bury; to cover over in the ground.

κατόπιρθε, Ion. for καθύπιρθε, above, on the top, over, from above.

κάτω, adv. below, beneath.

κατώρυξ, ὕχος, ὁ, ἡ, (κατά and ὀρύσσω, to dig,) sunk or laid in the ground.

Καύκασος, ου, ὁ, the name of a mountain, Caucasus.

καυχᾶζω, f. σω, and Dor. ξω, the same as καυχᾶζω, to laugh loudly.

κί, and before a vowel κίν, a poetical and Ionic particle for ἄν, perhaps, indeed.

Κιδριῖαι, ὦν, αἱ, the name of a city, Cedreæ.

κίεται, Ion. for κῑται.

κιάντις, part. 1. a. act. for καύσαντις, as also κιάμιος, for καυσάμιος, part. 1. a. m. of καίω, to burn.

κῑμαι, σαι, ται, to lie, to be laid or placed.

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κῑνῃς, contract. Ion. for ἐκῑνῃς, he.

κίρω, f. κίρω, 1. a. ἐκίρω, p. ἐκίρωκα, to cut off the hair; to crop, shear, shave; to cut, to cut off; to lay waste; to devour voraciously.

κινητῆριος, part. perf. pas. of κτάομαι, also, as a substantive, one who possesses, an owner or master.

κίλαδος, ου, ὁ, (κίλωμαι, to urge,) a noise, din, roaring; tumult; clamor.

κίλαινιφής, ἰος, ὁ, ἡ, (κίλαινός, black, and νίφος, a cloud,) dark-clouded, darkening the clouds, making the clouds black; black, purple.

κίλιυθα, in pl. for κίλιυθα, Poet., ways, paths.

κίλιυθος, ου, ὁ, a way, passage, path, course, track.

κίλισμα, ἄτος, τό, (κίλιω, to command,) a command, order; the cheering cry or shout of encouragement or exhortation of sailors, soldiers, charioteers.

κίλιωσθης, οὔ, ὁ, (κίλιω, to command,) one who commands or gives the word on board ships, a boatswain.

κίλιω, f. ἴσω, p. κίλιωκα, to command, order, bid.

κίλλω, f. λῶ, ἔολ. σω, to move; to run swiftly; to come to land.

κίλωμαι, and κίλλομαι, to command, exhort, urge forward.

Κελτίβηρις, ὦν, οἱ, the Celtiberians.

κίνοδοξία, ας, ἡ, (κίνος, empty, δόξα, glory,) vain glory, a vain desire for glory, vanity.

κινός, ὁ, ὅν, empty, void.

κίντρον, ου, τό, a goad, spur.

Κεραμικός, οὔ, ὁ, the Ceramîcus, a burial-place at Athens.

Κεραμῖος, ἰα, υιο, Ceramean.

κεραμύς, ἰος, and Att. ἰως, ὁ, (κίραμος, clay,) a potter.

κεραῖμος, ου, ὁ, potter's clay, clay; an earthen pot or vessel, a tile.

κεράννυμι, or κεραννῶ, and κεράω, 1. a. ἐκίρασα, part. pres. κεραννύς, ὄντος, p. κικίρακα, (κίρας, a horn, used for drinking,) to mix, mingle.

κίρᾱς, ἄτος, τό, a horn.

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καρπυτής, οὔ, ὁ, (*κίρας*, a horn,) a horned serpent; *used as an adj.* horned.

καρπυνός, ου, ὁ, thunder, a thunderbolt.

καρπυνός, *f.* ὤσω, (*καρπυνός*, thunder,) to thunder, to strike with thunder or lightning.

Κέρβερος, ου, ὁ, the name of the dog Cerberus, who guarded the entrance into Hades.

κέρδαινω, (*κέρδος*, gain,) to gain, to get, earn, profit by.

κέρδιον, compar. from *κέρδος*, gain, more useful.

κέρδιον, ους, ὁ, ἡ, (a comparative formed from *κέρδος*, gain,) more gainful or profitable, more useful.

κέρδος, ιος, τό, gain, profit.

Κέρκυρα, ας, ἡ, the island of Corcyra, now called Corfu.

κερουκός, ἡ, ἴν, (*κίρας*, horn, and ἔλκω, to draw,) elastic, made of horn, spanned with horn.

κερτομίσις, dat. pl. Ion. of

κερτόμιος, and

κερτόμος, ου, ὁ, ἡ, abusive, scurrilous, taunting, sarcastic.

κιστός, ὅ, (*κιστός*, embroidered,) a girdle or cestus.

κρύβω, *f.* σω, *p.* κίεινκα, (*κίω*, to lie,) to hide, conceal, dissemble.

κεφαλαιον, ου, τό, (*κεφαλή*, the head,) the head, the top.

κεφαλαιος, αία, αἶον, (*κεφαλή*, the head,) principal, chief, relating to the head.

κεφαλαιώδης, ιος, ὁ, ἡ, (*κεφαλή*, the head, and εἶδος, form,) summary, compendious, brief.

κεφαλαλγής, ἰός, ὁ, ἡ, (*κεφαλή*, the head, and ἄλγος, hair,) causing headache.

κεφαλή, ἡς, ἡ, the head; the top.

κιχηνώς, ὅτος, part. 2. perf. yawning, gaping, opening the mouth; nom. pl. *κιχηνότις*, from *χαίνω*, to gape, yawn.

κη, Ion. for *πη*, whither.

κη, Ion. for *πη*, somewhere.

κηδιστής, and *κηδυστής*, οὔ, ὁ, one who

KIN

has the care of any thing, particularly of a funeral; a son-in-law; a father-in-law; a wife's brother; a relation by marriage.

κηδιστία, ας, (*κηδός*, relation,) affinity.

κηδω, (*κηδός*, care,) to afflict, trouble, grieve; to hurt.

Κηίος, α, ον, Cean, belonging to Ceos.

κήλιος, and *κήλαος*, ου, ὁ, ἡ, (*καίω*, to burn,) burning, bright, shining.

κηλίσ, ἴδος, ἡ, (*καίω*, to burn,) a brand, spot, blot, stain; a mark.

κηπουρός, and *κηπωρός*, (*κηπος*, a keeper, and *οὔρος*, a garden,) the keeper of a garden, a gardener.

κηρ, contract. for *κίαρ*, ατος, τό, the heart; the mind.

κηρόδι, (*κηρ*, the heart,) from the heart.

κηρός, οὔ, ὁ, wax.

κηρύγμα, ατος, τό, (*κηρύσσω*, to proclaim,) a proclaiming or publishing, a proclamation, an edict.

Κηρύλος, a proper name, Cerylus.

κήρυξ, υκος, ὁ, a public crier or herald; an ambassador.

κηρύττω, *f.* ὕξω, *p.* κικήρυχα, (*κήρυξ*, a crier,) to be a herald, to publish, proclaim.

Κήϋξ, υκος, ὁ, a proper name, Ceyx.

Κηφισόδοτος, ου, ὁ, a proper name, Cephisodotus.

Κηφισός, οὔ, ὁ, the name of a river of Attica, the Cephissus.

κιδνάω, and *κιδνημι*, to scatter, spread abroad, diffuse, shed.

κίσθα, ας, ἡ, a harp, a lyre.

κισαρίζω, *f.* ἴσω, (*κίσθα*, a harp,) to play on the harp.

κισαρωδός, οὔ, ὁ, (*κίσθα* and *ὠδή*, a song,) one who plays on the harp and sings to it.

κικλήσκω, Poet. for *καλίω*, to call.

Κίκονες, ον, οἱ, the Ciconians.

Κιλικία, ας, ἡ, the name of a country, Cilicia.

Κίλιξ, υκος, ὁ, ἡ, a Cilician, sprung from Cilicia.

κίνδυνος, ου, ὁ, danger, risk, peril.

κινέω, *f.* ἴσω, *p.* κικίνηκα, to move, to set in motion.

KAIH

κινύρομαι, (*κινύρα*, lamentation,) to bewail, lament or complain in a mournful voice.

κισσὺβιον, *ου*, τό, (*κισσός*, ivy,) a cup made of ivy wood; a carved cup.

κιχάνω, the same as *κιχίω*, to find.

κιχίω, *κιχάνω*, and *κίχημι*, *φ*. *ήσω*, *π*. *ηκα*, 2. *α*. *ἔκικον*, to find, meet with; to overtake, catch, reach, attain.

κίω, to go; proceed.

κίων, *ονος*, ὁ, ἡ, a column, pillar, a tombstone.

κλαδί, for *κλάδω*, *dat. sing. of κλάδος*.

κλάδος, *ου*, ὁ, (*κλάω*, to break,) a tender branch or bough.

Κλαζομεναί, ὦν, αἱ, the name of a city, Clazomenæ.

κλαίω, *imperf. ἔκλαιον*, *φ*. *κλαύσω*, *π*. *κίπλαινα*, to weep, wail; to deplore, lament, weep for; to repent of one's faults; to be beaten or punished for them.

κλαρονόμος, *Dor. for κληρονόμος*, heir. *κλάω*, *Att. for κλαίω*, to weep.

Κλαίανωρ, *ερος*, ὁ, a proper name, Cleonor.

Κλίαςρχος, *ου*, ὁ, a proper name, Clearchus.

Κλινίας, *ου*, ὁ, a proper name, Clinias.

Κλινόμαχος, *ου*, ὁ, a proper name, Clinomachus.

Κλιῦτος, *ου*, ὁ, a proper name, Clitus.

κλείω, *φ*. *σω*, *π*. *κίπλαινα*, to shut, close, bar.

Κλιόκριτος, *ου*, ὁ, a proper name, Cleocritus.

Κλειομήδης, *ους*, ὁ, a proper name, Cleomedes.

κλῆς, and *κλῆς*, *ιος*, τό, (*κλείω*, to celebrate,) glory, renown, fame.

Κλειοθένης, *ους*, ὁ, a proper name, Cleosthenes.

κλέπτω, *ου*, ὁ, a thief.

κλειπτική, ἡς, ἡ, *τίχνη* understood, the art of stealing.

κλειπίστατος, *ου*, ὁ, (*κλέπτω*, a thief,) most thievish, a most dexterous thief.

κλέπτω, *φ*. *ψω*, *π*. *κίπλαινα*, to steal; to take away by stealth.

κλής, ἴδος, ἡ, a key; a lock; the

KOI

collar-bone; a seat for the rowers.

κλήρος, *ου*, ὁ, a lot, a casting lots; an allotment, a share, an inheritance or patrimony.

κληρώω, *φ*. *ώσω*, *π*. *κικλήρωκα*, (*κλήρος*, a lot,) to choose or take by lot.

κλήσις, *ιος*, ἡ, (*κλήν*, a key,) the act of closing or locking; a bar.

κλίμαξ, ἄκος, ἡ, stairs, a staircase, a ladder.

κλίνω, *φ*. *ἴνω*, *π*. *κίπλαινα*, to bend or bow down; to recline.

κλισία, *ας*, ἡ, (*κλίνω*, to bend,) a place to lie down or recline; a seat or chair for reclining, a couch, a tent.

κλοιός, *ου*, ὁ, a collar.

κλύζω, to wash, wash away, water, rinse; to inundate, overflow.

κλύειν, *pres. imperat. from κλύμι*, hear thou.

Κλυμίνη, *ης*, ἡ, the name of a woman, Clymene.

κλύμι, the same as *κλύω*, to hear.

κλυστήρ, ἥρος, ὁ, (*κλύζω*, to wash,) a clyster or injection.

κλυτός, ἡ, ὅν, or *κλυτός*, *ου*, ὁ, ἡ, (*κλύω*, to hear,) that may be heard, clamorous; renowned, famous.

κλῦω, to hear, listen, hearken.

Κλωθώ, ὅς, ἡ, one of the Fates, Clotho.

κλών, ὀνός, ὁ, (*κλάω*, to break,) a branch, shoot, or twig.

κλώψ, ὀπός, ὁ, (*κλέπτω*, to steal,) a thief, rogue, sharper, robber.

κνίφας, ἄτος, and *κνίφος*, *ιος*, τό, darkness, shades, gloom.

Κνίδος, *ου*, ἡ, the name of a city, Cnidus.

κνώσσω, to sleep soundly.

κόγχη, *ης*, ἡ, a shell fish having two shells, a muscle, an oyster.

κόθορνος, *ου*, ὁ, a buskin or high shoe; a changeable, fickle-minded person; a trimmer.

κοῖλος, *κοίλη*, *κοῖλον*, hollow, concave, low, depressed, deep.

κοιμάω, ᾶ, *φ*. *ήσω*, *π*. *ηκα*, to cause to sleep, to lay asleep; to put in bed, to still; *pres. pas. κοιμάομαι*, ὤμαι, to sleep, to go to sleep.

KON

κοινολογίμαι, οτ κοινηλογίμαι, (κοινός, common, and λέγω, to say,) to confer, consult, deliberate.
κοινός, ή, όν, common, public; alike, general.
κοινωνίω, ώ, f. ήσω, p. κοινοώνηκα, (κοινωνός, common,) to communicate, impart to; to partake.
κοινωνία, ας, ή, (κοινός, common,) a communion, participation or partaking; partnership.
κοινωνός, ού, ό, ή, (κοινός, common,) a companion, a partner.
κοίτη, ης, ή, (κίμαι, to lie,) a bed.
κολάζω, f. σω, p. κικόλακα, to punish, chastise.
κολακεία, and κολακία, ας, ή, (κολακεύω, to flatter,) flattery, adulation.
κολακεύω, f. ύσω, p. κικολάπεικα, (κόλαξ, a flatterer,) to flatter, fawn.
κόλαξ, άκος, ό, (κόλον, food,) a flatterer; a parasite, a spunger.
κόλασις, ιως, ή, (κολάζω, to punish,) punishment, chastisement, correction.
κόλλαβος, ου, ό, and κόλλοψ, σπος, ό, the peg or pin of a stringed instrument.
κολοίς, ού, ό, a jackdaw, a chough.
κολοσσός, ού, ό, a colossus, a gigantic image.
κόλπος, ου, ό, (κοίλος, hollow,) the bosom, the lap; the womb; the fold or doubling of a garment; a gulf.
κολυμβάω, ώ, f. ήσω, p. κικολύμβηκα, to swim; to dive.
κομᾶω, ώ, f. ήσω, p. κικόμηκα, (κόμη, hair,) to let the hair grow long, to abound with hair; to be proud, to plume one's self; to have leaves.
κόμη, ης, ή, the hair; the leaves of trees.
κομίζω, f. ίσω, p. κικόμικα, to take care of; to bring, carry, convey.
κονίζω, οτ κονίω, f. σω, (κόνις, dust,) to fill or sprinkle with dust, to make dusty.
κόνις, ιως, ή, dust, ashes.
κοντός, ού, ό, a long pole or staff; an oar.

KOT

Κόνων, αντος, ό, a proper name, Conon.
κοπίς, ύδος, ή, a short sword, a dagger.
κόπρος, ου, ή, dung, manure, ordure, dirt, mire.
κόπτω, f. κόψω, p. κέκοφα, to cut, cut off; to cleave; to beat; to pound, stamp; to strike, wound, knock.
κόρη, ης, ή, a girl, a damsel; a maid; a daughter.
Κορίνθιος, ία, ιον, of Corinth, Corinthian.
Κόρινθος, ου, ή, the name of a city, Corinth.
κόρη, and Att. κόρρη, ης, ή, (κείρω, to cut the hair,) the hair; the whole head; the temple.
Κορύβας, αντος, ό, a priest of Rhea or Vesta; a proper name, Corybas.
κόρυζα, ης, ή, a catarrh; pride, haughtiness.
κόρυμβος, ου, ό, and κόρυμβον, ου, τό, a summit, peak, top; a mountain.
κόρυς, ύδος, ή, a helmet.
κορυφή, ης, ή, the top or crown of the head; the head; the top of any thing; a summit.
κορώνη, ης, ή, a crow.
κόσμιω, f. ήσω, p. κικόσμηκα, (κόσμος, order,) to set in order; array, adorn.
κόσμημα, άτος, τό, (κοσμίω, to adorn,) an ornament.
κόσμιος, ία, ιον, οτ κόσμιος, ου, ό, ή, (κόσμος, order,) well ordered, becoming, regular, modest, sober.
κόσμος, ου, ό, order, arrangement, regularity; the whole frame of the universe, the world.
κοτίω, f. ίσω and ήσω, p. κικότικα and ηκα, (κότος, anger,) to be angry, to be vexed, to bear a grudge.
κοτύλη, ης, ή, a hollow, a cavity; the cavity of the hip joint; the hollow of the hand or foot; a measure of liquids and of dry goods, about seven ounces by weight.
κουλός, and κολός, a sheath.
κούρη, ης, ή, Ion. for κόρη, a girl, a young woman, a daughter, a virgin.
κούφισις, ιως, ή, (κουφός, light,) alleviation.

KPI

κρήνη, *ας*, *Dor.* for κρήνη, *ης*, *ἡ*, a fountain.
 κρηνίδις, *Dor.* for κρηνίδις, *πλ.* of κρηνίς.
 κρηνίον, *ου*, *τό*, the skull ; the head.
 Κρανειον, *ου*, *τό*, Craneum, the name of a grove near Corinth.
 κρᾶτις, *ᾶ*, *όν*, (κράτος, strength,) strong, mighty, powerful.
 κρᾶτιω, *ῶ*, *φ.* ἦσω, (κράτος, power,) to get the command, to be master of, to have in one's power, to rule.
 κρητήρ, and *Ion.* κρητήρ, *ῆρος*, *ῆ*, (κράννυμι, to mix,) a bowl, goblet ; a constellation ; a crater of a volcano.
 κρᾶτιστος, *η*, *ον*, (κράτος, strength,) the strongest, most powerful, most excellent.
 κρᾶτος, *ιος*, *τό*, strength, power, dominion, command.
 κρηυγή, *ῆς*, *ἡ*, (κράζω, to scream,) a cry, clamor.
 κρηῖδιον, *ου*, *τό*, (κρέας, flesh,) a piece or morsel, a little bit of meat.
 κρέας, *ᾶτος*, *Ion.* κρέας, and *Att.* κρέως, *τό*, *πλ.* κρέατα, κρέα, κρία, *γεν.* *πλ.* κριάτων and κριῶν, flesh ; a piece of flesh ; the body.
 κρημνός, *ῶν*, *ὁ*, (κρεμάω, to hang up,) a precipice ; any high and steep place, as a lofty bank.
 κρημνώδης, *ιος*, *ὁ*, *ἡ*, (κρημνός and ἵδως, form,) steep, abrupt, precipitous.
 κρήνη, *ης*, *ἡ*, a fountain.
 κρηνίς, *ίδος*, *ἡ*, *dimin.* of κρήνη, a fountain.
 κρηπίς, *ίδος*, *ἡ*, a slipper, a sort of shoe, a sandal ; a foundation, a basis.
 Κρής, *ητός*, and κρήσσα, *ῆς*, *ἡ*, a Cretan, *οἱ* Κρήτις, the Cretans.
 Κρήτη, *ης*, *ἡ*, the name of an island, Crete.
 κριθή, *ῆς*, *ἡ*, barley.
 κρινω, *φ.* κρίνω, *π.* κίρινα, to divide, to part ; to distinguish, to choose out ; to judge, think, esteem.
 κρίος, *ῶν*, *ὁ*, a ram ; a military engine.
 κρίσις, *ιος*, *ἡ*, (κρίνω, to judge,) a judgment, a trial ; a sentence.
 Κριτίας, *ου*, *ὁ*, a proper name, Critias.

KTK

Κριτοβούλος, *ου*, *ὁ*, a proper name, Critobulus.
 Κροῖσος, *ου*, *ὁ*, king of the Lydians, Croesus.
 Κροκίνας, *ου*, *ὁ*, a proper name, Crocinas.
 κροκόδιλος, *ου*, *ὁ*, a crocodile.
 κρόμμυον, and *Poet.* κρόμμυον, *ου*, *τό*, an onion.
 Κρονίδης, *ου*, *ὁ*, the son of Cronos or Saturn ; Jupiter.
 Κρόνος, *ου*, *ὁ*, Saturn.
 κρούω, *φ.* κρούσω, *π.* κίρουκα, to strike, beat, knock ; to strike together.
 κρύος, *ιος*, *τό*, cold, ice, frost.
 κρύπτω, *φ.* ψω, *π.* κίρυφα, to hide, conceal, veil.
 κτάομαι, *ῶμαι*, *π.* κτήσομαι, *π.* κίκτημαι, and ἵκτημαι, to acquire, to get ; to provide ; *perf.* to possess.
 κτείνω, *φ.* κτείνω, *π.* ἵκτακα, to kill, slay.
 κτήμα, *ᾶτος*, *τό*, (κτάομαι, to acquire,) a possession, property, an estate.
 κτύπος, *ου*, *ὁ*, (κτυπώ, to sound,) a noise.
 κύβος, *ου*, *ὁ*, a bean ; a vote, suffrage.
 κύανος, *ίας*, and *ἡ*, *ιον*, cerulean.
 κύανωπρωρος, and κυανοπρώριος, *ου*, *ὁ*, *ἡ*, (κύανος, azure, and πρῶρα, the prow,) cerulean-prowed, having a dark or azure-colored prow.
 κύανωχάιτης, *ου*, *ὁ*, (κύανος, azure, and χείτη, hair,) cerulean-haired, having dark hair ; an epithet of Neptune.
 Κυαξάρης, *ους*, *ὁ*, a proper name, Cyaxares.
 κυβιστήτης, *ου*, *ὁ*, (κυβερνάω, to pilot,) a governor, a pilot or steersman.
 Κύδων, *ωνος*, *ἡ*, a city of Crete, Cydon.
 Κύδωνις, *ων*, *οἱ*, the Cydonians.
 Κυθήρεια, *ας*, *ἡ*, Cytherea, Venus.
 Κυθήρη, a name of Venus.
 κύκλος, *ου*, *ὁ*, a circle ; a compass, circuit.
 κυκλόω, *φ.* ὠσω, *π.* κυκλώκα, (κύκλος, a circle,) to surround, enclose, enclose.
 Κύκλωψ, *ωπος*, *ὁ*, *πλ.* οἱ Κύκλωπες,

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(κύκλος, a circle, and ὤψ, eye,) a Cyclops, the Cyclopeses, so called from having one round eye in the middle of the forehead.

κύκνος, ου, ὁ, a swan.

κυλίνδω, to roll.

κῦμα, ἄτος, τό, a wave, billow.

κύνειν, ης, κοινῇ. κυνῆ, ης, a dog's skin, a helmet, cap, hat.

κύνηγίτης, ου, ὁ, (κυνηγία, from κύων, dog, and ἄγω, to lead,) a huntsman; a hunter.

κυνίδιον, ου, τό, (κύων, a dog,) a little dog, a whelp, a puppy.

κυνοκέφαλος, ου, ὁ, (κύων, a dog, and κεφαλή, head,) dog-headed, having the head of a dog.

κύνοπρόσωπος, ου, ὁ, ἡ, (κύων, a dog, and πρόσωπον, the countenance,) dog-faced, having a dog's look.

κυνῶπις, ἴδος, ἡ, (κύων, dog, and ὤψ, face,) dog-faced, impudent.

κύνφοριώ, f. ἦσω, (κύος, embryo, and φέρω, to bear,) to be with child; to be pregnant, to breed.

Κύπριος, ου, a Cyprian or inhabitant of Cyprus.

Κύπρις, ἴδος, ἡ, Venus.

Κύπρος, ου, ἡ, the island of Cyprus.

Κυρηναίος, ου, ὁ, a Cyrenean.

κύριος, ου, ὁ, (κύρος, mastery or sanction,) a master, a lord.

κύριος, ἰα, ιον, (κύρος, mastery or sanction,) possessing authority, established.

Κύρος, ου, ὁ, a king of Persia, Cyrus.

κῦρώω, ᾶ, f. ὤσω, p. κικύρωκα, (κῦρος, mastery,) to sanction, confirm, ratify, establish.

κυρτώνω, ᾶ, (κυρτός, curved,) to bend or crook.

κῦν, f. σω, p. κα, to conceive; to be with young.

κύων, κυνός, ὁ, or ἡ, a dog.

κῶδιον, ου, τό, (κῶς, fleece,) a skin, a fleece of the sheep.

κωκῶω, f. ὕσω, to weep, lament.

κωλύω, f. ὕσω, p. κωλύωκα, to hinder, restrain, repress.

κωμάζω, (κῶμος, revelry,) to revel.

ΛΑΚ

κωμαστής, ου, (κῶμος, revelry,) a feaster; a reveller.

κῶμη, ης, ἡ, a village, a town; a street.

κῶμος, ου, ὁ, a revel.

κάννισον, ου, τό, hemlock, poison.

κῶπη, ης, ἡ, an oar; the hilt of a sword, a handle.

κῶρα, ας, ἡ, Dor. for κῶρη, ης, ἡ, or κοῦρη, a girl; an appellation of Proserpine.

κῶρυκος, ου, ὁ, a leather bag or sack; a pouch.

κωφός, ἡ, ὁν, dull, blunt; noiseless, quiet; deaf; dumb.

Λ.

λᾶας, λάας, ὁ, a stone, a rock.

λάβρος, ρα, ρον, greedy, voracious; impetuous.

λαβύρινθος, ου, ὁ, a labyrinth, a place full of mazes or intricate passages.

λαγχᾶνω, f. λήξω, f. m. λήξομαι, p. ἔληχα, for λείληχα, part. ἔληχώς and λειληχώς, 2. a. ἔλαχον, to cast lots, to obtain or get by lot; to obtain; to possess, to have; to make one a partaker, to give one a portion.

λαγώς, ου, Att. λαγώς, ὡ, Ion. λαγός, ου, ὁ, a hare.

Λαδίκη, ης, ἡ, a proper name, Ladice. Λαίρτης, ου, and Poet. ἰω, the father of Ulysses, Laërtes.

λαθα, ας, Dor. for λήθη, ης, ἡ, forgetfulness, oblivion.

λάθρα, adv. secretly, privately.

λαίᾶ, ας, ἡ, the left hand.

λαιμός, ου, ὁ, the neck or throat.

λαῖός, ἄ, ὁν, the left, on the left side.

λαῖμμα, ατος, τό, a passage; breadth; expanse; the sea.

λαῖφος, ιος, τό, a sail.

Λακιδαιμόνιοι, ον, οί, the Lacedæmonians.

Λακιδάμων, ονος, ἡ, the name of a city, Lacedæmon.

Λακράτης, ους, ὁ, a proper name, Locrates.

λακτίζω, f. ἴσω, p. λιλάντικα, (λάξ,

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with the heel,) to kick.

Λάκων, *ωνος*, *ῆ*, a Lacedæmonian.

Λακωνική, *ῆς*, *ῆ*, χώρα, *understood*, a country of Peloponnesus, Lacedæmonia.

Λακωνικός, *ῆς*, *ὅν*, (Λάκων, a Lacedæmonian,) Lacedæmonian.

λάλιω, *ῶ*, *φ*. ἤσω, *π*. λιλάληκα, to make a noise; to speak, talk, say, tell, to babble, to prate.

λαλίστιρος, *compar.* of λάλιος, more talkative or prating.

λάλιος, *ου*, *ῆ*, *ῆ*, *compar.* λαλίστιρος, *superl.* λαλίστατος, (λαλίω, to prate,) one who speaks; talkative, loquacious.

λαμβάνω, *φ*. *π*. λήψομαι, *π*. λέληθα, *Att.* ἔληθα, *part.* *perf.* λελήφας, *ῶα*, *ος*, and *Att.* ἔληφας, *2. a. ind.* ἔλαβον, to take, receive; take up; seize, surprise, catch.

λαμπρός, *ᾶ*, *ὅν*, *compar.* λαμπρότιρος, *superl.* λαμπρότατος, (λάμπω, to shine,) bright, shining, splendid, glittering, clear.

λαμπρότης, *ητος*, *ῆ*, (λαμπρός, bright,) brightness, splendor; renown, glory, honor.

λαμπρῶς, *adv.* (λαμπρός, bright,) splendidly, magnificently, clearly, plainly.

Λάμψακος, *ου*, *ῆ*, the name of a place, Lampsacus.

λανθάνω, to lie hid, be concealed or hidden from; to be unknown; joined with a participle, to do any thing secretly or privately, unknowingly or unconsciously.

Λαρισσαῖος, a Larissæan.

λάραξ, *ᾶκος*, *ῆ*, a chest, coffer; repository; an urn; a little vessel or ark.

λασάμιος, *Dor.* for λησάμιος, *η*, *ον*, having forgotten, *part.* *1. a. m.* of λήθω or λανθάνω.

λάσιος, *ου*, *ῆ*, *ῆ*, hairy, shaggy; rough; covered with bushes or thickets.

λάχχια, *used only in the fem.*, easy to be dug or cultivated, soft, grassy.

λάχχος, *ου*, *ῆ*, wool, hair, fleece:

ΛΗΚ

Λίαρχος, *ου*, *ῆ*, a proper name, Learchus.

λίβης, *ητος*, *ῆ*, (λείβω, to pour out,) a cauldron, a kettle.

λίγοντι, *Dor.* for λίγουσι, *3. pl. pres. ind.* of

λίγω, *φ*. λίζω, *π*. λίλιχα, *1. a.* ἔλιξα, *2. a.* ἔλιγον, *perf. pas.* λίλιγμαι, *2. p.* λίλογα, to say, tell, speak; to mention, recite, or recount.

ληλασίω, *ῶ*, *φ*. ἤσω, (λεία, plunder, and ἱλαύνω, to drive,) to drive away plunder; to plunder, ravage.

λειμῶν, *ῶνος*, *ῆ*, (λείβω, to pour,) a watery expanse, a meadow, a moist surface.

λεῖος, *ῖα*, *ῖον*, smooth, not rough.

λείψανον, *ου*, *τό*, (λείπω, to leave,) the rest, remainder.

λειοντή, *ῆς*, *ῆ*, (λίον, a lion,) a lion's skin.

Λιόντινος, *η*, *ον*, Leontine.

Λιόντις, *ἰδος*, the name of an Athenian tribe, Leontis.

λεπτός, *ῆ*, *ὅν*, thin, fine, subtile, delicate, slight.

Λίσβος, *ου*, *ῆ*, an island of the Ægean sea, Lesbos.

λευκαίνω, *φ*. ἄνω, (λευκός, white,) to make white, to whiten.

λευκός, *ῆ*, *ὅν*, white; fair.

λευκός, (λευκός, white,) to whiten.

λείσσω, *φ*. λίσσω, to see, behold, look at, descry.

λίχος, *ιος*, *τό*, (λίγω, to put asleep,) a bed, couch.

λίων, *οντος*, *ῆ*, a lion.

Λίων, *οντος*, *ῆ*, a proper name, Leon.

λήγω, *φ*. ξω, to cease, leave off, be still.

Λήδα, *ας*, *ῆ*, a proper name, Leda.

λήθη, *ης*, *ῆ*, (λήθομαι, to forget,) forgetfulness; oblivion.

ληή, *ης*, *ῆ*, *Ion.* for λεία, plunder, booty, prey.

λήϊον, *ου*, *τό*, corn; wheat; a field of corn, a harvest.

ληϊστήρ, *ηρος*, *ῆ*, (λείζω, to plunder,) a plunderer, a robber; a pirate.

ληκίω, *Dor.* λανίω, *φ*. ἤσω, *2. a.*

ΛΟΓ

ἤλακον, to sound, to make a noise ; to crack ; to speak ; to rattle.
 Λήμνος, ου, ἡ, the name of an island, Lemnus.
 ληρίω, f. ἤσω, (λήρος, trifling,) to trifle, to act or to talk foolishly.
 λῆρος, ου, ὁ, or λῆροι,ων, οἱ, trifling, folly, nonsense, trifles, fooleries.
 ληστής, οὔ, ὁ, for ληιστής, (λεία, plunder,) a robber, a plunderer.
 Λητώ, ὅς, οὔς, ἡ, the mother of Apollo, Latona.
 λίαν, adv. very much, exceedingly, greatly.
 λιβάνος, ου, ὁ, frankincense.
 Λιβύη, ης, ἡ, the name of a country of Africa, Libya.
 Λιβυκός, ἡ, ὅν, Libyan.
 Λιβύς, υος, ὁ, a Libyan, an African, a Carthaginian.
 λιγαίνω, f. ἄνω, (λιγύς, shrill,) to make a shrill sound ; to proclaim in a loud, piercing, or clear voice ; to delight, to soothe.
 λιγυρός, ἄ, ὅν, shrill-sounding, soft, liquid, clear, melodious.
 λίθινος, η, ου, (λίθος, a stone,) of stone, stony, stone.
 λιθολόγος, ου, ὁ, ἡ, (λίθος, a stone, and λίγω, to gather,) collecting or putting together stones, a mason.
 λίθος, ου, ὁ or ἡ, a stone ; a rock.
 λίθοτομία, ας, ἡ, (λίθος, a stone, and τέμνω, to cut,) the act of stone-cutting, stone-hewing.
 λίθοτομιαί, αι, (λίθος, a stone, and τέμνω, to cut,) quarries of stone.
 λιλαιόμαι, Poet. to desire, wish, or long for.
 λιμὴν, ἵνος, ὁ, a port, harbour, haven.
 λίμνη, ης, ἡ, a pool or standing water ; a sea.
 λιμός, οὔ, ὁ, hunger, famine.
 Λίνδος, ου, ἡ, the name of a place, Lindus.
 λίνος, οὗς, ἱη, ἡ, ιον, οὔν, (λίον, flax,) made of flax, linen, flaxen.
 λίσσομαι, to implore, supplicate, pray, beseech, entreat.
 λογιζομαι, f. ἴσομαι, (λόγος, word,) to

ΛΟΓ

reason, to argue ; to infer, to conclude ; to reckon, to consider.
 λογισμός, οὔ, ὁ, (λόγος, a word,) a reasoning, a thinking ; a reckoning.
 λογοποιός, οὔ, ὁ, ἡ, (λόγος, a word, and ποίω, to make,) an inventor of fables, a story-teller, a fable-maker ; an historian.
 λόγχη, ης, ἡ, (λαγχάνω, to cast lots,) a lot, a portion ; a lance, a javelin.
 λοιβή, ῆς, ἡ, (λείβω, to pour out,) a pouring out, a libation, a drink-offering.
 λοιδορία, ὤ, f. ἴσω, p. λειδορέηκα, (λοιδορός, abusive,) to abuse, revile, rail at.
 λοιμός, οὔ, ὁ, a plague, pestilence.
 λοιπός, ἡ, ὅν, remaining.
 Λοκροί, ὧν, οἱ, the Locrians.
 Λοξίας, ου, ὁ, Loxias, an epithet of Apollo.
 λουτρόν, οὔ, τό, (λούω, to wash,) a bath ; the water for washing or bathing.
 λούω, f. σω, p. λίσουκα, to wash ; to bathe ; in mid. to wash or bathe one's self, to take a bath.
 λόφος, ου, ὁ, the neck ; crest of a helmet ; a hill.
 λοχαγός, οὔ, ὁ, (λόχος, an armed company, and ἄγω, to lead,) a leader of an armed band, a centurion.
 Λυγκεύς, ἴως, ὁ, a proper name, Lynceus.
 λῦγος, ου, ἡ, a twig, rod, stick.
 λυγρός, ρά, ῥόν, sad, mournful, afflict- ing, miserable, baleful.
 Λυδία, ας, ἡ, the name of a country in Asia Minor, Lydia.
 Λυδός, οὔ, ὁ, a Lydian, pl. οἱ Λυδοί, the Lydians.
 λύκος, ου, ὁ, a wolf.
 Λυκάριος, ου, ὁ, a proper name, Lycarius.
 Λύκειον, ου, τό, the Lyceum, a gymnasium, or place for public exercises, adorned with covered walks, situated on the eastern side of the city of Athens, and named after the neighbouring temple of Apollo Λύκιος.
 Λυκίδας, ου, ὁ, a proper name, Lycidas.

ΜΑΓ

Λυκόφρων, *ωνος, ὅς, a proper name*,
 Lycophron.
 λυμαίνω, *φ. ἀνῶ, (λύμη, harm,) to*
 harm, to do mischief to, to ruin, to
 ravage; to purge, to purify.
 λύμη, *ης, ἡ, a plague, hurt, ruin; dis-*
 grace, affront, injury.
 λυπία, *φ. ἥσω, π. λιλύπηκα, (λύπη,*
 grief,) to grieve, afflict, vex, trouble,
 molest; to hurt, injure.
 λυπη, *ης, ἡ, grief, sorrow.*
 λυπηρός, *ρά, ρόν, (λύπη, grief,) trouble-*
 some, afflicting, grievous.
 Λύσανδρος, *ου, ὅς, a proper name*, Ly-
 sander.
 Λυσίας, *ου, ὅς, a proper name*, Lysias.
 Λυσίμαχος, *ου, ὅς, a proper name*,
 Lysimachus.
 λύσις, *ιος, ἡ, (λύω, to loosen,) a*
 breaking up, a loosing or disen-
 gaging; a solution, a release.
 λύσσα, *or λύττω, ης, ἡ, madness.*
 λυσσάω, *or -ττάω, ῶ, (λύσσα, madness,) to*
 be mad, to rage, to be furious.
 λύστημα, *ἄτος, τό, (λυσσάω, to be*
 mad,) madness, a mad act.
 λύτρον, *ου, τό, (λύω, to loosen,) re-*
 demption money, a ransom, pay-
 ment.
 λύχνος, *ου, ὅς, a lamp, light, torch.*
 λυω, *φ. λυσω, π. λιλύκα, to loose, un-*
 bind, or untie; to deliver, set free;
 to dissolve.
 λωποδυτιώ, *φ. ἥσω, (λῶπος, clothes,*
and δύνω, to put on,) to steal clothes,
 to put on another's clothes; to strip
 a person of his clothes; to rob,
 plunder.
 λωφάω, *ῶ, φ. ἥσω, (λόφος, the neck,) to*
 slip one's neck out of; to take
 breath, to rest from toil; to relax,
 cease, desist.

Μ.

μά, *adv. of adjuration, commonly used*
in denying; sometimes in affirming.
 μαγάς, *ἄδος, ἡ, the bridge of a lute or*
 other musical instrument.
 Μάγδαλος, *ου, ἡ, the name of a place,*

ΜΑΑ

Magdolos.
 Μάγος, *ου, ὅς, one of the Magi, among*
the Persians; a wise man.
 μάζα, *or μᾶζα, ης, ἡ, a cake made of*
 honey, meal, and water.
 μάθημα, *ἄτος, τό, (μανθάνω, to learn,) knowledge, whatever is learned; the*
 object of study, a lesson.
 μάθητής, *ου, ὅς, (μανθάνω, to learn,) a*
 scholar, disciple, pupil.
 Μαῖα, *ας, ἡ, a proper name*, Maia,
 the mother of Mercury.
 μαινόμενος, *ου, ὅς, (μαίνομαι, to be mad, and*
ἅλος, whole,) utterly mad, furious,
 insane, delirious.
 μαίνομαι, *φ. τ. μαῶμαι, 2. perf.*
 μίμνήσκειν, *to be mad or furious; to*
 be foolish.
 μαίνομαι, *to desire violently; to seek.*
 μαίομαι, *οὔμαι, φ. ὄσομαι, to perform*
 the part of a midwife.
 μαίωτρον, *ου, τό, (μαίω, to deliver,) a*
 midwife's fee for delivering.
 μακάριος, *ἄτος, ὅς, ὅς, (and μακάριος, ἡ,*
Poet. blessed, happy; opulent.
 μακάριζομαι, *(μάκαρ, happy,) to be*
 accounted happy, or to be congrat-
 ulated or felicitated.
 μακάριζω, *φ. ἴσω, and Att. μακαρίζω,*
π. μαμακάρισα, (μάκαρ, happy,) to
 declare happy; to esteem happy, to
 felicitate.
 μακάριος, *ίας, ἴον, (μάκαρ, happy,) blessed, happy, of blessed memory.*
 μακαριστός, *ἡ, ὅς, (μακαρίζω, to bless,) blessed, esteemed happy by all.*
 Μακεδών, *ἰνός, ὅς, a Macedonian, pl. οἱ*
 Μακεδόνες.
 μακρός, *ἂς, ὅς, long, extended.*
 μάλα, *adv. greatly, much, very, ex-*
 ceedingly.
 μαλακός, *ἡ, ὅς, (μαλάσσω, to soften,) soft, effeminate; timid; pleasant,*
 agreeable, luxurious.
 μαλάχη, *ης, ἡ, the herb mallows.*
 μάλη, *ης, ἡ, a wing; the armpit.*
 μαλθακός, *ἡ, ὅς, (μαλθασσω, to soften,) soft, slow, effeminate.*
 μάλιστα, *adv. very greatly, especially; yes, to the highest degree, superl.*

MAX

of μάλα, *comp.* μᾶλλον.
 μᾶλλον, more, *comp.* of μάλα, very much.
 μᾶλον, *α*, *Dor.* for μῆλον, *ου*, τό, a sheep.
 μᾶλον, *Dor.* for μῆλον, *ου*, τό, an apple.
 μᾶνιᾱ, *ας*, *Ion.* μανίη, *ης*, ἡ, (μαίνομαι, to be mad,) madness, delirium.
 μανιάς, ἄδος, ὁ, ἡ, τό, (μανία, madness,) mad, insane, maniacal.
 μανίς, ἡ, ὅν, thin; loose; rare, infrequent; in open order.
 μαντιᾱ, *ας*, ἡ, (μαντεύομαι, to divine,) divination; soothsaying, prophecy.
 μαντεύομαι, *f. mid.* μαντεύομαι; (μάντις, a prophet,) to deliver oracles; to foretell.
 μαντήιον, *ου*, τό, *Ion.* for μαντιῶν, τό, (μάντις, a prophet,) an oracle.
 Μαντινεία, *ας*, ἡ, a city of Arcadia, Mantinea.
 Μαντινεύς, *ιος*, ὁ, a Mantinean.
 μάντις, *ιος*, ὁ, a prophet, soothsayer, a diviner.
 μαντοσύνη, *ης*, ἡ, (μάντις, a prophet,) a prophecy, divination.
 μαραίνω, *f. ἄνω*, *p. αγκα*, to cause to pine away, to make lean.
 μάρμαρον, *ου*, τό, and μάρμαρος, *ου*, ὁ, rock, a shining stone, marble; fragment of marble or of rock.
 μάρπτω, *f. ψω*, *p. φα*, to catch, seize, take, overtake.
 μάρτυρ, ὅρος, ὁ, ἡ, a witness; a martyr.
 μάρτυς, ὅρος, ὁ, ἡ, a witness.
 Μάρων, *ωνος*, ὁ, a proper name, Maron.
 μαστιύω, *f. υῖσω*, to search, scrutinize, inquire, seek for, desire.
 ματαιοβουλία, *ας*, ἡ, (μάταιος, vain, and βουλή, counsel,) vain or foolish counsel; a purpose thwarted, disappointment of a plan.
 μάταιος, αῖα, αῖον, and μάταιος, *ου*, ὁ, ἡ, (μάτην, in vain,) frivolous, vain, empty, useless.
 ματιύω, *f. υῖσω*, to search, inquire, scrutinize.
 μᾶτην, *adv.* in vain, to no purpose.
 ματῆρ, *ιος*, *Dor.* for μήτηρ, a mother.
 μάχιμος, ἰμη, ἵμον, or μάχιμος, *ου*, ὁ, ἡ,

MEΘ

(μάχομαι, to fight,) fond of fighting; fit for fighting; bold, fighting, μάχομαι, 1. *f. mid.* μαχήσομαι, and -ίσομαι, 2. *f. mid.* μαχοῦμαι, to fight, combat, contend with, dispute, brawl, altercation.
 μαψιδίως, *adv.* (μάψ, rashly,) in vain; ineffectually, to no purpose.
 μίγα, *n. g.* of μίγας, great, or *adv.* greatly.
 μεγαλήτωρ, ὅρος, ὁ, ἡ, (μίγας, great, and ἡτορ, the heart,) great-hearted, magnanimous; proud, haughty.
 μεγαλοπρεπής, *ιος*, ὁ, ἡ, (μίγας, great, and πρίσω, to suit,) greatly becoming, honorable; magnificent.
 μεγαλόφρων, ὅρος, ὁ, ἡ, (μίγας, great, and φρήν, the mind,) great minded, magnanimous, having a lofty mind.
 μεγάλως, *adv.* greatly, exceedingly; magnificently.
 μεγαλωστί, *adv.* *Ion.* for μεγάλως, huge in length.
 Μιγᾶρα, *ων*, τά, a city of Greece, Megara.
 Μιγαρεύς, ὁ, *pl. οι* Μιγαρεῖς, inhabitants of Megara.
 Μιγαρείκός, ἡ, ὅν, belonging to Megara, Megarensian; ἡ Μιγαρική, the territory of Megara.
 μίγαρον, *ου*, τό, a palace.
 μίγιθος, *ιος*, *ους*, τό, (μίγας, great,) greatness of size; tallness; magnanimity; vehemence, majesty, dignity, sublimity.
 Μιγίλλος, *ου*, ὁ, the name of a man, Megillus.
 μίδιμος, *ου*, ὁ, a measure containing forty-eight choenices, and equal to about five pecks.
 μίζων, *Ion.* for μίζων, *adv.* more at large, at greater length.
 μίζων, *Ion.* for μίζων, greater.
 μίθη, *ης*, ἡ, (μίδυ, wine,) drunkenness.
 μιδίημι, *f. μιδήσω*, (μिता and ἵημι, or ἵω, to send,) to let go, release, dismiss, discharge; to neglect, omit.
 μιδίστημι, *f. μεταστήσω*, *p. μιδίστηκα*, (μिता and ἵστημι, to stand,) to substitute or establish one thing

MEA

instead of another; to remove, to change, to take a different position.
μειδορμίζω, f. ἴσω, (μिता and ὄρμος, harbour,) to remove from one harbour to another.
μίδυ, τό, wine.
μιδύττω, or μιδύνω, f. ὕσω, (μίδυ, wine,) to intoxicate, make drunk.
μίδυστος, ου, ὁ, ἡ, drunk, intoxicated.
μιδύνω, (μίδυ, wine,) to be drunk or intoxicated.
μιδιάω, ᾤ, f. ἄσω, or μιδιδίω, to laugh, to smile.
μίζων, ονος, ὁ, ἡ, and τὸ μίζον, greater, comp. of μέγας, great.
μιλιχίος, ου, ὁ, ἡ, the same as μίλιχος, ου, ὁ, ἡ, (μυλίσσω, to soften,) bland, mild, sweet, mellifluous.
μίσω, ᾤ, f. ὠσω, p. κα, (μίσω, less,) to diminish, make less, to lessen.
μυράκιον, ου, τό, a youth; a boy.
μυλάγχλαινος, ου, ὁ, ἡ, (μύλας, black, and χλαίνη, a robe,) black-robed.
μυλαγχολάω, ᾤ, f. ἥσω, (μύλας, black, and χολή, bile,) to have the black bile, to be melancholy, to be mad.
μυλαγχολία, ας, ἡ, (μύλας, black, and χολή, bile,) black bile, melancholy; madness; insanity.
μυλαγχρῶς, ὠτος, ὁ, ἡ, (μύλας, black, and χρῶς, the skin,) dark-skinned, dark-complexioned, black.
Μιλάνθιος, ου, ὁ, a proper name, Melanthius.
μύλας, ἄνος, αἶνα, αν, black, dark, dark-colored.
μύλι, impers. f. μιλῆσι, it concerns; it is the care of, it belongs to.
μύλιος, ἰα, τον, foolish, vain; inefficient, unsuccessful, wretched.
μυλίσταω, f. ἥσω, (μυλίστη, care,) to have the care of; to employ one's self about; to meditate upon; to practise.
μυλίστη, ης, ἡ, (μύλι, it concerns,) care; meditation; premeditation; study; practice.
Μίλης, ου, and ἡτος, ὁ, the name of a river, Meles.
μύλι, ἴτος, τό, honey.

MEN

μυλιγμα, ατος, τό, (μύλος, melody,) song.
μυλῆνης, ιος, ὁ, ἡ, (μύλι, honey, and ἡδύς, sweet,) honey-sweet, sweet as honey; sweet.
μυλικτάς, ᾤ, ὁ, Dor. for μυλικτής, ὤ, ὁ, (μύλος, a song,) a sweet singer.
μυλίνη, ης, ἡ, the common millet.
μύλινος, η, ον, (μύλια, ash,) of ash, ashen.
μυλίσδω, Dor. for μυλίζω, (μύλος, song,) to sing.
μύλισσα, or μύλισσα, ης, ἡ, (μύλι, honey,) a bee.
Μύλιτος, ου, ὁ, a proper name, Melitus.
μύλλω, f. μυλλήσω, or σομαι, to be about to do; to be on the point of doing; to be bound to do; to prepare to do; to be able; to loiter, to linger or delay.
μύλος, ιος, τό, a member, limb, joint; a verse; a poem.
μύλω, f. ψω, p. φω, to sing; to sing praises.
μυλωδία, ᾤ, f. ἥσω, (μυλωδός, from μύλος, song, and ᾄδω, to sing,) to sing; play on an instrument.
Μίμων, ονος, ὁ, a proper name, Memnon.
Μίμφις, ἴδος, ἡ, a city of Egypt, Memphis.
Μεμφίτης, ου, ὁ, of Memphis, Memphian.
μύμφομαι, f. m. μύμφομαι, perf. μύμμαι, to complain of; accuse, blame, reproach, to find fault with.
μύμψις, ιως, ἡ, (μύμφομαι, to blame,) complaint, censure.
μίν, conj. truly, certainly, indeed; ὁ μίν, the one, ὁ δέ, the other.
Μινάνδρος, ου, ὁ, the name of a man, Menander.
Μινθήσιος, ου, ὁ, the name of an Egyptian district, Mendesius, the Mendesian.
Μενίλαος, ου, ὁ, the name of a man, Menelaus.
Μενίππος, ου, ὁ, the name of a man, Menippus.

MET

μεινικῆς, ἰος, ὁ, ἡ, (μῖνος, the mind, and εἶκω, to yield,) suiting the mind, pleasant to the taste, agreeable; refreshing.

Μένων, ἄνος, ὁ, a proper name, Menon. μερίζω, *f.* ἰσω, *p.* μεμίρικα, (μῖρω, to divide,) to divide, part, distribute. μερίμνα, ης, ἡ, care, anxiety; distress of mind.

μερμηρίζω, *f.* ξω, to meditate upon anxiously.

μῆρόπεισιν, *dat. pl. Ion.* for μῆρονφι, from μῆρονφι, σπος, (μῖρος, part, and ὄψ, voice,) having a divided, *i. e.* articulate voice or speech, articulate speaking.

μῆρόπων, *gen. pl.* of μῆρονφι, articulate.

μῆρος, ἰος, τό, a part, portion; in μῖρι, by turns.

μῆρονφι, σπος, ὁ, (μῖρω, to divide, and ὄψ, the voice,) articulate-speaking, human.

μισαμβρεία, ἡ, (μῖσος, middle, and ἡμίρα, the day,) midday, the south.

μισόγαια, ας, ἡ, (μῖσος, middle, and γαῖα, the land,) midland; the interior of a country.

μισόμφαλος, ου, ὁ, ἡ, (μῖσος, middle, and ὀμφαλός, the navel,) having a boss in the middle; situated at the navel; in the middle; Delphi, so called because it was supposed to be the middle of the earth.

μισονύκτιος, ου, ὁ, ἡ, (μῖσος, middle, and νύξ, night,) midnight, belonging to midnight; being at midnight.

μῖσος, η, ον, in the midst, in the middle.

μισόω, ὤ, *f.* ὠσω, (μῖσος, middle,) to make out or determine the middle, to halve, to be in the midst.

μιστός, ἡ, ὄν, full, abundant in.

μετά, *prep.*, μεθ' before an aspirate, governing the genitive, dative, and accusative; with, together with, among, by, in; after, beyond, during or through.

μεταβάλλω, *f.* μεταβᾶλω, *p.* μεταβίβληκα, (μετά and βάλλω, to cast,) to throw round, to change quickly; to turn up; to turn.

MET

μεταβολή, ἥς, ἡ, (μεταβάλλω, to change,) change.

μεταγινώσκω, *f. m.* γνώσομαι, *p.* ἔγνωκα, 2. a. ἔγνω, (μετά and γινώσκω, to know,) to take a second thought, to change one's intention, to repent.

μετάγω, *f.* μεταῶξω, (μετά and ἄγω, to lead,) to transfer; to convey or carry about; to follow.

μεταδιδάσκω, ὤ, *f.* ἥσω, (μετά and δάσκα, way of life,) to adopt a new mode of life, to change one's manner of living.

μεταδίδωμι, *f.* μεταδώσω, *p.* μεταδίδωκα, (μετά and δίδωμι, to give,) to give of any thing, to impart, to share, communicate, to bestow.

μεταδιώκω, *f.* ξω, (μετά and διώκω, to follow,) to chase after, to pursue, overtake; to follow after.

μεταδοσίον, it is to be imparted.

μεταίτιος, ου, ὁ, ἡ, (μετά and αἰτία, cause,) concerned in the same affair or transaction, accessory.

μεταλαμβάνω, 1. *f. m.* μεταλήψομαι, (μετά and λαμβάνω, to take,) to take of, participate, share with.

μεταμίλει, *impers.* from μεταμίλομαι, to repent.

μεταμίλομαι, and -ίσομαι, οὔμαι, (μετά and μίλομαι, to care for,) to repent; to regret, to be sorry for.

μεταξύ, *adv.* among, in the midst of, between, while.

μεταπίμπτομαι, *f.* ψομαι, (μετά and πίμπω, to send,) to send for, summon, to send a messenger after.

μετάπιμπτος, ου, ὁ, ἡ, (μεταπίμπτομαι, to send for,) sent for, summoned.

μεταπίμπω, *f.* ψω, (μετά and πίμπω, to send,) to send after, to send away.

μεταποιώ, ὤ, *f.* ἥσω, (μετά and ποιέω, to make,) to make over, to change, convert, transform; μεταποιόμαι, οὔμαι, to take upon one's self, to be entitled to, to claim.

μετάσσω, η, ον, middle-aged.

μεταστρίφω, *f.* ψω, *p.* μετίστρεψα, (μετά and στρίφω, to turn,) to turn or cast back; to turn towards.

MET

- μιτατίθῃμι, 1. *f.* θήσω, *p.* τίθικα, 1. *a.* ἰθικα, 1. *a.* ρας. τίθην, (μιτά and τίθην, to place,) to transpose; to remove; to displace; to transfer; to retract; to change.
- μιταχειρίζω, and μιταχειρίζομαι, *f.* mid. ἴσμαι, *p.* ρας. ἰσμαι, (μιτά and χειρίζω, to handle, from χεῖρ, a hand,) to handle, treat, to take in hand.
- μίτιμι, (μιτά and ἰμί, to be, and ἴμι, to go,) to be with, to go after, pursue, follow; *μίτισσι*, 3. *sing.* *pres. ind.* with a *gen.* of the thing, to participate in.
- μιτιμπῖν, (μιτά and ἰπιῖν, to speak,) to speak to, to speak in public, to address.
- μιτιζήτοι, ραι, ρα, (μιτά, ἴξ, and ἴτι-ρος, another,) some; any, any others.
- μιτιόν, *Ion.* for μίτον, ὄντος, τό, *part. pres. n. g.* of μίτιμι, being with, participating.
- μιτίσχωμαι, *f.* mid. ἐλεύσομαι, 2. *a.* ἤλθον, (μιτά and ἔρχομαι, to come,) to go after; to come to; to pass by or over to; to pursue, to seek for; to beseech.
- μιτίχω, *f.* μιθίζω, *p.* μίτισχικα, 2. *a.* μίτισχον, (μιτά and ἔχω, to have,) to be a partaker of; to share.
- μιτιωρίζω, *f.* ἴσω, (μεινύω, in the air,) to raise up on high, to elevate.
- μιτιώρος, ου, ὅ, ἡ, (μιτά and αἶρω, to lift up,) high, lofty, suspended in the air; on the high seas, at sea.
- μιτοικίω, ὦ, *f.* ἥσω, (μιτά and οἰκίω, to dwell,) to change one's dwelling, to migrate; to remove, to dwell in another place.
- μιτοικίον, ου, τό, (μίστοικος, a resident,) the protection money, about twelve drachms, paid by foreigners resident in Athens.
- μίστοικος, ου, ὅ, ἡ, (μιτά and οἶκος, home,) a resident stranger; a stranger domiciled in Athens or Attica.
- μίστιοσι, and -σθιν, *adv.* (μιτά and ὀπίσω, behind,) afterwards; behind.

MHN

- μισοπωρίος, ἡ, ὅν, (μιτά and ὀπώρα, autumn,) autumnal.
- μίστριω, ὦ, *f.* ἥσω, *p.* μιστρέηκα, (μίστρον, measure,) to measure; to judge or estimate; to lend.
- μίστρος, ἰα, ἰον, or μίστριος, ου, ὅ, ἡ, (μίστρον, a measure,) moderate, not excessive; few; modest; just.
- μίστριως, (μίστριος, moderate,) moderately, temperately; modestly, justly.
- μίστρον, ου, τό, measure; a vessel by which any thing is measured.
- μίστωπον, ου, τό, (μιτά and ὤψ, the eye,) the front; the forehead.
- μίχρη, before a vowel, μίχρηι, *adv.* as far as, until; μίχρηι οὐ, as far as, how far.
- μηδᾶμῶς, *adv.* in no manner; in no respect, by no means.
- Μηδία, ας, ἡ, for Μηδία, Media.
- Μηδισι, αν, οί, for Μηδοι, Medes.
- μηδίς, ἰνός, ὅ, (μή, δί, and ἰς, one,) no one; none; nobody; in *fem.* μηδιμία, ας, in *neut.* μηδίν, ἰνός, τό, none, nothing.
- μηδίτρος, ρα, ρον, (μή, δί, and ἴτιρος, other,) neither, neither one nor the other.
- Μηδία, ας, ἡ, Media.
- Μηδικός, ἡ, ὅν, (Μηδία, Media,) Median, of or relating to the Medes.
- Μηδος, ου, ὅ, Mede.
- Μηθύμνη, ης, ἡ, the name of a city, Methymne.
- μηκάς, ἀδος, ἡ, (μηκάω, to bleat,) a she goat, a sheep.
- μηκάω, μηκίω, and μηκάομαι, to bleat, to moan, groan.
- μηκίτι, *adv.* no longer.
- μῆκος, ιος, τό, length, extension.
- μῆλα, αν, τά, sheep; cattle.
- Μήλιος, ου, ὅ, an inhabitant of Melos.
- Μηλόβιος, ου, ὅ, a proper name, Melobius.
- μήν, *conj.* truly, indeed, but, yet.
- μήν, μηνός, ὅ, a month.
- μήνιγξ, ιγγος, ἡ, the membrane which encloses the brain.
- μηνύω, *f.* ὕσω, *p.* μεμήνυκα, to indicate or point out; to reveal or discover.

MIK

μήπω, *adv.* not thus, not yet.
 μηρίον, *ου, τό*, the thigh.
 μηρός, *οὔ, ὁ*, the thigh.
 μήτηρ, *and Dor. μάτηρ*, a mother.
 μητιζομαι, *and μητιόμαι*, (*μητις*, counsel,) to deliberate, to consult.
 μήτις, no one, or interrogative, is any one?
 μήτις, ἴδος, ἡ, counsel, prudence, wisdom; subtle counsel; a stratagem.
 μητραλοίας, *ου, ὁ, Att. μητραλόας, ου, ὁ*, (*μήτηρ*, mother, and *ἀλοῖαν*, to smite,) one who kills his mother, a matricide.
 μητρῶδιν, *adv.* (*μήτηρ*, mother,) from the mother, on the mother's side.
 μητρῶος, *φᾶ, φόν*, (*μήτηρ*, mother,) belonging to a mother, maternal.
 μηχανάομαι, *ᾠμαι, f. ἥσομαι*, (*μηχανή*, a contrivance,) to machinate, form machinations against, to contrive.
 μηχανάω, *ᾠ, f. ἥσω*, more commonly *μηχανάομαι, ᾠμαι, f. m. ἥσομαι*, (*μηχανή*, a contrivance,) to plot, plan, contrive.
 μηχανή, *ἥς, ἡ*, (*μηχός*, device,) a machine, engine.
 μηχανημα, *ἄτος, τό*, (*μηχανάω*, to contrive,) a machine; an instrument; a contrivance.
 μηχανοποιός, *ου, ὁ*, (*μηχανή*, contrivance, and *ποιῶ*, to make,) constructor of machines, mechanist.
 μηχανος, *ιος, τό*, an artifice, machination, invention, help.
 μιαινω, *f. ἄνω, 1. a. ἐμίγηνα, p. μιμίανκα, p. pas. μιμίαμμαι, and Att. μιμίασμαι, 1. a. pas. ἐμιάνθη*, to stain, pollute, contaminate.
 μιαιφονίω, *f. ἥσω*, (*μιαίφονος*, polluted with murder, from *μιαινω*, to pollute, and *φόνος*, slaughter,) to pollute with murder, to stain with blood.
 μιᾶρός, *εἰς, ῥόν*, polluted, wicked.
 Μίδας, *ου, ὁ*, a proper name, Midas.
 μίθρας, or μίθρης, *ου, ὁ*, the sun, a Persian word.
 Μιθριδάτης, *ου, ὁ*, a proper name, Mithridates.
 μικροπολίτης, *ου, ὁ*, (*μικρός*, small, and

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πολίτης, citizen,) citizen of a small state, a small burgher.
 μικρός, *ᾶ, ὅν*, and *Att. συμκρός*, little, few.
 Μιλήσιος, *ου, ὁ*, a Milesian.
 Μιλτοκύθης, *ου, ὁ*, a proper name, Miltocythes.
 милтопάρης, *ου, ὁ, ἡ*, (*μίλτος*, red, and *παρηά*, for *παριά*, a cheek,) red-cheeked, having a red face; having a red prow.
 μιμίομαι, *οὔμαι, f. mid. μιμήσομαι, p. pas. μιμίμημαι*, to imitate, copy.
 μιμνήσκω, *f. μνήσω, p. μίμνηκα*, to cause to remember; to remind; *pres. mid. μιμνήσκομαι*, to remember, recollect, *perf. pas. μίμνημαι*, I remember.
 μένω, (*μείνω*, to wait,) to remain, to stand firm; to wait for.
 μίν, him, her.
 Μίνως, *ως, ὁ*, a proper name, Minos.
 μίξις, *ιος, ἡ*, (*μίγνυμι*, to mingle,) mixing or mingling; a mixture a intercourse.
 μιξοβάρβαρος, *ου, ὁ, ἡ*, (*μίγνυμι*, to mingle, and *βάρβαρος*, barbarian,) a semibarbarian; a half savage.
 Μισγολαΐδας, *ου, ὁ*, a proper name, Misgolaïdas.
 μίσω, *ᾠ, f. ἥσω, p. μισίσκα*, (*μισος*, hatred,) to hate, pursue with hatred.
 μισθοδοσία, *ας, ἡ*, (*μισθός*, hire, and *δίδωμι*, to give,) the payment of wages; pay.
 μισθός, *οὔ, ὁ*, wages, reward.
 μισθοφόρος, *ου, ὁ, ἡ*, (*μισθός*, and *φέρω*, to carry,) a hireling; a mercenary.
 μισθώ, *ᾠ, f. ὠσω*, (*μισθός*, wages,) to let, bail, or deliver to be used, for hire; *mid. μισθόομαι, οὔμαι*, to hire.
 μισθωμα, *ἄτος, τό*, (*μισθώ*, to let,) wages; reward; gain; payment.
 μισόδημος, *ου, ὁ, ἡ*, (*μισώ*, to hate, and *δῆμος*, the people,) hating the people, hostile to a democracy.
 μίσοχρήστος, *ον*, (*μισώ*, to hate, and *χρῆστος*, good,) hating the better sort. hating good men.
 μίτρα, *ας, ἡ*, a mitre; belt; girdle;

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fillet.
Μιτραῖος, *ον, ὁ*, a proper name, *Mitraeus*.
Μιτυληναῖος, *α, ον*, (*Μιτυλήνη*, *Mitylene*), a *Mitylenæan*.
Μιτυλήνη, *ης, ἡ*, *Dor.* *Μιτυλάνα*, the name of an island, *Mitylene*.
μνᾶ, *ᾶς, ἡ*, a mina; a weight of a hundred drachmæ.
μνάομαι, *ᾠμαι, 1. f. mid. μνήσομαι*, *perf. pas. μίμνημαι*, to relate; to make mention of; to recollect; to be mindful of.
μνία, *Ion. for μνᾶ*.
μνήμα, *ἄτος, τό*, (*μνάομαι*, to remember,) memorial, monument; a sepulchre, tomb.
μνήμη, *ης, ἡ*, memory, remembrance, mention.
μνημονεύω, *f. εὔσω, μνημονεύομαι*, (*μνήμων*, *mindful*), to retain in memory; to make mention of.
μνημόσυνον, *ου, τό*, (*μνήμων*, *mindful*), a memorial, keepsake; a monument; remembrance.
Μνησιθιδης, *ους, ὁ*, a proper name, *Mnesithides*.
μνησικᾶλία, *ᾧ*, (*μνήστις*, *memory*, and *κακός*, *evil*), to retain in memory an injury; to resent, to bear ill will.
Μνησίλοχος, *ου, ὁ*, a proper name, *Mnesilochus*.
μόγῃς, and **μόλις**, *adv.* hardly.
μοῖρα, *ας, ἡ*, (*μεῖρω*, to divide,) a part, share, or portion; *κατὰ μοῖραν*, suitably, properly; *μοῖραι*, the Fates or Destinies.
μοιράω, *f. ἦσω, (μοῖρα, fate)*, to divide, distribute; *τὰ μοιραμῖνα*, the allotments of fate.
Μοῖρις, *ιος, ἡ*, the name of an artificial lake in Egypt, *Mœris*.
μοῖσα, *ας, Dor. for μουσα, ης, ἡ*, a Muse.
μολπή, *ῃς, ἡ*, (*μίλω*, to sing,) a song; a song with dancing.
μόνιμος, *ου, ὁ, ἡ*, (*μῖνω*, to stand firm,) stable, firm, immovable; durable.
μονόκροτος, *ου, ὁ, ἡ*, (*μόνος*, alone, and *κροτώ*, to beat,) moved by a single

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impulse, single-oared, one-oared.
μονονουχί, *adv.* (*μόνος*, only, *ὠχί*, not,) almost, all but.
μονόπιπλος, *ον*, (*μόνος*, alone, and *πίπλος*, robe,) with only one garment.
μόνος, *η, ον*, alone, single, deserted, separated, only.
μονώτατος, *η, ον*, *superl. of* *μόνος*, most alone.
μόρα, *ας, ἡ*, a division, a phalanx or cohort of soldiers, among the Spartans, of from four hundred to seven hundred men.
μόσχος, *ου, ὁ, ἡ*, a calf.
Μόσχος, *ου, ὁ*, the name of a man, *Moschus*.
μονόλιθος, *ου, ὁ, ἡ*, (*μόνος*, alone, and *λίθος*, a stone,) made of a single stone; made of a stone only.
Μουνυχία, *ας, ἡ*, *Munychia*, a port of Attica, near the Piræus.
μούσα, *ης, ἡ*, a Muse; the goddess of song.
μουσική, *ῃς, ἡ*, (*μούσα*, the muse,) the art of music; the art of poetry; the study of literature.
μουσικός, *ῃ, ὅν*, (*μούσα*, the muse,) belonging to music, musical; a musician; fond of music.
μοχθίω, *ᾧ, f. ἦσω, (μόχθος, labor)*, to labor; to effect.
μοχθηρία, *ας, ἡ*, (*μοχθῆρός*, bad,) malice, wickedness, depravity.
μόχθος, *ου, ὁ*, labor, trouble, care; calamity; misery.
μοχλίω, *f. εὔσω, and μοχλίω, f. ἦσω, (μόχλος, a bar)*, to remove with a bar or lever, to raise with a lever.
μοχλός, *ου, ὁ*, a bar, a stake, a lever.
Μυικφορίτης, *ου, ὁ*, the name of an Egyptian district, *Myecphorites*.
μουλῖσις, *ῖσσις, ἔιν*, (*μυλός*, the marrow,) full of marrow, marrowy.
μῦθος, *ου, ὁ*, a word; speech; a discourse; a fable or fiction; a narrative.
μῦθω, *f. ἄσω, and ἦσω, 2. α. ἔμυκον, (μῦ, which represents the bellowing of oxen)*, to low, to bellow.
μύλων, *ωνος, and μυλῶν, ὄνος, ὁ*, (*μύλη*,

NAT

- a mill,) a place where a mill is kept, a mill-house; a place of punishment for slaves.
- μυριάς, ἄδος, ὁ, (μύριοι, ten thousand,) a myriad, the number of ten thousand.
- μύρικη, ης, ἡ, a tamarisk; broom.
- μύρομαι, to lament, mourn, bewail.
- μύρον, ου, τό, (μύρω, to flow,) an ointment, any sweet ointment.
- μύρτος, ου, ἡ, the myrtle tree.
- Μυρωνίδης, ου, ὁ, a proper name, Myronides.
- Μυσία, ας, ἡ, the name of a country, Mysia.
- Μυσός, οὔ, ὁ, a Mysian.
- μυστήριον, ου, τό, (μύω, to initiate,) a mystery; any secret thing.
- μύστις, ου, ὁ, fem. μυστίς, ἴδος, ἡ, (μύω, to initiate,) initiated in sacred rites or mysteries, a mystic.
- μύχος, οὔ, ὁ, a secret place; a recess.
- Μομίμφις, ιος, ἡ, the name of an Egyptian city, Momemphis.
- Μῶμος, ου, ὁ, Momus, the god of laughter.
- μῶν, (μή, οὐν,) an interrogative particle, whether? is it so?
- μωραίνω, f. μωράνῳ, 1. a. act. ἰμωράνα, Att. ἰμώρηνα, p. μιμώραγκα, (μωρός, a fool,) to play the fool; to act foolishly, to be a blockhead.
- μωρόν, ου, τό, folly.
- μωρός, ἄ, ὅν, or μῶρος, Att. foolish, silly.

N.

- Ναθός, ω, ἡ, the name of a place, Nathos.
- ναί, adv. yes, truly, certainly.
- ναίω, and ναιτάω, ᾧ, to inhabit, to dwell in; also to be situated, to lie.
- νάμα, ἄτος, τό, (νάω, to flow,) a stream, spring, fountain.
- νάπη, ης, ἡ, and νάπας, ιος, τό, a forest-covered hill; a woody valley, a mountain gorge.
- ναυάγιον, ου, τό, (ναῦς, a ship, and ἄγω, to break,) a shipwreck, frag-

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- ments or planks from a wreck.
- ναυαρχίω, ᾧ, f. ἦτω, (ναῦς and ἀρχή, command,) to be a commander of a fleet.
- ναυαρχία, ας, ἡ, (ναῦς, a ship, and ἀρχή, command,) the command of a fleet.
- ναύαρχος, ου, ὁ, (ναῦς, a ship, and ἀρχή, command,) a commander of a fleet.
- ναυβάτης, ου, ὁ, (ναῦς, a ship, and βαίνω, to go,) one who goes on board a ship; a sailor or mariner, a passenger.
- Ναυκλείδας, ου, ὁ, a proper name, Nauclicidas.
- Ναύκρατις, ἴδος, ἡ, the name of a city, Naucratis.
- ναυμάχῳ, (ναῦς, a ship, and μαχή, fight,) to engage in a sea-fight.
- ναυμαχία, ας, ἡ, (ναῦς, a ship, and μαχή, fight,) a sea-fight.
- ναυπηγίω, f. ἦσω, (ναυπηγός, a ship-builder, from ναῦς, a ship, and πηγνυμι, to construct,) to build ships; to prepare a fleet.
- Ναυπλία, ας, ἡ, the name of a place, Nauplia.
- ναυσιπόρος, ου, ὁ, ἡ, (ναῦς, a ship, and πόρος, a passage,) navigable, passable by ships.
- ναύτης, ου, ὁ, (ναῦς, a ship,) a mariner.
- ναυτικός, ἡ, ὅν, (ναῦς, a ship,) nautical; naval; skilled in navigation or naval affairs; τό ναυτικόν, naval force.
- ναυτίλλομαι, (ναῦς, a ship,) to go in a ship, to sail, to go to sea.
- νάζω, f. ἄσω, (νίος, young,) to be a youth, to act like a youth.
- νεάνις, ου, ὁ, (νίος, young,) a young man; a bold youth.
- νεανικός, ἡ, ὅν, (νίος, young,) youthful; vigorous; bold; vehement.
- νεανίσκος, ου, ὁ, (νίος, young,) a youth, a youngster, a young man.
- νεβρός, οὔ, ὁ, a fawn.
- Νεῖλος, ου, ὁ, the name of a river in Egypt, the Nile.
- νεκρικός, ἡ, ὅν, (νεκρός, dead,) like a dead body, cadaverous; belonging

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to the dead.

νεροπομπός, ου, ὁ, (*νερός*, dead, and *πίμπω*, to conduct,) a conductor or attendant of the dead.

νερός, ἄ, ὅν, dead, deceased, a corpse. *νεκταρ*, ἄρος, τό, the drink of the gods, nectar.

Νεκῶς, ω, ὁ, a proper name, Necos.

Νίμεια, ας, ἡ, name of a place, Nemea.

νίμω, f. *νιμῶ*, and *νιμήσω*, p. *νιμήσκω*, 1. a. *ἵνικα*, to distribute, to give; to attribute; to cultivate; to feed.

νιογνός, οὔ, ὁ, (*νίος*, new, and *γίνομαι* to be born,) new-born, infantile.

νίος, νία, Ion. *νίν*, *νόν*, new, very new, fresh, young.

νισσιύω, and Att. *νισσιύω*, f. *νύσω*, (*νισσός*, the young of any thing,) to build a nest, to take care of young, to have young.

νισσός, and Att. *νιστός*, οὔ, ὁ, the young of any thing; a chicken just hatched.

νισφαγής, (*νίος*, new, and *σφάζω*, to slaughter,) newly slaughtered.

νιστός, οὔ, ὁ, Att. for *νισσός*, the young.

νῆρι, and *νῆρι*, for *νῆρι*, adv. beneath, under.

Νίστωρ, ὄρος, ὁ, the name of a man, Nestor.

νιῦα, ἄς, ἡ, and Ion. *ἡ*, *ἡς*, (*νύρον*, a sinew,) the string of a bow or of a musical instrument, a chord.

νιῦρῆ, ἡς, ἡ, Ion. for *νιῦρά*, a bowstring, a chord, a nerve.

νιῦρον, ου, τό, a tendon or sinew.

νιφίλη, ης, ἡ, and Dor. *νιφίλα*, (*νίφος*, a cloud,) a cloud.

νίφος, ιος, τό, a cloud, a cloudy look, sadness, melancholy.

νιώνητος, ου, ὁ, ἡ, (*νίος*, new, and *ὠνίσμαι*, to buy,) recently bought.

νιός, ὦ, ὁ, Att. for *νιός*, οὔ, ὁ, a temple.

νίωτα, (*νίος*, new,) with or without it or is, the coming or new year.

νιωτρίζω, (*νίος*, new,) to seek for novelties, to attempt or meditate any innovation or revolution, to try

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something new.

νιώτιρος, α, ὅν, (*νίος*, young,) younger. *νήγιστος*, ου, ὁ, ἡ, (*νή*, negative and inseparable particle, not, and *ηγίρω*, to rouse,) from which one cannot be roused, undisturbed, sound.

νηδύς, ὕος, ἡ, the belly; the stomach.

νήϊος, ἱα, ἰόν, or *νήϊος*, ου, ὁ, ἡ, (*νηῦς*, a ship,) naval, pertaining to shipping or the sea.

νηπτός, ἡ, ὅν, (*νήχομαι*, to swim,) swimming, having the power to swim.

νηλῆς, ἰος, and *νηλῆς*, ὁ, ἡ, and *τὸ νηλῆς*, (*νή*, negative and inseparable, and *ἔλκος*, pity,) pitiless, cruel, merciless, inhuman, savage.

νήος, Ion. for *νιός*, ὁ, a temple.

νήπιος, ου, ὁ, (*νή*, neg., and *ἴστος*, a word,) an infant; young, tender, delicate; foolish, without discretion.

Νηριῖς and *Νηρηῖς*, ἰδος, ἡ, a Nereid, a daughter of Nereus.

νήσος, ου, ἡ, (*νίω*, to swim,) an island.

νήσσα, or *νήττα*, ας, ἡ, (*νίω*, to swim,) a duck.

νήφω, f. *ψω*, p. *νίηφα*, (*νή*, neg. and *πίω*, to drink,) to be sober; to be vigilant.

νήχω, f. *νήξω*, but *νήχομαι* is more usual, (*νίω*, to swim,) to swim.

Νικαρχος, ου, ὁ, a proper name, Nicarchus.

νίκη, ης, ἡ, victory, triumph.

Νικήρατος, a proper name, Niceratus.

Νικίας, ου, ὁ, a proper name, Nicias.

Νικόστρατος, ου, ὁ, a proper name, Nicostratus.

Νίves, ου, ἡ, the name of a city, Nineveh.

Νιρεύς, ιως, ὁ, a proper name, Nireus.

νίφω, and *νίφω*, to snow; to wet, water, or irrigate; *νίφομαι*, to be covered with snow.

νοίω, f. *νοήσω*, p. *νιόηκα*, (*νίος*, the mind,) to have in the mind; to perceive, imagine, know; to will; to mean.

νοθύω, f. *νύσω*, (*νόθος*, a bastard,) to bastardize, to adulterate, corrupt,

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alienate.
νόθος, ου, ὁ, a bastard, an illegitimate.
νομάρχης, ου, ὁ, (νόμος, a province, and ἀρχή, rule,) the governor or principal officer of a province.
νομίζω, f. εἶσω, p. νινόμεκα, (νέμω, to feed,) to feed herds and flocks.
νομή, ῆς, ἡ, (νέμω, to assign,) distribution; possession; food.
νομίζω, f. εἶσω, p. νινόμεκα, (νόμος, law,) to sanction by law; to establish; to think, esteem; to approve of.
νόμιμος, ἰμη, ἰμων, or ου, ὁ, ἡ, (νόμος, a law,) legal, pertaining to the law; conformable to the laws; legitimate; just; equitable.
νομοθετῶ, f. ἥσω, p. νινοθετήκα, (νόμος, law, and τίθημι, to ordain,) to enact, sanction, or promulgate laws.
νομόνδι, to pasture.
νόμος, ου, ὁ, a law.
νομός, οῦ, ὁ, food; pasturage; dwelling; a district, province.
νόος, νοῦς, ὁ, the mind.
νόσος, pres. inf. νοσῶν, f. ἥσω, p. νινόσκηκα, (νόσος, disease,) to be sick, to fall sick.
νόσος, ου, ἡ, a disease; a contagious distemper.
νόστιμος, ου, ὁ, ἡ, (νόστος, return,) belonging to return; sweet, agreeable.
Νότιον, ου, το, the name of a place, Notium.
νότιος, α, ον, (νοτιά, moisture,) wet, also southern.
νότος, ου, ὁ, the south wind, the south.
νοθεύω, f. ἥσω, p. νινουθέτηκα, (νοῦς, and τίθημι, to place,) to lay to heart; to put in mind, to admonish; to inform; to suggest to.
νοῦσος, Ion. and Poet. for νόσος, ου, ἡ, disease; a plague or pestilence.
νό, Poet., an expletive particle, then.
νοκτιλαμπής, ἰος, ὁ, ἡ, (νύξ, night, and λάμπω, to shine,) night-illuminated, shining in the night.
νόμφη, ης, ἡ, a new-married bride; a daughter-in-law; a Nymph.
νύν, enclit., then, therefore.

νύξ, νυκτός, ἡ, night.
Νύσα, ης, ἡ, the name of a place, Nysa.
νωλεμῶς, adv. continually, perpetually.
νώτον, ου, τό, pl. τὰ νῶτα, the back; the surface; the waves.
νώτος, ου, ὁ, the back; the surface; an eminence.
νωχελής, ἰος, ὁ, ἡ, slow, weak, useless.

Ξ.

Ξαίνω, f. ξῶν, p. ξαγκα, to card, pick, pluck.
ξανθός, ἡ, ὁ, yellow, light yellow.
Ξάνθος, ου, ὁ, the name of a river, Xanthus.
Ξινήιον, or **Ξίνιον**, Poet. for **Ξίνιον**, ου, τό, (Ξίνος, a guest,) a gift bestowed upon a guest.
Ξινία, Ion. for **Ξινία**, hospitality.
Ξίνος, η, ον, Ion. for **Ξίνος**, a guest.
Ξινία, ας, and Ion. ης, ἡ, (Ξίνος, a guest,) the situation of a stranger or guest; the right of hospitality.
Ξιγκός, ἡ, ὁ, (Ξίνος, guest,) foreign, from abroad; hospitable, relating to hospitality.
Ξίνισις, ιως, ἡ, (Ξίνος, guest,) entertainment of a guest.
Ξίνος, and Poet. **Ξῖνος**, ου, ὁ, a guest, a stranger, a foreigner.
Ξινοφών, ὄντος, ὁ, the name of a man, Xenophon.
Ξέρξης, ου, ὁ, the name of a man, Xerxes.
ξηραίνω, f. ἄνω, p. ξηράγκα, (ξηρός, dry,) to dry; to make dry, to parch.
ξηρός, ρά, ρόν, dry, parched.
Ξιφίδιον, ου, τό, (Ξίφος, a sword,) a little sword; a dagger.
Ξίφος, ιος, τό, a sword.
Ξυλίζομαι, f. ἰσομαι, (ξύλον, wood,) to procure wood, to gather wood.
ξύλινος, ἰνη, ἴνον, (ξύλον, wood,) wooden; made of wood.
ξύλον, ου, τό, wood; a stick; a beam.
Ξυνουσία, (ξύν, with, and εἰμί, to be,)

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meeting, intercourse, company.

ξυntαράσσω, *f.* ξω, (ξύν and ταραάσσω, to disturb,) to disturb, to throw into confusion.

ξυνχίω, (ξύν and χίω, to pour,) to throw into confusion.

ξυστόν, οὔ, τό, the handle of the spear, or of the javelin.

ξυστοφόρος, ου, ὁ, ἡ, (ξυστόν, lance, and φέρω, to carry,) carrying a lance or spear, a lancer.

O.

ὁ, ἡ, τό, article, the ; also used for the pronouns this, that, he, she, it, and the relatives who, which, that.

ὀβελίσκος, ου, ὁ, an obelisk ; a stone in the form of a pyramid ; a little spit.

ὀβελός, οὔ, a spit ; an obelisk.

ὀβολός, οὔ, ὁ, the small coin called obolus, the sixth part of an Attic drachma.

ὀβριμός, ου, ὁ, ἡ, exceedingly strong, powerful, impetuous.

ὀγδοήκοντα, οἱ, αἱ, τό, eighty.

ὀγκάζομαι, ὤμαι, *f.* ὥσομαι, to bray, to roar.

ὄγκος, ου, ὁ, swelling, tumor ; pride ; a heap.

ὀδεύω, *f.* εὔσω, *p.* ὠδεύκα, (ὀδός, a way,) to make a journey ; to travel.

ὀδί, Attic for ὀδί, and he, and this.

ὀδοιπορεῖω, ὦ, *f.* ἤσω, (ὀδοιπóρος, a traveller,) to make a journey, to travel, to pass over.

ὀδός, οὔ, ἡ, a way, a journey ; a street in a city.

ὀδούς, ὄντος, ὁ, a tooth.

ὀδύνη, ης, ἡ, grief, pain ; anguish of mind or body.

ὀδυρομαι, *f.* ὀδυροῦμαι, *p.* ὠδυεμαι, to lament, deplore, weep for.

Ὀδυσσεΐα, ας, ἡ, the Homeric poem called the Odyssey.

Ὀδυσσεύς, ἰως, ὁ, the name of a man, Ulysses.

ὀσῶδα, for ὠδα, 2. perf. of ὀζω.

ὀζω, *f.* ὀζήσω, and -ίσω, *p.* ὠζηκα, 2. *p.* ὠδα, and Att. ὀσῶδα, to smell,

OIN

to be scented with.

Οἰάγρις, ἰδος, ἡ, Cægrian.

οἰζύς, ὕος, ἡ, (οἶ, alas,) misfortune, wretchedness, calamity.

οἰήιον, ου, τό, the helm or rudder of a ship.

οἰκαδὶ, to the house ; homeward.

οἰκίος, ἰα, ἰον, (οἶκος, a house,) domestic ; private ; one's own.

οἰκίτης, ου, ὁ, (οἶκος, a house,) one of the household ; a domestic, a servant.

οἰκίω, ὦ, *f.* ἤσω, *p.* ὠκηκα, (οἶκος, a house,) to inhabit, to have a home, to live in, to dwell in.

οἶκημα, ἄτος, τό, (οἶκίω, to inhabit,) a dwelling ; an abode ; a chamber.

οἶκησις, ἰως, ἡ, (οἶκίω, to inhabit,) a dwelling ; a habitation.

οἰκία, ας, ἡ, a house.

οικοδομία, ὦ, *f.* ἤσω, *p.* ὠκοδόμηκα, (οἶκοδόμος, a house builder,) to build a house ; to build, construct.

οἶκος, ου, ὁ, a house ; a family ; home.

οἰκτιρίζω, *f.* οἰκτιρῶ, and οἰκτιρήσω, (οἶκτος, pity,) to pity, commiserate.

οἶκτος, ου, ὁ, pity, compassion, commiseration.

οἰκτερός, ρά, ρόν, wretched ; worthy of pity ; pitiable.

οἶμαι, contract. of οἶσμαι, *f.* π. οἴησομαι, *p.* ὠήμαι, to suppose, think.

οἶμη, ης, ἡ, a way, a path ; a song, singing ; a voice.

οἶμοι, and ὠμοι, adv. alas !

οἰμωγή, ης, ἡ, and οἰμωγμα, ἄτος, τό, (οἰμῶζω, to groan,) wailing, lamentation.

οἰμῶζω, *f.* ζω, (οἶμοι, ah me!) to lament, deplore, bewail.

οἶνοβαρέω, or οἶνοβαρεύω, *f.* ἤσω, (οἶνος, and βαρύς, heavy,) to be heavy with wine, to be oppressed with wine.

οἶνος, ου, ὁ, wine.

οἶνοχόη, ης, ἡ, (οἶνος, wine, and χίω, to pour,) the vessel with which the wine was poured into the drinking cups, the goblet ; a vessel used in libations.

οἶνοχόος, ου, ὁ, (οἶνος, and χίω, to pour,)

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a wine-pourer, a cup-bearer, a butler.
οἶμαι, or εἶμαι, f. mid. οἶσσομαι, p. pas. ᾠήμαι, 1. a. pas. ᾠήσῃην, to believe, think, be of opinion.
οἶον τι, able, capable, possible.
οἶος, οἶη, οἶον, alone, apart.
οἶος, οἶα, οἶον, of what quality ; such as.
οἶς, οἶός, or οἶς, οἶος, ἡ, a sheep, or ὁ οἶς, a ram.
οἶστος, οὔ, ὁ, an arrow, a dart, a javelin.
οἰστός, ἡ, ὄν, (φίρω, to bear,) bearable, that may be borne, tolerable.
οἶστρος, ου, ὁ, the gad-fly, or ox-fly.
οισύινος, ου, ὁ, ἡ, (οἰσύν, a willow tree,) made of osier or willow.
Οἶτη, ης, ἡ, a mountain in Thessaly, Ceta.
οἴχομαι, f. mid. οἰχέσσομαι, p. ᾠχῃμαι, to go away, depart, proceed ; to be gone.
ὄκη, Ion. for ὄπη, whither.
ὀκνῶ, ᾧ, f. ἴσω, p. ὤκνηκα, (ὀκνος, reluctance,) to shrink from, to be slow, sluggish ; to be reluctant, timid ; to hesitate.
ὀκρίος, Ion. for ὀκρίος, of what sort.
ὄκου, Ion. for ὄπου, where.
ὀκρῦναι, οἶσα, ὄν, (κρύος, cold,) chilling, horrible, dreadful, congealed with cold or fear.
ὀκτακῆσιοι, σιαί, σια, eight hundred.
ὄκως, Ion. and Dor. for ὄπως, that, as, so that ; thus.
ὄλβος, ου, ὁ, happiness, good fortune, prosperity.
ὀλίθριος, ου, ὁ, ἡ, and ἴα, ἴον, (ὄλιθρος, destruction,) destructive, ruinous, deadly.
ὄλιθρος, ου, ὁ, (ὄλλυμι, to destroy,) ruin, destruction, pestilence, death.
ὀλίγαρχία, ας, ἡ, (ὀλίγος, few, and ἀρχή, government,) the government of a few, an oligarchy, an aristocracy.
ὀλίγος, ἰγῃ, ἰγον, few, little, slender.
ὀλιγορῶν, ᾧ, f. ἴσω, (ὀλίγη, little, and ᾠρα, care,) to have but little regard, to pay no attention to ; to neglect.
ὀλπᾶς, ᾧδος, ἡ, (ἵλκω, to draw,) a draught-boat, a vessel of burden.
ὀλκοί, ᾧν, οἱ, (ἵλκω, to draw,) ma-

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chines, by which vessels are drawn up on the land, and from the land are drawn down to the sea.
ὀλολύζω, f. ξω, p. ὠλόλυχα, to howl ; to lament, deplore.
ὄλος, ὅλη, ὅλον, the whole ; all.
ὀλοφύερός, οὔ, ὁ, and ὀλόφύεις, ιως, ἡ, lamentation, weeping, bewailing.
Ὀλυμπία, ας, ἡ, the name of a city, Olympia.
Ὀλύμπια, ᾧν, τᾶ, the Olympic games, in honor of Jupiter Olympius.
Ὀλυμπιάς, ᾧδος, ἡ, the name of a woman, Olympias ; also an Olympiad, or period of four years.
ὀλυμπιονίκης, ου, ὁ, (Ὀλύμπια and νικάω, to conquer,) a victor in the Olympic games.
ὄλως, adv. (ὄλος, whole,) altogether, generally.
ὀμαλός, ἡ, ὄν, plane, level, smooth.
ὀμαρτη, Poet. (ὀμοῦ and ἀρτάν, to attach,) at the same time, together, at once.
ὀμβρος, ου, ὁ, a shower, rain.
Ὀμηρος, ου, ὁ, a proper name, Homer.
ὀμιλίω, ᾧ, f. ἴσω, (ὀμιλος, a multitude,) to frequent ; to discourse with ; to have intercourse with.
ὀμιλος, ου, ὁ, (ὀμοῦ and ἴλη, a company,) a multitude, an assembly ; a troop.
ὀμμα, ᾧτος, τό, (ὀπτομαι, to see,) the eye ; a vision or sight.
ὀμνῦμι, or ὀμνῶ, f. ὀμόσω, p. ὀμοσα, Att. ὀμόμοσα, to swear ; to make solemn oath.
ὀμογενής, ιος, ὁ, ἡ, (ὀμός and γίνομαι, to be born,) born together, of the same family or race ; related to by blood.
ὀμόγλωσσοι, ου, ὁ, ἡ, (ὀμοῦ and γλῶσσα, tongue,) using the same language, being of the same nation.
ὀμογνώμων, ονος, ὁ, ἡ, (ὀμός and γνώμη, opinion,) like-thinking, being of one opinion, unanimous.
ὀμοθυμᾶδον, adv. (ὀμός and θυμός, mind,) unanimously, with one mind.
ὀμοιοι, οἶα, οἶον, like, similar, equal.

ONE

ὁμοίως, *adv.* (*ὅμοιος*, alike,) in like manner, equally.

ὁμολογίω, *ᾧ*, *f. ἴσω*, *p. ὁμολόγηκα*, (*ὁμός* and *λόγος*, a word,) to agree, to consent, to assent; to grant, to confess, to admit.

ὁμολογουμένως, *adv.* as admitted or agreed on; without dispute; confessedly.

ὁμομήτριος, *ου, ὁ, ἡ*, (*ὁμός* and *μήτηρ*, a mother,) born of the same mother.

ὁμόνικρος, (*ὁμοῦ* and *νικρός*, dead,) dead at the same time, companion in death.

ὁμονοίω, *ᾧ*, *f. ἴσω*, *p. ὁμονόηκα*, (*ὁμός* and *νόος*, mind,) to be like minded, to agree; to be of the same mind.

ὁμόνοια, *ας, ἡ*, (*ὁμός* and *νόος*, mind,) unanimity, concord; agreement; consent.

ὁμόρηνυμι, and *μόρηνυμι*, *f. ὁμόρξω*, *p. ὤμορξα*, to wipe, to make clean.

ὁμόστιμος, *ου, ὁ, ἡ*, (*ὁμός* and *τιμή*, honor,) alike honored, equally esteemed; of equal dignity.

ὁμοφρενίω, *ᾧ*, *f. ἴσω*, (*ὁμός* and *φρέν*, the mind,) to be like minded, to have the same intentions, opinions; to agree, to consent.

ὁμόψηφος, *ου, ὁ, ἡ*, (*ὁμός* and *ψῆφος*, a vote,) giving the same vote; voting for the same; having the same opinion.

Ομφάλη, *ης*, the name of a woman, Omphale.

ἄμως, *conjunct.* yet, notwithstanding, nevertheless, however; *ἄμως δέ*, although.

ὁμῶς, *adv.* in like manner; equally; together, at once; *ἄμως δέ*, notwithstanding, however, nevertheless.

ὀνειδίζω, *f. ἴσω*, *p. ὀνείδικα*, (*ὄνιδος*, reproach,) to reproach, to insult with abusive language.

ὄνειρος, *ἄτος*, *τό*, a dream, a vision.

ὀνείρατα, *ων, τῆ*, for *ὄνειρα*, of *ὄνειρον*, a dream.

ὀνειροπολίω, *ᾧ*, *f. ἴσω*, (*ὄνειρος* and *πολίω*, to be conversant with,) to deal with dreams, interpret dreams,

to predict.

ὄνειρος, *ου, ὁ, ἡ*, and *ὄνειρον*, *ου, τό*, a dream, a vision.

ὀνημι, and *ὀνίνημι*, *f. ὀνήσω*, *p. ὀνήκα*, to assist, to be of advantage; *pres. pas. ὀνημαι*, *ὀνᾶμαι*, and *ὀνίναμαι*, to derive advantage, to enjoy.

ὄνομα, *Poet. ὄννομα*, *Æol. ὄνυμα*, *ἄτος*, *τό*, a name.

ὀνομάζω, *f. ὀνόσω*, *p. ὀνομάκα*, (*ὄνομα*, a name,) to call or bestow a name upon; to name or call by name.

ὀνομαι, *f. m. ὀνόσομαι*, to reprove, blame, censure, carp at, to reproach, insult.

Ὀνομακλῆς, *λουε, ὁ*, a proper name, Onomacles.

Ὀνομάντιος, *ου, ὁ*, a proper name, Onomantius.

ὀνομαστί, *adv.* by name.

ὄνος, *ου, ὁ, ὁ*, or *ἡ*, an ass.

Ὀνουφίτης, *ου, ὁ*, the name of an Egyptian district, Onuphites.

ὄντως, *adv.* (*ὄν*, being,) really, truly, indeed.

ὄνυξ, *ὑχος, ὁ*, a claw, talon.

ὄξος, *ιος, τό*, (*ὄξύς*, sharp,) vinegar, sour wine.

ὄξύθυμος, *ου, ὁ, ἡ*, (*ὄξύς*, sharp, and *θυμός*, the temper,) sharp tempered, choleric, irascible.

ὄξύς, *ἰα, ὁ, ὁ*, sharp; sour; swift.

ὄξύχειρ, *ρος, ὁ, ἡ*, (*ὄξύς*, sharp, and *χείρ*, the hand,) nimble handed, dexterous, expert with the hands.

ὄξύχολος, *ου, ἡ*, (*ὄξύς*, sharp, and *χόλος*, anger,) quick tempered, passionate, irascible.

ὀπηδίω, *ᾧ*, *f. ἴσω*, (*ὀπαδός*, a companion,) to accompany, follow, attend.

ὀπισθιν, *adv.* behind; backwards.

ὀπισθοφυλακίω, (*ὀπισθιν* and *φύλαξ*, guard,) to guard the rear.

ὀπλή, *ῆς, ἡ*, a hoof.

ὀπλίζω, *f. ἴσω*, *p. ὀπλίκα*, (*ὀπλον*, armour,) to arm; to prepare with arms; to furnish; to prepare; *ὀπλιζομαι*, to be armed; to arm one's self; to prepare one's self; to

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prepare.

ὅπλισις, *ως*, (ὅπλον, armour,) an arming, armour.

ὅπλιταγωγός, *ου, ὁ, ἡ*, (ὅπλίτης, a heavy-armed soldier, and ἄγω, to bear,) bearing the heavy-armed troops.

ὅπλιτης, *ου, ὁ*, (ὅπλον, armour,) a soldier of the heavy-armed infantry.

ὅπλιτικός, *ἡ, ὁ, ὅν*, (ὅπλον, armour,) belonging to the heavy-armed infantry ; τὸ ὅπλιτικόν, the heavy-armed soldiery.

ὅπλομαχία, *ας, ἡ*, (ὅπλον and μάχομαι, to fight,) a battle fought with heavy arms.

ὅπλον, *ου, τό*, a weapon ; shield ; armour.

ὅπως, and *Poet.* ὡπως, *ἑσθ, ἑσθον*, how great ; how much ; how many ; as many.

ὅπου, *Poet.* for ὅκη, and ὅπου, to what place.

ὀπάω, and ὀπτίω, *φ. ἦσω, π. ὠπτηκα*, to roast, to toast, to broil, to cook.

ὀπτομαι, *φ. mid. ὄψομαι, π. pas. ὄμμαι*, to see ; to behold.

ὀπτός, *ἡ, ὁ, ὅν*, roasted, broiled, baked.

ὀπνοτή, *ἡς, ἡ*, (ὀπτομαι, to see,) a view ; a sight, a prospect ; aspect, looks ; the eye.

ὀπώρα, *ας, ἡ*, autumn ; autumnal fruits.

ὅπως, *conj. and adv.* as ; in the same manner as ; how ; ὅπως ἔν, how ; so that ; to the intent that.

ὀρέω, *ῶ, φ. ἄσω, ἰώραον, ἰώρων, Alt. ἰώρεκα*, to see, discern, observe, understand ; to view, examine, consider.

ὀργάνον, *ου, τό*, (ὄργαν, a work,) an instrument, an engine, a tool ; a musical instrument.

ὀργή, *ἡς, ἡ*, anger, choler ; disposition.

ὀργίζω, *φ. ἴσω, π. ὠργικα*, (ὀργή, anger,) to excite or provoke to anger ; to irritate.

ὀργυιά, *ᾶς, ἡ*, (ὀρέγω, to extend,) a fathom.

ὀρίγμαι, *fut. m. ὀρίζομαι, 1. a. pas. ὠρίζην*, to desire.

OPO

ὀρέγω, or ὀρίγνυμι, *φ. ἔω, π. ὠρεχα*, to extend or offer the hand ; to stretch out the feet ; to extend, to reach forth.

ὀρείστροφος, *ου, ὁ, ἡ*, (ὄρος, a mountain, and τρέφω, to nurture,) nurtured in mountains, mountain-bred.

ὀρεσκήος, *ου, ὁ, ἡ*, (ὄρος and κίω, or κεύμαι, to lie down,) dwelling or sleeping on the mountains, of or belonging to the mountains.

Ὀρίστης, *ου, ὁ*, the name of a man, Orestes.

ὄρθιος, *ία, ἰον, or ὄρθιος, ου, ὁ, ἡ*, straight, perpendicular, lofty, steep.

ὄρθός, *ἡ, ὁ, ὅν*, straight, upright, extended, standing ; equitable, just.

ὄρθριος, *ία, ἰον*, (ὄρθρος, daybreak,) early ; at daybreak ; coming early.

ὄρθρος, *ου, ὁ*, daybreak ; morning twilight.

ὄρθως, *adv.* well ; properly, rightly.

ὀρίζω, *φ. ἴσω*, (ὄρος, a boundary,) to assign or mark bounds or limits ; to define ; to establish ; to determine, decree ; to decide.

ὄρκος, *ου, ὁ*, an oath.

ὀρμάω, *ῶ, φ. ἦσω, π. ὠρμηκα*, (ὀρμή, impulse,) to incite ; to excite, set in motion ; to precipitate one's self.

ὀρμαίω, *ῶ, φ. ἦσω*, (ὄρμος, a harbour,) to be at anchor, to ride at anchor.

ὀρμή, *ἡς, ἡ*, impetuosity, shock, violence ; beginning ; departure ; enterprise ; impulse.

ὀρμίζω, *φ. ἴσω*, (ὄρμος, a naval station,) to bring ships to anchor, into port, to their road or station.

ὄρμος, *ου, ὁ*, a jewel for the neck ; a necklace ; a station for ships.

ὄρνιον, *ου, τό*, (ὄρnis, a bird,) a bird ; a little bird.

ὄρνις, *τιδος, ὁ, or ἡ, acc. ὄρνι and ὄρνιδα, plur. ὄρνις and ὄρνις, nom. and acc. pl. for ὄρνιδας*, a bird ; a large bird or bird of prey ; a cock or hen ; an omen or presage.

Ὀρόντιας, *ου, ὁ*, the name of a man, Orontias.

ὄρος, *ως, τό*, a mountain, a hill.

ΟΤ

ἄρος, ου, ὁ, a boundary, limit, goal, extremity, landmark.
ἄρος, ου, ὁ, whey, buttermilk.
ἄροφῆ, ἡς, ἡ, (*ἰρίφω*, to cover,) the top of a house; the ceiling; the roof.
ἄροφος, ου, ὁ, (*ἰρίφω*, to cover,) the roof or covering of a house.
ἄρῳδιον, οτ *ἄρῳδιον*, f. *ἡσω*, (*ἄρρος*, the tail,) to drop the tail through fear, to apprehend, fear.
ἄρυγμα, ἄτος, τό, (*ἄρύσσω*, to dig,) a ditch, trench, pit.
ἄρυκτός, ἡ, ὅν, (*ἄρύσσω*, to dig,) dug.
ἄρῡμαγδός, ου, ὁ, a noise; a crashing; an uproar; a tumult.
ἄρύσσω, οτ *ἄρύττω*, f. *ξω*, π. *ἄρυχα*, to dig, to dig through; to dig round, to disinter.
ἄρφανός, ανῆ, ανόν, orphan, deprived of parents; deserted, forsaken.
Ὀρφεύς, ἰως, ὁ, the name of a man, Orpheus.
ἄρφναῖος, αῖα, αῖον, *ἄρφνίος*, ἰνη, ιον, and *ἄρφνός*, ἡ, ὅν, very dark, obscure, indistinct.
Ὀρχομένιος, ου, ὁ, an Orchomenian.
ἄρω, f. *ἄρῶ*, and *ἄρω*, π. *ἄρω*, 2. π. *Alt.* *ἄρω*, to rouse, excite; *ἄρωμαι*, to be roused, to rise up.
Ὀσίρις, ἰδος, and ἰος, ὁ, the name of an Egyptian god, Osiris.
ὀσμή, ἡς, ἡ, (*ὀζω*, to smell,) a smell.
ὀσος, η, ον, and *Poet.* *ὀσος*, as much as; as great as.
ὀσος, ου, ὁ, and *ὀσος*, ιος, τό, an eye.
ὀστειον, ουν, gen. -ίου, ου, τό, a bone.
ὀσφραῖσις, ἰως, ἡ, (*ὀσφραίνωμαι*, to smell,) the act of smelling; the sense of smelling, smell.
ὄταν, or *ὄτ' ἄν*, when; seeing that; since.
ὄτι, and *Poet.* *ὄττι*, conj. that; because.
ὄτις, that which.
ὀτιή, conj. for *ὄτι*, why, wherefore, *ὀτιή τι*, wherefore.
ὄτου, *Alt.* for *ὀυτινος*, gen. sing. of *ὄστις*, who.
ὄττι, *Poet.* for *ὄτι*.
ὄυ, adv. when a consonant follows;

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ὄυ, when a vowel with a smooth breathing, and *ὄυχ*, when an aspirated vowel follows; *Alt.* *ὄυχί*, not, no.
ὄυας, ἄτος, τό, an ear, a handle.
ὀυδαμόθιν, from no quarter.
ὀυδαμῶς, adv. not at all.
ὀυδας, ἄτος, τό, the floor or pavement; the ground; the earth.
ὀυδαίς, ἐνός, ὁ, *ὀυδαμία*, ας, ἡ, *ὀυδίν*, ἐνός, τό, no one, nothing.
ὀυδίν, ἐνός, τό, nothing, none.
ὀυδίωσι, adv. (*ὀυδί* and *πῶς*, sometimes,) never, not ever; in no manner.
ὀυδιώποσι, never, by no means.
ὀυδαρ, ἄτος, τό, the breast; a cow's udder or teats.
ὀυκουν, adv. no therefore; no certainly; no indeed.
ὀυκοῦν, (*ὀυκ* and *ὄν*, therefore,) is there not therefore? but, for; indeed, therefore.
ὄυλος, η, ον, whole, sound, entire; soft, tender; curled, twisted.
ὀυμινουν, adv. no indeed, certainly not.
ὄυν, conj. therefore; then, consequently.
ὄυνικα, adv. (*ὄυ νικα*,) for, on account of, for the sake of; wherefore, since.
ὀυνωμα, ἄτος, τό, *Ion.* and *Poet.* for *ὄνομα*, a name.
ὀυνομάζω, *Ion.* for *ὀνομάζω*, to name.
ὀυνομαστός, *Ion.* for *ὀνομαστός*, celebrated, renowned.
ὀυπως, adv. not at all.
ὄυρά, ἄς, ἡ, the tail, the rear.
ὀυρανίν, adv. (*ὄυρανός*, heaven,) from heaven.
ὀυρανίν, adv. (*ὄυρανός*, heaven,) in heaven.
ὀυρανός, ου, ὁ, heaven.
ὀυρίζω, *Ion.* for *ὀρίζω*, (*ἄρος*, boundary,) to bound, to limit, to serve as a boundary.
ὀυρίος, ἰα, ιον, or *ὀυρίος*, ου, ὁ, ἡ, prosperous, fortunate, lucky.
ὀυρος, ου, ὁ, (*ὄρω*, to incite,) a favorable wind.
ὄυρος, *Ion.* for *ἄρος*, a boundary.

OUE

ὄρεσ, *ies*, τό, *Ion.* for ὄρεσ, a mountain.
 οὖς, ὠτός, τό, the ear.

οὐτάμιν, *Ion.* for οὐτάναι, *Dor.* οὐτά-
 μιναι, *pres. inf. act. of οὔτημι*, the
 same as οὐτάω, to wound, pierce.

οὐτάω, *f. ήσω, p. ηκα*, to wound, to
 inflict a wound; to strike with the
 hand.

οὐτιδῆνός, οὐ, ὅ, (οὔτις, nobody,) good
 for nothing, worthless; deserving
 no consideration.

Οὐτίς, ὁ, *accus.* Οὐτίν, Outis, Nobody,
 a name feigned by Ulysses to cheat
 the Cyclops by its similarity to οὔτις,
 no one.

οὔτις, (οὐ and τίς, some one,) no one,
 nobody.

οὔτος, αὐτή, τοῦτο, this; that man;
 that person; that.

οὔτωσι, *Alt.* for οὔτος, this, this fellow.

οὔτω, and οὔτως when followed by a
 vowel, *adv.* so, thus, in the same
 manner, equally.

οὐχί, not.

ὀφείλω, *f. ὀφιλῆσω, p. ὀφείληκα*, to
 owe; to be fined; to be bound by
 expediency, necessity, or duty to;
 2. *a. ὀφίλον, ὀφιλον, and ὀφελον*,
 I ought; I wish.

ὀφίλος, *ies*, τό, (ὀφίλλω, to assist,)
 utility, use.

ὀφθαλμία, *ας, ή*, (ὀφθαλμός, the eye,)
 opthalmy; inflammation of the eyes;
 blearedness of the eyes; blindness.

ὀφθαλμιάω, ᾶ, *f. άσω*, (ὀφθαλμός, the
 eye,) to have a disease in the eyes;
 to be bleared-eyed.

ὀφθαλμός, οὐ, ὅ, (ὄπτομαι, to see,) an
 eye.

ὄφης, ὅς, and ὡς, ὅ, a serpent, a snake.

ὀφλημα, ἄτος, τό, (ὀφλισκάνω, to owe,)
 a fine; a penalty; a debt.

ὄφρᾶ, in order that; wherefore; until;
 as far as; while; as long as.

ὀφρῦς, ὕς, ή, the eyebrows; the brow.

ὄχρᾶ, *adv.* greatly, very much, more
 than the rest.

ὀχιτός, ου, ὅ, (ὀχίω, to carry,) a canal;
 an aqueduct.

ὀχίς, ὀς, ὅ, (ἵχω, to hold,) a bar; a

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bolt; a strap, a lash, a cord.

ὀχίω, *f. ήσω*, (ἵχω, to hold,) to carry,
 to bear, sustain, endure, suffer; to
 ride in; ὀχίομαι, οὔμαι, to be carried
 in a carriage or vessel; to ride on
 a horse.

ὀχθῆ, *ης, ή*, a bank.

ὀχλίζω, *f. ἴσω*, (ὀχλός, a bolt,) to
 remove with a bar or lever, to move.

ὀχλος, ου, ὅ, a multitude, a throng.

ὀχμάζω, *f. άσω*, to detain, restrain,
 withhold; to hold fast.

ὀψί, *adv.* (ὀπίσω, after,) late, after a
 long time; too late in the evening.

ὄψις, ὡς, ή, (ὄπτομαι, to see,) face,
 countenance, appearance, view; the
 act of seeing; the sense of seeing.

ὄψον, ου, τό, any thing eaten with
 bread, sauce, a relish.

Π.

παγάν, *Dor.* for πηγάν, παγαῖσι, *Dor.*
dat. pl. for πηγαῖς, fountains.

Πάγαισι, ἴδος, ὅ, ή· Παγασίδος κρή-
 νας, of the Pegaséan fountain.

πάγη, *ης, ή*, (πηγνύω, to fasten,) a
 snare, trap, a gin.

παγίς, ἴδος, ή, (πηγνύω, to fasten,) a
 trap, a snare.

πάθος, *ies*, ους, τό, (πάσχω, to suffer,)
 suffering, misfortune, scene of suffer-
 ing, feeling, experience.

παιάν, ᾶνος, ὅ, a pæan, a hymn in
 honor of Apollo, or of any god; a
 hymn sung on going to battle.

παιγνία, *ας, ή*, (παίζω, to play,) play,
 sport.

παιγνίη, *ης, ή, Ion.*, (παίζω, to play,)
 play, sport, amusement, pastime.

παιγνιήμων, *ονος, ὅ, ή*, (παίζω, to play,)
 fond of jesting, jocular, humorous.

παίγνιον, ου, τό, (παίζω, to play,) a
 play, plaything, a ludicrous jest.

παιγνιῶδης, *ης*, (παιγνία, play, and
 ἴδος, form,) sportive, jocular.

παιδεία, *ας, ή*, (παιδίδω, to educate,)
 education, learning, erudition.

παιδεύω, *f. εύω, p. πεπαιδευκα*, (παῖς,
 a child,) to educate or bring up a

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child ; to instruct, teach, admonish.

παιδίον, ου, τό, (παιδία, childhood,) an infant, a young child.

παιδοτριβης, ου, ὁ, (παῖς, a child, and τριβω, to exercise,) a boy-trainer, one who trains boys in athletic exercises.

παίζω, f. ξω, and σω, p. πίπαιχα, to play, to sport.

παιήων, ονος, ὁ, the same as παιών, ὄνος, a pæan.

παῖς, παιδός, ὁ, ἡ, a boy or girl, a child ; a servant ; a son.

παίω, f. αἰσω, and παήσω, p. αικα, to smite, strike, beat.

Παιών, ὄνος, ὁ, the god of medicine, i. e. Apollo ; a physician.

παιωνίζω, (παιών, a pæan,) to sing the pæan.

Πακτωλός, ου, ὁ, the name of a river, Pactolus.

πάλαι, adv. formerly.

παλαιός, ἄ, ὅν, (πάλαι, formerly,) antique, belonging to former times, ancient, old.

παλαιστής, οὔ, ὁ, (παλαίω, to wrestle,) a wrestler.

παλαιστρα, ας, ἡ, (παλαίω, to wrestle,) a palaestra, a place for exercise.

παλαιόφρων, ου, ὁ, ἡ, (πάλαι and φημί, to say,) spoken of old, celebrated in former times, ancient.

παλαίω, f. αἰσω, to wrestle, to have a conflict with.

παλάμη, ης, ἡ, the palm of the hand, the hand.

Παλαμήδης, ου, ὁ, a proper name, Palamedes.

παλάσσω, f. ξω, p. πιπάλαχα, (πάλλω, to shake,) to cast lots ; to pollute, defile, contaminate.

παῖν, adv. again, anew.

παλιρρόδιος, ου, ὁ, ἡ, (πάλιν and ῥόδος, the roaring of waves,) having reflux waves, or going backward and forward ; recoiling ; κύμα παλιρρόδιον, the reflux wave.

παλιρρῶτος, ου, ὁ, ἡ, (παλιν and εὔμι, to rush,) springing or bounding back, hastening back.

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πάλλω, f. ἄλλω, p. αλκα, to brandish, shake, stir.

παμμιγίδης, ιος, ὁ, ἡ, (πᾶς and μίγιστος, greatness,) very great, huge.

παμπληθής, ιος, ὁ, ἡ, (πᾶς and πληθος, multitude,) very numerous, very much.

πάμπολλοι, pl. from πάμπολυς, very many.

πάμπολυς, gen. παμπόλλου, (πᾶς and πολύς, much,) very many, a great many, very numerous.

Πάμφιλος, ου, ὁ, a proper name, Pamphilus.

Πάν, Πανος, ὁ, Pan, the god of shepherds.

πανέργυρος, ου, ὁ, ἡ, (πᾶς and ἄργυρος, silver,) all silver, of solid silver.

πανδαμᾶτωρ, ορος, ὁ, ἡ, (πᾶς and δαμάω, to subdue,) all-subduing, irresistible.

πανδημί, adv. (πᾶς and δῆμος, people,) all together, in a body, in a full assembly of the people.

Πανδιία, ας, ἡ, the name of a woman, Panthea.

πανουργία, ας, ἡ, (πᾶν and ἔργον, work,) readiness to do any thing ; cunning, craft, roguery.

πανούργος, ου, ὁ, ἡ, (πᾶν and ἔργον, work,) ready to do any thing ; cunning, artful, wily ; ingenious ; roguish, villanous.

Παντακλής, ιους, ὁ, a proper name, Pantacles.

πανταχῇ, adv. everywhere.

πανταχοῦ, adv. (πᾶς, all,) everywhere, in all places.

παντιλῶς, and παντιλίως, Ion. adv. (πᾶς and τέλος, end,) completely, entirely.

πάντη, adv. (πᾶς, the whole,) entirely ; in every direction ; always.

παντοῦπος, ἡ, ὅν, (πᾶς and δάπτειν, soil,) belonging to every region and country, of every sort.

παντοῖος, οἶα, οἶον, (πᾶς, all,) of every sort, various.

πάντως, adv. (πᾶς, the whole,) wholly, entirely, absolutely.

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παῦν, *adv.* (παῖς, whole,) altogether, quite, very.

πανύστατος, ἄτη, ατον, (παῖς and ὑστατος, the last,) the last of all.

πανωλίθρια, ας, ἡ, (παῖς and ὀλίθρος, destruction,) utter destruction.

παπαί, an exclamation of sorrow or surprise, alas! wondrous!

Παπρημίτης, ου, ὁ, the name of an Egyptian district, Papriemites.

παρά, *prep.* with a genitive, of, from, by, with, or among, on the part of; with a dative, with, by, to, at; with the accusative, near or by, to, against or contrary to, for or during, through, beyond, except.

παραβαίνω, παραβῆμι, *f.* παραβήσομαι, *p.* παραβίβηκα, (παρά and βαίνω, to go,) to pass over, to transcend, to go beyond; to transgress.

παραβάλλω, *f.* παραβᾶλω, *p.* παραβίβληκα, (παρά and βάλλω, to throw,) to throw to or before, to cast; to liken, compare; to affix; to commit to.

παραβλημα, ἄτος, τό, (παρά and βάλλω, to throw,) a defence against.

παραβοηθῶ, *f.* ἴσω, (παρά and βοηθῶ, to aid,) to sustain, support.

παραβύω, *f.* ὕσω, (παρά and βύω, to stuff,) to force or thrust in, to cram in.

παραγγιλία, ας, ἡ, (παρά and ἀγγίλλω, to announce,) a command, order.

παραγγίλλω, *f.* παραγγιῶ, *p.* παρήγγιλα, (παρά and ἀγγίλλω, to announce,) to command, charge, announce, proclaim.

παραγίνομαι, 1. *f. m.* παραγινήσομαι, 2. *a. m.* παρίγινωμι, (παρά and γίνομαι, to be,) to arrive, approach; to go to; to be present, to be at hand.

παράγω, *f.* παράξω, *p.* παρήγα, (παρά and ἄγω, to lead,) to produce, bring forward; to advance; to conduct, to mislead.

παράδειγμα, ἄτος, τό, (παρά and δείκνυμι, to show,) an example, pattern.

παράδεικνυμι, *f.* ξω, *p.* χα, (παρά and

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δείκνυμι, to show,) to manifest, show, exhibit, set forth.

παράδεισος, ου, ὁ, a garden, a park.

παράδιχομαι, (παρά and δίχομαι, to take,) to receive, admit; to approve.

παράδιδωμι, *f.* παραδώσω, 1. *a.* παρίδωκα, 2. *a.* παρίδων, (παρά and δίδωμι, to give,) to deliver, give up, surrender.

παράδοξος, ου, ὁ, ἡ, (παρά and δόξα, opinion,) contrary to opinion, unexpected; astonishing, incredible.

παραθαρρύνω, and παραθαρσύνω, (παρά and θαρρύνω, or θαρσύνω, to encourage,) to encourage, stimulate.

παραινῶ, ὦ, *f.* ἴσω, *p.* παρήνικα, (παρά and αἰνῶ, to praise,) to exhort, encourage, admonish.

παραιρῶ, ὦ, *f.* ἴσω, *p.* ἤρηκα, (παρά and αἰρῶ, to take,) to remove, take away, destroy.

παρακάθημαι, (παρά and κάθημι, to sit down,) to sit beside or near.

παρακαλῶ, ὦ, *f.* ἴσω, *p.* παρακίκληκα, (παρά and καλῶ, to call,) to call, send for, unite, to call upon.

παρακαταθήκη, ης, ἡ, (παρακατατίθημι, to deposit,) a deposit; a trust.

παρακίλισις, ιως, ἡ, (παρά and κίλιω, to bid,) exhortation, encouragement.

παρακλιυσμός, ου, ὁ, (παρά and κίλιω, to bid,) exhortation, encouragement.

παρακλιύω, *f.* ὕσω, (παρά and κίλιω, to bid,) to exhort, encourage, urge, stimulate; παρακλιύομαι, to stimulate, urge on.

παρακολουθῶ, ὦ, *f.* ἴσω, *p.* παρηκολούθηκα, (παρά and ἀκολουθῶ, to follow,) to follow, accompany.

παρακομίζω, *f.* ἴσω, *p.* παρακικόμικα, (παρά and κομίζω, to bring,) to carry by, to carry beyond, transport, to bring to.

παρακούω, *f.* ούσω, *p.* παρήκουκα, (παρά and ἀκούω, to hear,) to hear wrongly; to refuse to hear, disregard.

παραλαμβάνω, *f. m.* παραλήψομαι, *p.* παρίληφα, (παρά and λαμβάνω,

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to take,) to receive, take; to succeed to.

παραιῖτω, (παρά and λείπω, to leave,) to leave, omit, pass over in silence.

παράλιος, ου, ὁ, ἡ, (παρά and ἄλς, the sea,) maritime, near the sea.

παῖραλογίζομαι, fut. ἵσομαι, 1. α. παρ-ελογισάμην, (παρά and λογίζομαι, to reason,) to impose upon by false reasoning or by reckoning; to deceive.

παράλογος, ου, ὁ, ἡ, (παρά and λόγος, word,) unlooked for, unexpected.

Πάραλος, ου, ἡ, (παρά and ἄλς, the sea,) the Paralus, a public ship or galley at Athens, used on sacred missions, embassies, and the like, in the service of the state.

παράλυσις, ὤ, f. ἥσω, (παρά and λυῖω, to afflict,) to afflict, distress, trouble.

παραιμῖλις, (παρά and ἐμῖλις, to neglect,) to neglect, despise, treat with disrespect.

παρμῖνω, f. μῖνῶ, p. μῖμνηκα, 1. α. παρίμνινα, (παρά and μῖνω, to remain,) to remain, abide with, to stand by.

παρமுθίσαι, οὔμαι, f. mid. ἥσομαι, (παρά and μυθίσαι, to relate,) to exhort, encourage, console.

παρανίω, ὤ, f. ἥσω, (παρά and νίω, to swim,) to swim by or near to.

παρνομίω, ὤ, f. ἥσω, p. παρνομήκα, (παρά and νόμος, law,) to act contrary to law or justice.

παρνομήμα, ἄτος, (παρά and νόμος, law,) a violation of law, transgression.

παράπαν, adv. (παρά and πᾶν, all,) wholly, entirely, utterly.

παρπίμπω, f. ψω, (παρά and πίμπω, to send,) to send along, to pass over, omit; to transport, carry; to conduct, lead, escort.

παρπιτάομαι, ὤμαι, f. ἥσομαι, (παρά and πίτομαι, to fly,) to fly near to or by.

παρπλῖω, f. πλίσσω, (παρά and

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πλῖω, to sail,) to sail by or beyond. παρπλήξ, ἥγος, ὁ, ἡ, (παρά and πλήσσω, to smite,) smitten, insane, deranged in mind.

παρπλήσιος, ου, ὁ, ἡ, (παρά and πλησίος, near,) nearly approaching, akin to, similar, very like.

παρπολύ, and παρὰ πολύ, by much, by far.

παρρῖω, f. ρύσω, p. ῥρύικα, (παρά and ρίω, to flow,) to flow by, or by the side of, to run near.

παρσάγγας, or παρσάγγης, ου, ὁ, a parasang, a Persian mile, equal to about three English miles.

παρσκιάζω, f. ἄσω, p. παρσκιύακα, (παρά and σκιάζω, to prepare,) to prepare, make ready, furnish.

παρσκιαστήν, verbal, (παρσκιάζω, to prepare,) one must prepare or procure.

παράσπονδος, ου, ὁ, ἡ, (παρά and σπονδή, treaty,) violating a treaty, contrary to treaty, perfidious.

παρτάσσω, and -ττω, f. ἄξω, p. τίτακα, to draw up in battle array; to array against.

παρτίνω, f. ἰνῶ, p. παρτίτᾱκα, (παρά and τῖνω, to stretch,) to stretch out, extend; to defer.

παρτηρίω, ὤ, f. ἥσω, p. παρτιτήρηκα, (παρά and τηρίω, to keep,) to observe, mark; to watch for.

παρτίθηναι, f. παρθήσω, (παρά and τίθηναι, to place,) to set before; to afford, give.

παρτυίκα, adv. immediately, forthwith.

παρφρονίω, ὤ, f. ἥσω, p. παρπιφρόνηκα, (παρά and φρονίω, to think, from φρόνη, the mind,) to be destitute of reason, senseless, delirious, to be out of one's wits.

παρχεῖμα, adv. (παρά and χεῖμα, a thing,) on the event, on the spot, at once.

παρχωρίω, ὤ, f. ἥσω, (παρά and χωρίω, to go,) to cede, give up.

παρίγγραπτος, ου, (παρά, ἐν, and γράφω, to write,) fraudulently or clan-

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destinely inscribed or enrolled.

παριγγράφω, *f. ψω*, (*παρά*, *iv*, and *γράφω*, to write,) to inscribe falsely or clandestinely, to insert fraudulently.

παριγγυάω, *ω, f. ήσω*, (*παρά* and *εγγυάω*, to pledge,) to intrust or pass on to the next, to deliver; encourage; to order, to transmit.

παριά, and *Æol. παρηιά*, *αι, ή*, the cheek; the jaw.

παρίμι, *f. παρίσμαι*, (*παρά* and *ίμι*, to be,) to be present, to be by the side of.

παρίμι, (*παρά* and *ίμι*, to go,) to pass by, to come, advance, arrive; to excel.

παρίζ, or *παρίκ*, (*παρά* and *ίζ*, or *ικ*,) without, out of; except.

παρίερχομαι, *f. m. παρiliύσμαι*, 2. *a. παρήλθον*, (*παρά* and *ιρχομαι*, to go,) to pass by; to come to; to engage in.

παρίχω, *imperf. παρίχων*, *f. παρίζω*, *p. παρίσκηκα*, (*παρά* and *ίχω*, to hold,) to furnish, afford, impart.

παρεθίμιος, *Poet. and Ion. for παρeθίμιος*, *part. 2. a. m. of παρeτίθημι*, *f. παρeθήσω*, to set before, to risk.

παρθένος, *ου, ή*, a virgin.

παριπνύω, (*παρά* and *ιπνύω*, to ride,) to ride by on horseback.

παριστάνω, or *παρίστημι*, *f. παρeστήσω*, (*παρά* and *ίστημι*, to stand,) to place before, to bring forward, present, to stand by.

παρίστημι, *f. παρeστήσω*, *p. παρίστηκα*, (*παρά* and *ίστημι*, to stand,) to place before, bring forward, exhibit, to stand by.

πάροδος, *ου, ή*, (*παρά* and *ίδος*, a way,) entrance, a passage; *ἐν παρόδῳ*, in passing.

παροικίω, *ω, f. ήσω*, *p. παρeύκηκα*, (*παρά* and *οικίω*, to inhabit,) to dwell by, to inhabit, to dwell in or near, to sojourn.

παροινία, *αι, ή*, (*παρά* and *οἶνος*, wine,) indecent conduct over wine, folly or

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madness by the goblet, drunkenness.

παροίχομαι, *f. m. παρoιχέσμαι*, *p. παρoιχόμεναι*, (*παρά* and *οἶχομαι*, to go,) to pass by; to perish.

Πάρος, *ου, ή*, the name of an island, Paros.

πάρoς, *adv. before, before that.*

παροτρύνω, *f. νῶ, p. παρoτρυνκα*, (*παρά* and *ιτρύνω*, to incite,) to urge on, to instigate, stir up, excite.

παροχίομαι, *οὔμαι, f. ήσμαι*, (*παρά* and *οχίομαι*, to ride,) to ride with or by the side of.

παρήρησία, *αι, ή*, (*παρά* and *ρήω*, to say,) freedom of speech, assurance, confidence, liberty.

παρήρησιαστής, *οὔ, ί*, one who speaks with freedom.

Παρυσατίς, *ιδος, ή*, the name of a woman, Parysatis.

παρoθήω, *ω, f. ώσω* and *ωθήτω*, (*παρά* and *ώθίω*, to push,) to expel, eject, turn out of doors.

παρoροφίς, *ιδος, ή*, (*παρά* and *οροφος*, roof,) the border of the roof, the eaves.

πάν, *πᾶς*, *πᾶν*, *gen. παντός, πάσης*, *παντός*, all, every, the whole.

πασίων, *Ion. for πασῶν*, of all.

πάσσᾱλος, and *Att. πάττᾱλος*, *ου, ί*, (*πήσσω*, to fasten,) a nail or spike; a peg.

πάστας, *ᾱδος, ή*, a chamber; a portico, hall.

πάσχω, *f. m. πιύσμαι*, 2. *a. ιπάθον*, *p. act. πιπάθηκα*, 2. *p. πίπονθα*, to suffer, to be affected with, or experience joy or sorrow, good or bad fortune.

Πατάρβημις, *ιος, ί*, a proper name, Patarbemis.

πατάσσω, *f. ξω, p. πιπάταχα*, to strike, beat.

πατήρ, *ίρος*, and *πατρός*, *ί*, a father.

Πατησιάδας, *ου, ί*, a proper name, Patesiadadas.

πάτος, *ου, ί*, (*πατίω*, to trample,) a beaten path, a footpath.

Πάτουμις, *ου, ή*, the name of a city, Patumus.

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πατριή, *Ion. for πατριά*, descent.
 πατρίκος, ἡ, ὄν, (πατήρ, a father,) paternal.
 πάτριος, ἰα, ἰον, and ος, ου, ὁ, ἡ, (πατήρ, a father,) paternal, hereditary.
 πατρίς, ἰδος, ἡ, (πατήρ, a father,) a country, fatherland.
 πατρίδιν, *adv.* from a father; after the father; on the father's side.
 Πατροκλῆς, ἦς, ἰσος, ἰος, οὔς, a proper name, Patroclus.
 Πάτροκλος, ου, ὁ, same as the preceding, a proper name, Patroclus.
 πατρῆς, ὅα, ὅον, (πατήρ, a father,) paternal.
 Πανσανίας, ου, ὁ, a proper name, Pausanias.
 παύω, *f. σω, p. πίπαυα*, to cause to cease, finish, put an end to; *mid.* to cease.
 πᾶχος, ἰος, τό, grossness, fatness, fat; thickness.
 πᾶχῦς, ἰος, παχυῖα, παχύ, thick, gross, fat; stupid, dull.
 πῖδη, ης, ἡ, (πούς, foot,) a fetter, shackle, foot-lock.
 πιδίς, ἡ, ὄν, (πίδον, the ground,) plain, level.
 πιδίον, ου, τό, a plain, an open, level field.
 πιζῆ, on foot.
 πιζομάχιον, (πίζα, the foot, and μάχομαι, to fight,) to fight on foot.
 πιζός, ἡ, ὄν, (πίζα, the foot,) on foot, travelling on foot.
 πῖδω, *f. πῖσω, 1. α. ἱπυσα, 2. α. ἱπίδον, 2. p. πίπειδα*, to persuade, move, induce, convince.
 πινάω, ὤ, *f. ἥσω*, (πιῖνα, hunger,) to be hungry, to be pressed with hunger.
 πῖρα, ας, ἡ, (πειράω, to try,) an effort, undertaking, trial, attempt.
 πειράζω, *f. ἄσω, p. πιπείρακα*, to attempt, try, tempt.
 Πιραιεύς, ἰως, ὁ, the port of Athens, called the Piræus.
 πῖρας, or πείρας, ἄτος, τό, an end.
 πειράω, ὤ, *f. ἄσω, or ἥσω, p. πιπείρακα*, to endeavour, strive; to try, ex-

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amine.
 Πιρινθός, ου, ἡ, the name of a place, Pirinthus.
 Πισίδαι, ων, οἱ, the Pisidæ.
 πῖσμα, ἄτος, τό, (πιῖδω, to persuade,) confidence, assurance; a cable, rope.
 πειστίος, ἰα, ἰον, (πιῖδω, to persuade,) to be obeyed or complied with.
 Πῖσων, ωνος, ὁ, a proper name, Pison.
 πιλᾶγιος, ον, (πίλαγος, the sea,) by sea, from sea.
 πῖλαγος, ἰος, τό, the sea.
 πῖλᾶνος, ου, ὁ, (πάλη, fine flour,) a cake made of the finest flour and used in sacrificing; clotted foam or froth.
 πῖλας, *adv.* near.
 Πιλασγίωτις, ἰδος, ἡ, a Pelasgian woman.
 πῖλις, ας, ἡ, and πηλιός, ἄδος, ἡ, a species of pigeon, a dove.
 πῖλικος, ἰως, ὁ, an axe.
 Πιλοπονήσιοι, ων, οἱ, the inhabitants of Peloponnesus.
 πιλταστής, οὔ, ὁ, a soldier armed with the shield called a pelta.
 πῖλτη, ης, ἡ, a pelta; a short shield or buckler.
 πιλτοφόρος, (πῖλτη and φέρω, to bear,) one who bears a buckler.
 πῖλωρ, ωρος, τό, a monster.
 πιλώριος, ου, ὁ, ἡ, (πῖλωρ, a monster,) monstrous, gigantic, huge.
 πῖλωρος, ὤρα, ὤρον, (πῖλωρ, a monster,) monstrous, portentous.
 πεμπτός, ἡ, ὄν, fifth.
 πῖμπω, *f. ψω, p. πίπιμφα*, to send, dismiss, send forth.
 πενίστης, ου, ὁ, (πῖνομαι, to labor,) a servant, a laborer.
 πίνης, ητος, ὁ, ἡ, (πῖνομαι, to labor,) one who earns a living by labor, poor.
 Πενδιός, ἰως, ὁ, a proper name, Pen-theus.
 πινδῖω, ὤ, *f. ἥσω, p. πιπίνδηκα*, (πῖνδος, grief,) to weep, mourn.
 πινδῖμος, ου, ὁ, ἡ, and πινδῖμος, ἰμην, μων, (πῖνδος, grief,) mournful, sad.
 πῖνδος, ἰος, τό, grief, mourning.

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πενίᾱ, ας, ἡ, (πίνης, poor,) poverty.
 πεντάκις μυρίοι, five myriads.
 πεντακῆσοι, αι, α, five hundred.
 πέντε, οἱ, αἱ, τέ, five.
 πεντηκοντέργυιοι, ον, (πεντήκοντα, fifty, and ἑργυιά, a fathom,) fifty fathoms.
 πεντηκόντορες, ου, ἡ, ναῦς understood, a fifty-oared ship or galley.
 πεπαλαγμίσις, part. perf. pas. of παλάσσω, to stain, to cast lots.
 πεπαλάσθαι, 2. pl. perf. imperat. pas. of παλάσσω, to cast lots.
 πίπλος, ου, and πίπλον, ου, τό, the peplum or robe.
 πίπων, ονος, ὁ, ἡ, baked by the sun, ripe; weak, effeminate.
 πῆρ, although.
 περαίνω, f. ἄνω, p. αγκα, (πέρας, end,) to end, to finish, complete, accomplish.
 περαιών, ὤ, f. ὤσω, (πραιῖος, beyond,) to carry over, to pass over, cross.
 πέραν, adv. over, across, beyond, yonder.
 πέρας, ἄτος, τό, and πείρας, τό, and πέραρ, ἄτος, τό, an end, a boundary; also an adv. finally.
 περάω, f. ἄσω, and ἥσω, (πέρα, beyond,) to pass over, cross; to overcome.
 Περιδικκας, ου, ὁ, a proper name, Perdiccas.
 πῆρδιξ, ἴκος, ὁ, ἡ, a partridge.
 πῆρδω, f. σω, p. κα, to destroy, lay waste.
 περί, prep. concerning, about, on account of, for the sake of, for, above or exceeding.
 περιάγω, (περί, about, and ἄγω, to lead,) to go about, to lead about.
 περιαιρίω, ὤ, f. ἥσω, p. περιήρηκα, (περί and αἰρίω, to take away,) to take away, to take down, to take off, to prune.
 Περιανδρος, ου, ὁ, the name of a man, Periander.
 περιάπτω, f. ἄψω, (περί and ἄπτω, to fasten,) to fasten round, to connect with, fasten to; to confer upon.

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περιβάλλω, f. βάλλω, perf. βίβληκα, (περί and βάλλω, to throw,) to throw around, surround, encompass, clothe, cover.
 περιβλίπτος, ου, ὁ, ἡ, (περί and βλέπω, to see,) conspicuous, remarkable.
 περιβόητος, ου, ὁ, ἡ, (περί and βοάω, to shout,) famous, celebrated.
 περιγίγνομαι, or περιγίνομαι, (περί and γίγνομαι, to be,) to remain, to be superfluous, to be superior to; to overcome.
 περιδιώς, (περί, around, and δῖος, fear,) fearfully, with terror.
 περιλαύνω, f. λάσω, (περί and ἱλαύνω, to ride,) to ride round or about, to drive about.
 περιίσω, and περιίσταμαι, to pay respect to; to be busy about; to guard.
 περιεργία, ας, ἡ, (περί and ἔργον, work,) care, anxiety, excessive diligence.
 περιεργω, an ancient form of περιμίργω, to enclose.
 περιέρχομαι, (περί and ἔρχομαι, to come,) to come round to, to rove about, to circumvent; in the 2. perf. περιελήλυθα sometimes means, to be beaten or to come off second best.
 περιέχω, and in the mid. -ίχομαι, to take hold of, contain; to surround, to be superior to; to hold fast.
 περιηγίωμαι, οὔμαι, f. m. ἥσομαι, (περί and ἡγίωμαι, to lead,) to lead round, to relate.
 περιθυμω, (περί and θυμός, anger,) very angrily.
 περιίστημι, f. περιστήσω, p. περιίστηκα, (περί and ἵστημι, to stand,) to stand about, to place round, surround; to come round.
 περικαλύπτω, f. ψω, p. περιεκαλύψα, (περί and καλύπτω, to conceal,) to cover, envelope, veil around.
 περικατάληπτος, ου, ὁ, ἡ, (περί, κατά, and λαμβάνω,) caught.
 Περικλήης, ἰους, ὁ, a proper name, Pericles.
 περιλίπω, f. ψω, p. περιέλιψα, (περί

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- and λείπω, to leave,) to leave behind.
- περίλοιπος, ου, ὅ, ἡ, (περί and λοιπός, remaining,) remaining after, left behind.
- περίμαχτος, ου, ὅ, ἡ, (περί and μάχομαι, to fight,) fought around, contended for.
- περιμῖναι, f. περιμῖνῶ, p. περιμινύμενα, (περί and μῖναι, to wait,) to wait for, await, tarry, to remain after.
- περιμέτρον, ου, τό, (περί and μέτρον, measure,) measure round, circuit, circumference, perimeter.
- περιμήκης, ιος, ὅ, ἡ, (περί and μήκης, length,) very long.
- περινοστήω, ὤ, f. ἥσω, (περί and νόστος, a return,) to go round, wander about, ramble.
- πéριξ, adv. (περί, around,) around, roundabout.
- περίοδος, ου, ἡ, (περί and ὁδός, a way,) a round, a circuit; a period.
- περιοικία, ᾧ, f. ἥσω, p. περιόικηκα, (περί and οἰκία, to dwell,) to dwell near or about.
- περιόπτωμαι, (περί and ὀπτομαι, to see,) to look around; to overlook, neglect.
- περιοσφραίνω, (περί and σφραίνωμαι, to smell,) to smell round.
- περίπατος, ου, ὅ, (περιπατίω, to walk round,) a walk, promenade.
- περιπίμπω, f. ψω, (περί and πίμπω, to send,) to send about.
- περιπίπτω, f. περιπτώσω, p. περιπίπτωκα, (περί and πίπτω, to fall,) to fall upon, into, among.
- περιπόθητος, ου, ὅ, ἡ, (περί and ποθίω, to desire,) very desirable, wished for.
- περιπτύσσω, f. ξω, (περί and πτύσσω, to fold,) to fold round, embrace.
- περιρρίω, f. ρύσω, (περί and ρίω, to flow,) to flow round, to wash.
- περισσός, and Att. περιπτός, ἡ, ὄν, (περί, above,) excellent, eminent, superior to; excessive, superfluous.
- περιστίλλω, f. ἐλῶ, p. ἀλλα, (περί and στίλλω, to adorn,) to protect, to cover or wrap up; to lay out a

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- corps.
- περιστιρέα, ᾧς, ἡ, a dove, a pigeon.
- περιστιριαν, ὄνος, ὅ, (περιστιρέα, a dove,) a pigeon-house, a dove-cote.
- περιστύλος, ου, ὅ, ἡ, (περί and στύλος, a pillar,) surrounded by pillars, pilared, having a peristyle.
- περίσχω, Ion. for περίσχω, 2. a. imp. m. From περί and ἵχω, f. ἴξω, and σχήσω, 2. a. ἴσχω, 2. a. m. ἴσχημην, to hold round, to protect.
- περισώζω, f. ὶσω, (περί and σώζω, to save,) to save from, protect, secure.
- περιτίμνω, f. τιμῶ, p. περιτίμνηκα, (περί and τίμνω, to cut,) to cut round, to cut off, to clip, retrench.
- περιτίθημι, f. περιθήσω, p. περιτίθεικα, 1. a. περιθήκα, 2. a. περιθήμην, (περί and τίθημι, to place,) to place round, bring forward, put on, clothe, assume.
- περιτροπία, ὤ, f. ἥσω, (περί and τρέπω, to turn,) to turn round, revolve.
- περιτροπή, ἡς, ἡ, (περί and τρέπω, to turn,) revolution, rotation.
- περιττός, and περισσός, ἡ, ὄν, excellent, eminent; superfluous, useless.
- περιτυγχάνω, f. m. τυύξομαι, 2. a. ἴτυχον, to fall in with, to meet accidentally, to find, to encounter.
- περιυβρίζω, (περί and ὑβρίζω, to insult,) to treat with great contumely.
- περιφέρω, f. περιφέρω, (περί and φέρω, to carry,) to carry about, to carry in one's train; to bring round to, to bring under, to subject.
- περιχίω, f. ὑσω, and -χίω, χύσω, (περί and χίω, to pour,) to pour around, to diffuse, spread over.
- περιχορεύω, f. ὑσω, (περί and χορεύω, to dance,) to dance around, to move round.
- Περσεύς, ιος, or ἰως, ὅ, a proper name, Perseus.
- Πέρσης, ου, ὅ, a Persian; pl. Πέρσαι, οἱ, the Persians.
- Περσικός, κή, κόν, Persian; a Persian.
- πίτᾱλον, and Ion. πίτηλον, ου, τό, (πιτάω, and Ion. πίτηλον, ου, τό, (πιτάω, to spread,) a leaf; a plate or lamina, a thin leaf.

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πετάννυμι, *f.* ἄσω, to spread.
 πετάω, πετάννυμι, and -ύω, *f.* ἄσω, to spread-out, unfold, open.
 πέτομαι, -ᾶμαι, and πιάσθαι, to fly.
 πέτρα, *ας, ἡ*, a rock, a cave in a rock.
 πέτρη, *ης, ἡ*, *Ion.* for πέτρα, a rock.
 πετροβόλος, *ου, ὁ, ἡ*, (πέτρα, a rock, and βάλλω, to throw,) casting stones, hurling rocks.
 πέτρες, *ου, ὁ*, a stone, a rock.
 πεφιδόσθαι, *Ion.* and *Poet.* for φιδόσθαι, 2. *a. inf. m.* of φιδόμαι, to spare.
 πεφιδόσθαι, an *Ion.* and *Poet.* future reduplicated of φιδόμαι, to spare.
 πεφιδόιτο, *Ion.* and *Poet.* for φιδόιτο, 3. *sing. 2. aor. opt. m.* of φιδέμαι, to spare.
 πεφιλαμένος, *Dor.* for πεφιλημένος, *η, ον, part. perf. pas.* of φιλιώ, to love.
 πηγή, *ης, ἡ*, a fountain, a spring.
 πηδάω, *ῶ, f.* ἥσω, *p.* πιπήθηκα, to leap, spring forth.
 πήδημα, ἄτος, τό, (πηδάω, to leap,) a leap, a spring, a bound, a caper.
 πηλός, *ου, ὁ*, clay, mud.
 πῆμα, ἄτος, τό, (πάσχω, to suffer,) damage, loss, ruin, calamity.
 Πηνιλόπη, *ης, ἡ*, a proper name, Penelope.
 πῆρα, *ας, or* πῆρη, *ης, ἡ*, *Ion.* a wallet, bag, sack.
 πήρωσις, *ιος, ἡ*, (πηρώω, to mutilate,) mutilation, loss of a limb or of a sense.
 πῆχυς, *ιος, ὁ*, the arm; the middle of a bow; a cubit.
 πίαρ, ἄρος, τό, (πίων, fat,) fatness, fat.
 πιίζω, *f.* ἴσω, *p.* πιπίεκα, to weigh upon, to seize, to oppress, to distress.
 πιθήκος, *ου, ὁ*, an ape.
 πικρός, ἄ, ὄν, bitter, sour, harsh, severe, rigid; woful, accursed.
 πικρῶς, *adv.* (πικρός, bitter,) bitterly, strictly, rigidly.
 πικμής, *ιος, ὁ, ἡ*, fat.
 Πίνδαρος, *ου, ὁ*, a proper name, Pindar.
 πίνω, *f.* πώσω, *p.* πίπωκα, 2. *a.* ἔπιον, to drink, imbibe.

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πῖνῶδης, *ιος, ὁ, ἡ*, (πίνος, filth, and ἴδος, form,) like dirt, foul, dirty, squalid.
 πιράσσω, *f.* πῶσω, *p.* πίπρακα, (πιράω, to sell,) to sell.
 πῖρωμις, *ιος, ὁ*, an Egyptian word, meaning excellent, noble.
 πίσσα, or πίττα, *ης, ἡ*, (πίτυς, the pine,) pitch.
 πιστεύω, *f.* εὔσω, *p.* πισπίστινκα, (πίστις, belief,) to believe, trust, confide in, commit to.
 πίστις, *ιος, ἡ*, (πιστός, credible,) belief, faith, assent.
 πιστόν, τό, a covenant; τὰ πιστά, pledges.
 πιστός, ἡ, ὄν, (πείθω, to persuade,) worthy of belief, credible; faithful.
 Πιττάκος, *ου, ὁ*, a proper name, Pittacus, one of the seven wise men.
 Πιττύας, *ου, ὁ*, a proper name, Pittyas.
 Πιτύας, *ου, ὁ*, a proper name, Pityas.
 πῖτῤης, ὕος, ἡ, the pitch-tree, the pine.
 πῖων, *ονος, ὁ, ἡ*, fat, rich, fruitful.
 πλακίους, ὀισσα, ὄιν, (πλάξ surface,) broad, thin, extended.
 πλακοῦς, οὔντος, ὁ, (πλακίους, *contr.*) a cake, so called on account of its broad shape.
 πλανᾶω, *f.* ἥσω, *p.* πῖπλάνηκα, (πλάνη, error,) to cause to wander, to cause to err, to mislead, deceive, seduce; πλανᾶμαι, to be misled, to be deceived; to wander about.
 πλάσσω, *Dor.* for πλάζω, to cause to wander.
 πλάσσω, and *Att.* -ττω, *f.* πλάσω, *p.* πίπλακα, *p. pas.* πίπλασμαι, to form, fashion, make.
 Πλαταιαί, ὤν, αἱ, a city in Greece, Plataea.
 Πλαταιεύς, *ιος, ὁ*, a Plataean, of or belonging to Plataea.
 πλάτος, *ιος, τό*, (πλατύς, broad,) breadth.
 πλάτῤης, *ιος, πλατεῖα, πλατύ*, broad, large, spacious.
 Πλάτων, ὠνος, ὁ, a proper name, the philosopher Plato.

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πληθυσίος, *αία, αἶον*, (πλήθρον, an acre or plethrum,) of or belonging to a plethrum; an acre in extent.
 πλήθρον, *ου, τό*, a measure of 100 Greek or 104 Roman feet; an acre.
 πλείον, *or πλείον*, more; compar. n. g. of πολύς.
 Πλειστολάς, *ου, ἰ*, a proper name, Pleistolas.
 πλεῖστος, *ἰσση, ἰσσητον*, (superl. of πολύς, compar. πλείων, and πλείων,) most, the greatest part, the greatest.
 πλεκτῆν, *ης, ἡ*, (πλέκω, to twine,) any thing plaited or woven, a curl, a net, a noose; the arm of the polypus.
 πλεκτός, *ἡ, ἰν*, (πλέκω, to twine,) plaited, woven, twisted.
 πλείον, *ονος, τό*, and πλείων, more.
 πλεονεκτία, *ῶ, f. ἦσω*, (πλείον, for πλείων, and ἔχω, to have,) to have more, to have the advantage, to be superior to, to excel; to be avaricious.
 πλείος, *ἰα, ἰον*, full.
 πλευρά, *ᾶς, ἡ*, the side, the ribs.
 πλευρόν, *τό*, the side.
 πλείω, *f. πλείσω, p. πείπινα*, to sail; to navigate.
 πλείως, *Alt. for πλείος*, full.
 πληγή, *ῆς, ἡ*, (πλήσσω, to strike,) a blow, a wound, a stroke.
 πληθος, *ιος, τό*, (πλήθω, to fill,) a multitude, a great number; the rabble.
 πληθύνω, *ας, ἡ*, and *Ion. πληθύνω*, (πλήθω, to fill,) fulness, abundance, redundancy; satiety; a large assemblage of men.
 πλημύρα, and *-ία, ας, ἡ*, and *-is, -ιδος, ἡ*, a flood, tide, overflow; superabundance, a vast crowd.
 πλήρης, *ιος, ὁ, ἡ*, and *πληρής, τό*, (πλείος, full,) full.
 πληρώω, *ῶ, f. ἄσω, p. πειπλήρωκα*, (πλήρης, full,) to fill; to complete; to supply, to furnish.
 πλησιάζω, *f. ἄσω*, (πλησίον, near,) to approach, to come near.
 πλησίον, *adv.* near, at hand.

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πλησμονή, *ῆς, ἡ*, (πλήθω, to fill,) satiety, excess, fullness.
 πλίνθος, *ου, ἡ*, a brick, a tile.
 πλοῖον, *ου, τό*, (πλέω, to sail,) a vessel, a boat.
 πλόκᾶμος, *ου, ὁ*, (πλέκω, to braid,) curls or locks of hair, curled or braided hair.
 πλόος, *ους, ὁ, gen. ἰού, οὔ*, (πλέω, to sail,) navigation, voyage, course of a ship.
 πλούσιος, *ἰα, ἰον*, (πλούτης, wealth,) rich, opulent.
 πλουτίω, *ῶ, f. ἦσω, p. πειπλούτηκα*, (πλούτος, wealth,) to become rich, to be rich.
 πλουτίζω, *f. ῶω*, (πλούτης, wealth,) to enrich, to make rich.
 Πλούτης, *ου, ὁ*, riches, wealth; Plutus.
 Πλούτων, *ωνος, ὁ*, Pluto, the god of the infernal regions.
 πλυνω, *f. πλύνω*, to wash.
 πλωτός, *ἡ, ἰν*, (πλώμι, to float,) navigable; floating, swimming.
 πνῦμα, *ᾶτος, τό*, (πνίω, to breathe,) breath, a blast of wind; the wind; a breathing.
 πνιύμων, *ονος, ὁ, Alt. πνιύμων*, (πνιύμα, breath,) the lungs or organs of breathing.
 πνίω, *f. πνιύω, p. πειπνινα*, to blow, to breathe, exhale.
 πνιγμός, *ου, ὁ*, (πνίγω, to strangle,) suffocation, strangling.
 πνίγος, *ιος, τό*, (πνίγω, to suffocate,) suffocation, strangling.
 πνοή, *ῆς, ἡ*, (πνίω, to breathe,) a blast, wind, a breeze, air.
 ποδᾶνιπτήρ, *ῆρος, ὁ*, (ποῦς, foot, and νίπω, to wash,) a vessel, in which to wash the feet.
 ποδακία, *ας, ἡ*, (ποῦς, foot, and ὠκύς, swift,) swiftness of foot.
 ποδώκης, *ιος, ὁ, ἡ*, (ποῦς, foot, and ὠκύς, swift,) swift of foot.
 ποδακία, *ας, ἡ*, (ποῦς, foot, and ὠκύς, swift,) swiftness of foot.
 ποθινός, *ἡ, ἰν*, (πόθος, desire,) desirable, lovely.
 πόθεν, *whence?*

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ποθίοντι, *Dor.* for ποθίουσι, 3. pl. pres. ind. act. of ποθίω, to desire.
 ποθίω, *f.* ήσω, and ίσω, (πόθος, desire,) to desire, long for.
 πόθος, ου, ή, desire, longing; love; regret.
 ποί, whither? to what purpose? where?
 ποίω, ω, *f.* ήσω, *p.* ποιήσω, to do, make, prepare.
 ποιή, ης, *Ion.* for ποία, ας, ή, grass.
 ποιητής, ου, ή, (ποιώ, to make,) a maker, author, a poet.
 ποικιλόθρονος, ου, ή, (ποικίλος, variegated, and θρόνος, seat,) sitting upon a variously ornamented throne, beautifully throned.
 ποικίλος, η, ον, various, diverse, of various colors, many-colored, spotted.
 ποιμαίνω, *f.* ανῶ, (ποιμήν, a shepherd,) to feed, to attend the herds; to conduct, to rule.
 ποίμνη, ης, ή, *Dor.* ποίμνα, a flock.
 ποίμνιον, ου, τό, a flock.
 πόκα, *Dor.* for ποτί, when, ever.
 πολίμαρχος, ου, ή, (πόλεμος, war, and άρχός, commander,) the polemarch, a commander-in-chief; a minister of war.
 πολίμῳ, ω, *f.* ήσω, *p.* ποπολίμῃκα, (πόλεμος, war,) to wage war.
 πολεμικός, ή, όν, (πόλεμος, war,) warlike, military.
 πολίμῳ, ία, ίον, (πόλεμος, war,) inimical, hostile, injurious.
 πόλεμος, ου, ή, war, battle, combat.
 πολίμῳ, *Dor.* for πολίμους, wars.
 πολίτης, ου, ή, *Ion.* and *Poet.* for πολίτης, (πόλις, a city,) a citizen.
 πολιορκίω, (πόλις, a city, and είργω, to shut,) to besiege a city, to assault, to reduce by siege.
 πολιορκία, ας, ή, (πόλις, a city, and είργω, to shut,) a siege, an assault.
 πολίος, ίά, ίόν, white, grey.
 πόλις, ίως, ή, a city.
 πολιτεία, ας, ή, and *Ion.* πολιτηή, (πόλις, a city,) a state, a commonwealth; policy, constitution.
 πολιτεύω, *f.* εύω, *p.* πεπολίτευκα, (πολίτης, a citizen,) to govern the

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state, to conduct the affairs of the state.
 πολίτης, ου, ή, (πόλις, a city,) a citizen.
 πολλάκις, *adv.* often, frequently.
 πολλαπλασίον, ονος, ή, (πολύς, much,) manifold, many times as much.
 πολλαχόθεν, *adv.* from many places.
 πολλός, ου, *Poet.* for πολύς, much, great, large, vehement, earnest.
 πολλοστημόριον, ου, τό, (πολλοστός and μόριον, a small part,) one of many parts, the least part.
 πολύ, (πολύς, much,) much; επί πολύ, a long time; τὰ πολλά, much, very generally.
 πολυανδρίον, ου, τό, (πολύς, many, and άνήρ, a man,) sepulchre, burying-place.
 πολυάνθρωπος, ου, ή, (πολύς and άνθρωπος, man,) thickly peopled.
 Πολυάρχης, ου, ή, a proper name, Polyarches.
 πολύγλωσσος, and *Att.* -γλωττος, ου, ή, (πολύς, many, and γλώσσα, tongue,) many-tongued.
 Πολύδαμας, αντος, ή, a proper name, Polydamas.
 Πολυδίδυκος, ίος, ή, a proper name, Pollux.
 πολυειδής, ίος, ή, (πολύ and είδος, appearance,) many-formed, of different forms or colors, various.
 πολυερέλλητος, ου, ή, (πολύς, much, and ερέλλος, a whisper,) much talked of, very celebrated, famous.
 πολύδυρος, ή, (πολύς and δύρα, door,) having many holes, many-doored.
 πολύκλαυτος, or πολύκλαυστος, ου, ή, (πολύς and κλαίω, to weep,) much lamented; mournful, sorrowful.
 Πολυμήτωρ, ορος, ή, a proper name, Polymestor.
 Πολυνείκης, ους, ή, a proper name, Polynices.
 Πολυξίνη, ης, ή, the name of a woman, Polyxena.
 πολυόμματος, ου, ή, (πολύς, many,

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and ὄμμα, eye,) many-eyed.
πολύπους, ὁδος, ὁ or ἡ, (πολύς, many, and πούς, a foot,) many-footed; the polypus.
πολύς, πολλή, πολύ, gen. πολλοῦ, πολλῆς, πολλοῦ, much, many, numerous, frequent.
πολυτιλῆς, ἴος, ὁ, ἡ, (πολύ and τίλος, cost,) costly, sumptuous, magnificent, excellent.
πολυτελῶς, adv. sumptuously, magnificently.
Πολύφημος, ου, ὁ, a proper name, Polyphemus.
πόμα, or **πάμα**, ἄτος, τό, (τίνω, to drink,) drink, wine, a draught.
πομπή, ἥς, ἡ, (πίμπω, to send,) a mission, sending; a procession, a triumphal parade; an escort, convoy.
ποιῶ, ὦ, f. ἴσω, (πόνος, labor,) to labor; to strive to perform, make; to endure; to be wearied, fatigued; to be sick, in pain; to cause pain.
πονηρία, ας, ἡ, (πόνος, labor,) wretchedness; wickedness.
πονηρός, ρά, ρόν, (πένος, labor,) wrong, wicked, perverse, malignant, vicious.
πόνηρος, ρα, ρον, (πόνος, labor,) laborious, wretched, unhappy.
πένος, ου, ὁ, labor; pain, trouble; injustice.
πόντιος, ἱα, ἰον, (πόντος, the sea,) of the sea, marine.
πόντος, ου, ὁ, the sea.
Πόντος, the name of a region, the kingdom of Pontus.
πόποι, an exclamation, expressive of amazement, sometimes of anger; ὦ πόποι, equivalent to ὦ θεοί, O gods!
πορεία, ας, ἡ, (πορεύω, to make go,) a departure, a journey, march.
πορεύομαι, f. σομαι, (πόρος, a passage,) to go, depart.
πορεύσιμος, ου, ὁ, ἡ, (πορεύομαι, to go,) passable, that may be travelled over.
πορευτίον, verbal, one must go.
πορεύω, f. ἴτω, p. **πιπόρευκα**, (πόρος, a passage,) to transport, conduct.
πορδίω, f. ἴσω, p. **πιπόρθηκα**, 2. a.

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ἱεράθω, 2. p. **πίπορθα**, to lay waste, ravage, destroy.
πορθμῖον, ου, τό, (πορθμός, ferry,) a channel; a boat.
πορθμύς, ἴως, ἡ, (πορθμός, ferry,) a ferryman, a boatman.
πορθμία, ων, τά, ferry money, fare.
πορίζω, f. ἴσω, p. **πιπόρικα**, perf. pass. **πιπόρισμαι**, (πόρος, a passage,) to open a way or passage; to invent; to furnish, procure.
πόρος, ου, ὁ, (τίρω, to pierce,) a passage, a crossing; a ford; a way or method of effecting any thing.
πέρω, adv. further, at a distance, far, before, beyond.
πορσύνω, f. ὕνω, (πόρω, to furnish,) to prepare, furnish, get ready.
πόρτις, ἰος, ὁ, or ἡ, a calf, a heifer, a steer.
πορφύριος, ἱα, ἰον, contract. **πορφυροῦς**, ᾶ, οῦν, (πορφύρα, purple,) purple, splendid, elegant.
πορφύρις, ἰδος, ἡ, a purple robe, the imperial purple.
πῶρω, f. **πόρσω**, to furnish, afford, supply.
Ποσειδάων, ἄωνος, and **ἄονος**, ὁ, Neptune, the god of the sea.
Ποσειδῶν, ὠνος, ὁ, Neptune, the god of the sea.
πόσις, ἴως, ἡ, (τίνω, to drink,) drink.
πόσις, ἰος, or ἴως, ὁ, a husband.
ποτᾶμός, οὔ, ὁ, a river.
ποτίδραμι, Dor. for **προσίδραμι**, 3. sing. 2. a. of **προστρίχω**, to run.
πότις, **ποτίρα**, **πότιρον**, which of the two.
ποτί, and **ποτίν**, Dor. for **πρός**, to.
Ποτιδαία, ας, ἡ, the name of a place, Potidæa.
ποτιδῶριος, ου, ὁ, ἡ, for **προσδῶριος**, (ποτί, Dor. for **πρός**, and **δῶρον**, a supper,) suitable for or preparatory to supper, for supper.
πατῖφωνήις, ἡσσα, ἥιν, (ποτί, for **πρός**, and **φωνή**, the voice,) vocal, having the power of speech, capable of speaking.
πότμος, ου, ὁ, lot, fate, destiny, death.

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Ποτνιάδες, *ων, αἱ*, the Furies; ποτνια-
 δεις, *Θαί*, the goddess Furies.
 πότιος, *ίας, ιων*, venerable, revered.
 ποτόν, *οὔ, τό*, (πίνω, to drink,) drink.
 ποῦς, ποδός, *ῖ, dat. pl. πόσι, Poet.*
ποσί and τῶσιν, dual ποδοῖν or
 ποδοῖν, the foot; a foot in measure;
 the foot or bottom of a mountain.
 προῦγμα, ἄτος, τό, (πράσσω, to do,)
 a thing, affair, business.
 προαδῆναι, *1. inf. pas. of πιπράσκω*, to
 sell.
 πρακτικός, *α, ον*, (πράσσω, to do,) to be
 done.
 πρᾶν, *Dor. for πρίον*, lately.
 προῦξις, *ως, ἡ*, (πράσσω, to do,) a deed,
 an acting, action, business.
 πράσων, and -των, *f. ξω, p. χα*, to
 do, to act; to be engaged in, to
 take care of; to treat with; to do,
 as in the phrase, to do well or ill.
 προῦτος, *α, ον*, *Dor. for πρῶτος*, first.
 πρίμνον, *ου, τό*, a trunk, a stem, a tree.
 πρίπι, (πρίπω, to beseem,) it is be-
 coming, it becomes.
 πρίσβυς, *ια, υ, ὅς, and Att. ως*, old,
 venerable, grey-headed.
 πρίσβυς, *ως, ὁ*, an ambassador, an en-
 voy.
 πρισβύτατος, ἄτη, ατον, *superl. of*
πρίσβυς, the eldest, the most an-
 cient.
 πρισβύτερος, ἱρα, ἱρον, *compar. of*
πρίσβυς, older; an elder.
 πρισβύτες, ἰδος, ἡ, an old woman.
 προῦγμα, *Ion. for προῦγμα, ατος, τό*,
 a thing, an affair, business, price.
 προῦξις, *ως, ἡ*, *Ion. for πράξις, ως, ἡ*,
 affair, fortune, business, action.
 πρήσσω, *Ion. for πράσσω*, to do.
 πρήσσω, (πιδάω, to pass,) to pass over.
 προῖμαι, to buy.
 Πριάμιδης, *ου, ὁ*, the son of Priam.
 Πριάπος, *ου, ὁ, and Ion. Πρίηπος*,
 the name of a deity, Priapus.
 πρό, before, in reference both to time
 and place, in presence of; for; in
 preference to; on account of.
 προαγορεύω, *f. ὕσω*, (πρό and ἀγορεύω,
 to speak,) to foretell, announce be-

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fore; to direct, proclaim.
 προῦγω, *f. ἄξω*, (πρό and ἄγω, to
 lead,) to go before, precede, surpass;
 to conduct, impel, drive forward.
 προαιριόμαι, οὔμαι, *f. mid. ἤσομαι, 2.*
a. m. προιλόμην, perf. pas. προή-
ρημαι, (πρό and αἰρίω, to choose,)
 to prefer, choose, purpose.
 προαπαντάω, ᾶ, *f. ἤσω*, (πρό and
 ἀπαντάω, to meet,) to go forward
 to meet, to meet before.
 προάπιμι, (πρό and ἀπιμι, to depart,)
 to depart before.
 προεπύλλυμι, and -απολλύν, *f. ὕσω*,
 (πρό, ἀπό, and ἔλλυμι, to destroy,)
 to destroy before.
 προάστειον, *ου, τό*, (πρό and ἄστυ, a
 city,) a suburb.
 προῖβζταν, *ου, τό*, a sheep.
 προγίνομαι, *f. m. προγινήσομαι, p. pas.*
προγινήνημαι, 2. a. m. προειγινόμεν,
 (πρό and γίνομαι, to be,) to precede,
 to be before.
 προγονικός, ἡ, ὄν, (πρό and γίνος, birth,)
 of or relating to ancestors, ancestral.
 πρόγονοι, *ων, οἱ*, (πρό and γίνος, birth,)
 ancestors, forefathers.
 πρόγονος, *ου, ὁ*, (πρό and γίνος, birth,)
 an ancestor, forefather.
 προδῆλος, *ου, ὁ, ἡ*, (πρό and δῆλος,
 manifest,) very manifest, evident.
 προδοσία, *ας, ἡ*, (πρό and δίδωμι, to
 give,) treachery; surrender.
 προδότης, *ου, ὁ*, (πρό and δίδωμι, to
 give,) a betrayer, a traitor.
 προεδρεύω, *f. ὕσω*, (πρό and ἵδρα, a
 seat,) to preside, to be president.
 προεδρία, *ας, ἡ*, (πρό and ἵδρα, a seat,)
 the chief seat; the right to the first
 seat, precedence, presidency.
 προειπῖν, (πρό and εἰρῖν, to say,) to
 foretell, to command, to speak before.
 προεξανάγωμαι, (πρό, ἐκ, ἀνά, and ἄγω-
 μαι, to be led,) to sail out before.
 προεργάζομαι, *f. ἄσομαι*, (πρό and
 ἔργον, work,) to work for, to work
 before.
 προίερχομαι, *f. mid. προελίσσομαι, 2. a.*
προήλθον, (πρό and ἔρχομαι, to
 go or come,) to go before; to g

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forward, to step forward.

πρόιχων, *f. προΐξω*, (*πρό* and *ἵχω*, to have,) to have before; to hold before one's self, to hold up; to have the advantage, to have the start of, to excel.

προθυμίομαι, *οὔμαι*, *f. ἤσομαι*, (*πρό* and *θυμός*, zeal,) to be willing, eager, prompt, zealous.

προθυμία, *αἰ*, *ἡ*, (*πρό* and *θυμός*, zeal,) readiness, zeal, promptitude.

πρόθυμος, *ου*, *ὁ*, *ἡ*, (*πρό* and *θυμός*, zeal,) willing, eager, earnest.

προθυμως, *adv.* (*πρό* and *θυμός*, zeal,) willingly, readily, eagerly.

πρόθυρον, *ου*, *τό*, (*πρό* and *θύρα*, a door,) the vestibule before the door.

προϋδὶν, *f. m. εἰσομαι*, to foresee.

προΐημι, and *προΐω*, (*πρό* and *ἵημι*, to throw,) to send or throw forward; to send before; to send away, dismiss; to give up, abandon.

προϊστημι, *f. προστήσω*, (*πρό* and *ἵστημι*, to stand,) to place before; to set before; to hold up as a pretext; to place over; to undertake; to surpass; to govern.

προκαλίομαι, (*πρό* and *καλῶ*, to call,) to call forth, to challenge, provoke.

προκατακλινόμαι, (*πρό*, *κατά*, and *κλίνω*, to bend,) to sit above, to take an upper place at table.

προκαταλαμβάνω, *f. milt. λήψομαι*, *p. λείληφα*, and *Alt. εἰληφα*, *2. a. ἔλαβον*, *perf. pass. εἰλημμαι*, (*πρό*, *κατά*, and *λαμβάνω*, to take,) to take beforehand, to anticipate.

πρόκειμαι, *f. ὄμαι*, (*πρό* and *κείμεναι*, to lie,) to lie before, to be proposed.

προκινδυνεύω, *f. εὔσω*, (*πρό* and *κίνδυνος*, danger,) to expose one's self to danger, to take the lead in dangers.

Προκλής, *ἱεὺς*, *ὁ*, a proper name, Procles.

προκοίω, *εις*, *τι*, (*πρό* and *κρίνω*, to judge,) to prefer, to give the preference.

προκύπτω, *f. ὑψω*, (*πρό* and *κύπτω*, to bend,) to stoop forward, to bend before, to bow down under.

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προλείπω, (*πρό* and *λείπω*, to leave,) to leave, abandon, forsake.

προμαντιύομαι, *f. ὑσόμαι*, (*πρό* and *μαντιύομαι*, to predict,) to foretell, to prophesy.

προμηθία, *αἰ*, *ἡ*, or *προμηθία*, (*πρό* and *μῆδης*, care,) care, providence, foresight.

προμηθίομαι, *οὔμαι* and *-εύομαι*, to care for, provide for; to have regard for, to respect.

Προμηθεύς, *ἰὼς*, *ὁ*, a proper name, Prometheus.

προνοῖω, *ᾧ*, and *-ίομαι*, *οὔμαι*, *f. ἦται*, *p. προνέηκα*, (*πρό* and *νοῖω*, to think,) to conceive, imagine, think of before.

προνοία, *αἰ*, *ἡ*, and *Ion. προνοή*, (*πρό* and *νοῖω*, to think,) care, prudence, foresight, foreknowledge.

προνημή, *ῆς*, *ἡ*, (*πρό* and *νίμω*, to feed,) forage; a plundering.

Πρόξενος, *ου*, *ὁ*, a proper name, Proxenus.

προοδοπορεύω, *ᾧ*, (*πρό*, *ὁδός*, and *πόρος*, a passage,) to go or travel before.

προοίχομαι, (*πρό* and *οἶχομαι*, to go,) to go before, to precede.

πρόπαν, (*πρό* and *πᾶς*, all,) the whole. *προπάρειθι*, *adv.* (*πρό* and *πάρειθι*, before,) before, in presence of, in front.

πρόπας, *-πασα*, *-παν*, (*πρό* and *πᾶς*, all,) all, every one.

προπάτωρ, *αὖρος*, *ὁ*, (*πρό* and *πατήρ*, father,) forefather, grandfather, ancestor.

προπίμπω, *f. ψω*, (*πρό* and *πίμπω*, to send,) to send before; to conduct, accompany, escort.

προτετῆς, *ἱὸς*, *ὁ*, *ἡ*, (*πρό* and *πίτω*, to fall,) falling; ready to fall; inclined to.

προπίνω, (*πρό* and *πίνω*, to drink,) to drink before; to invite to drink; to drink and pass the cup to another, to drink to one's health.

προπίπτω, *f. πτώσω*, *p. πίπτωκα*, (*πρό* and *πίπτω*, to fall,) to fall down before, to fall forward, to fall to, to

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start forward.

πρόπλος, ους, οον, ουν, (πρό and πλώ, to sail,) sailing in advance.

προπονέω, ᾧ, f. ήτω, (πρό and πόνος, labor,) to labor before, to toil for.

προπύλαιον, and πρόπυλον, ου, τό, (πρό and πύλη, a gate,) a vestibule, a propylæum.

πρός, prep. with gen. by, from, with, or on the part of, by the side of, before, near; with dat. to, at, near, in addition to; with acc. to, at, towards, for, or on account of, for the purpose of.

προσαγορεύω, f. εύσω, p. προσηγόρευκα, (πρός and ἀγορεύω, to harangue,) to accost, salute, call.

προσάγω, f. ξω, p. προσήχα, (πρός and ἄγω, to lead,) to bring to; mid. to gain over to one's self, to conciliate; to introduce, apply to.

προσάγωγῆ, ἥς, ἡ, (πρός and ἄγω, to lead,) access, admission to, approach.

προσακούω, f. σω, (πρός and ἀκούω, to hear,) to hear, listen to.

προσαπόλλυμι, f. δλίσω, (πρός, ἀπό, and ὀλλυμι, to destroy,) to kill with or besides; in mid. to perish with.

προσαρκίω, ᾧ, f. ίσω, (πρός and ἀρκίω, to suffice,) to help, succour.

προσαρμόζω, (πρός and ἀρμόζω, to fit,) to adapt, prepare for, suit to.

προσαρτάω, f. ήσω, (πρός and ἀρτάω, to attach,) to attach to, make fast to.

προσαυδάω, ᾧ, (πρός and αὐδάω, to speak,) to address, speak to.

προσβάλλω, (πρός and βάλλω, to throw,) to throw into, to add, contribute to, fall upon; to attack.

προσβιάζομαι, (πρός and βιά, violence,) to force to, to compel by force.

προσβόλη, ἥς, ἡ, (πρός and βάλλω, to throw,) an addition; shock, engagement, assault.

πρόσγειος, ον, (πρός and γῆ, earth,) towards the earth, near the land, landward.

προσγιάλω, ᾧ, f. άσω, (πρός and γιλάω, to smile,) to smile upon.

προσγίνομαι, οτ προσγίνομαι, (πρός

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and γίνομαι, to be) to come to; grow to or upon.

προσδίεμαι, (πρός and δίομαι, to want,) to feel want, to need.

προσδέχομαι, f. m. ξομαι, (πρός and δέχομαι, to receive,) to admit, receive, wait for.

προσδίδω, ᾧ, f. ήσω, (πρός and δίδω, to bind,) to bind or tie to.

προσδοκάω, ᾧ, f. ήσω, (πρός and δοκάω, to watch,) to expect, to hope, to look for.

προσιδρία, ας, ἡ, (πρός and ἴδρα, a seat,) attendance, sitting by.

προσιεμι, (πρός and ἔιμι, to go,) to come near, to be added.

προσιπιῖν, (πρός and ἑπιῖν, to speak,) to speak to, to salute, address.

προσιέρχομαι, f. m. προσελεύσομαι, 2. α. προσῆλθον, (πρός and ἔρχομαι, to come,) to come to, approach; to be related to, akin to.

προσίτι, adv. (πρός and ἔτι, yet,) besides, hitherto.

προσῆκει, it is becoming, it suits, it belongs to.

προσῆκω, f. ήξω, (πρός and ἥκω, to come,) to belong to, to suit, be related or connected.

προσηλώ, ᾧ, f. άσω, p. προσήλωκα, (πρός and ἥλώω, to nail,) to nail to.

προσθίω, (πρός and θίω, to run,) to run to.

προσιζάνω, f. άνω, (πρός and ἰζάνω, to sit,) to sit or rest near; to hang on, adhere.

προσῆμι, to send to, bring to, προσ-ἰσθαι, to admit, receive.

προσκαλίω, ᾧ, f. ίσω, p. κέκληκα, (πρός and καλίω, to call,) to call, to invite, to send for.

προσκατῆμαι, Ion. for προσκαθῆμαι, to sit down before, to besiege.

πρόσκειμαι, f. κείσομαι, (πρός and κείμαι, to lie,) to be situated near; to be added, joined to; to press closely, to beset; to solicit earnestly.

προσκομίζω, f. ίσω, (πρός and κομίζω, to bring,) to bring to, to fetch.

προσκορής, ις, (πρός and κόρος, satiety,)

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satiating, wearisome.

προσπτάμαι, f. m. πτήσμαι, p. κίτημαι, (πρός and πτάμαι, to gain,) to gain in addition, acquire.

προσκύνω, f. ἥσω, (πρός and κύνω, to kiss,) to salute, to kiss the hand to, to bow down to; to worship.

προσλαμβάνω, f. m. προσλήψομαι, 2. a. προσίλῃβον, (πρός and λαμβάνω, to take,) to receive besides.

προσμάχομαι, (πρός and μάχομαι, to fight,) to make an assault upon.

προσμένω, f. προσμινῶ, (πρός and μένω, to remain,) to wait by; to stand by, endure, persevere, await.

προσμιγνύω, or προσμίγνυμι, (πρός and μίγνυμι, to mix,) to mingle with; to bring to; to engage with.

προσόμνυμι, f. ομόσω, (πρός and ὄμνυμι, to swear,) to swear in addition.

προσπαίζω, f. ἕω, and σω, (πρός and παίζω, to sport,) to play with, to jest at.

προσπιλᾶζω, (πρός and πιλᾶζω, to approach,) to approach, to bring to.

προσπίπτω, (πρός and πίπτω, to fall,) to fall down before, to be a suppliant; to meet, to fall in with.

προσπλίο, f. ὑσω, (πρός and πλίο, to sail,) to sail to or towards.

προσπείσομαι, οὔμαι, (πρός and ποίω, to make,) to claim, to gain; to pretend or feign.

πρόσπτασμα, ἄτος, τό, (πρός and πταίο, to stumble,) a stumbling, a fall.

προσπταίω, f. σω, the same as πταίω, to stumble against to be defeated.

προσπτύσσω, f. ἕω, (πρός and πτύσσω, to fold,) to enfold, to embrace; to apply to; in the mid. προσπτύσσομαι, to be applied, to be folded or wound round.

προσπτύω, f. ὑσω, (πρός and πτύω, to spit upon,) treat with contempt.

προσσχούσας, 2. aor. part. fem. of προσίχω, to approach, to come to, to stop at.

πρόσταξις, ιως, ἡ, (πρός and τάσσω, to arrange,) an arrangement, a com-

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mand, appointment.

προστάσσω, or -ττω, f. ἕω, p. προτίταχα, (πρός and τάσσω, to arrange,) to command, give directions.

προστάτης, ου, ὁ, (πρό and ἵστημι, to stand,) a president, leader, one who is at the head of, director of.

προστίθηναι, f. προσθήσω, p. προτίθικα, (πρός and τίθηναι, to place,) to place near, to add.

προσφέρω, (πρός and φέρω, to bring,) to bring or carry to, to present; προσφέρομαι, to be brought to, to rush upon, to advance against.

πρόσφημι, (πρός and φημί, to say,) to speak to, accost, address.

προσφιλῶς, adv. (προσφιλής, friendly,) kindly, in a friendly manner.

προσφύω, f. ὕσω, (πρός and φύω, to grow,) to cause to grow to or upon; to adhere to, to cling to.

πρίσω, adv. (πρό, before,) before, in front; beyond, far.

Προσωπίτις, ιδος, and ιος, ἡ, the name of an island, Prosopitis.

πρόσωπον, ου, τό, (πρός and ὤψ, the eye,) the face, the countenance.

προσωτάτω, adv. furthest.

προσωτίτεω, adv. further.

προτάσσω, or -ττω, f. ἕω, p. προτίταχα, (πρό and τάσσω, to arrange,) to place or station before; to appoint.

προτινῶ, f. νῶ, p. προτίτακα, (πρό and τίνω, to stretch,) to stretch forth, to extend, to hand to.

προτιραῖος, αἶα, αἶον, (πρότιρος, former,) the former, first, preceding.

πρότιρον, adv. before, rather.

πρότιρος, ἴρα, ἴρον, (πρό, before,) former, front, advanced, earlier.

προτίρω, -ως, and -ωσι, adv. (πρό, before,) before, further, onward.

πρότι, Poet. and Dor. the same as πρόσ, to, towards, against.

προτιμάω, ᾧ, f. ἡώω, (πρό and τιμάω, to honor,) to prefer; to honor before.

προτρέχω, f. m. τρέξομαι, 2. f. m. δραμούμαι, 2. a. ἰδρᾶμον, p. act.

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διδράμῃ, 2. π. δίδρομα, (πρό and τρέχω, to run,) to run before, outstrip.

Προυσίας, ου, ὁ, the name of a man, Prusias.

προύχω, for προίχω, (πρό and ἵχω, to have,) to excel.

προφαίνω, f. ανῶ, (πρό and φαίνω, to show,) to shine forth, to appear; to light before; to show before.

προφανής, ιος, ὁ, ἡ, (πρό and φαίνω, to show,) manifest, clear, plain, open, fair.

πρόφᾶσις, ιως, ἡ, (πρό and φαίνω, to show,) a showing forth, an occasion, pretence; indication.

προφήτης, ου, ὁ, (πρό and φημί, to speak,) a prophet.

πρόφρων, ονος, ὁ, ἡ, (πρό and φρήν, mind,) ready-minded, zealous, earnest.

προφύλαξ, ἄκος, ὁ, (πρό and φύλαξ, a guard,) one who keeps guard before; a centinel; an advance guard.

πρόχειρος, ου, ὁ, ἡ, (πρό and χεῖρ, the hand,) at hand, in readiness.

προχωρίω, f. ἴσω, (πρό and χωρίω, to proceed,) to go forward, advance, to proceed.

πρυμνήσια, ον, τά, (πρύμνα, the stern,) cables, stern cables.

πρυμνήσιον, ου, τό, a cable, a rope fastened to the stern of a vessel.

πρυτανεύω, f. εὔσω, (πρύτανις, a prytanis,) to be a Prytanis, to be one of the presidents of the senate of five hundred.

πρώαν, Dor. for πρώην, adv. properly, the day before yesterday, lately.

πρωθήβης, ου, ὁ, and πρωθήβος, ου, ὁ, ἡ, (πρώτος and ἥβη, a youth,) one who has just attained the age of puberty, one in early manhood.

πρωῖ, πρωῒ, πρωί, πρωῒ, adv. early, the morning.

Πρωτισίλαος, ου, ὁ, a proper name, Protesilaus.

Πρωτεύς, ιος, ὁ, a sea god, Proteus.

πρωτίω, f. εὔσω, p. πιπρώτιυκα,

(πρώτος, first,) to maintain the first rank, to be first.

πρώτιστα, also πρώτιστον, adv. first, in the first place, chiefly, above all things.

πρώτος, πρώτη, πρώτον, properly, a superl. from πρό, πρότιρος, πρότατος, first, the first, the most eminent.

πρωτοστάτης, ου, ὁ, (πρώτος, first, and ἵστημι, to stand,) one who stands in the front ranks.

πτελίω, ας, ἡ, the elm.

πτέροις, ὅισα, ὄν, (πτέρον, a wing,) winged, swift.

πτέρον, οὔ, τό, a wing; a feather.

πτεροφόρος, ον, (πτέρον, a wing, and φέρω, to bear,) winged, wing-borne.

πτέρω, ὦ, f. ὠσω, (πτέρον, a wing,) to furnish with wings, to give wings to, to wing.

πτέρυξ, ὕγος, ἡ, (πτέρον, a wing,) a wing.

πτέρωτός, ἡ, ὄν, (πτέρω, to wing,) winged, feathered.

Πτολεμαῖος, ου, ὁ, a proper name, Ptolemy.

πτολίθρον, ου, τό, (πόλις, a city,) a small town.

πτολίπορθος, and πτολίπορθος, ου, ὁ, (πόλις, for πόλις, and πέρθω, to destroy,) a destroyer of cities.

πόλις, ιως, ἡ, Poet. for πόλις, a city.

πυγών, ὄνος, ἡ, the elbow, a cubit, a measure extending from the elbow to the end of the hand clinched.

Πυθαγόρας, a proper name, Pythagoras.

Πυθῆν, ηνος, ὁ, a proper name, Pythen.

Πυθικός, ἡ, ὄν, Pythian.

Πυθόδωρος, a proper name, Pythodorus.

πύκνω, f. ἄσω, (πύκα, thickly,) to thicken, to make thick; to cover, to adorn, deck.

πυκνός, ἡ, ὄν, the same as πυκνός, (πύκα, thickly,) thick, crowded, numerous; prudent.

πυκνός, ἡ, ὄν, for πυκνός, thick, dense, close.

πυκνύω, f. εὔσω, p. πιπύκνιυκα, (πύ-

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πυγίς, a pugilist,) to be a boxer or pugilist, to box.
 πύλη, ης, ἡ, or πυλῖς, ἰδος, ἡ, a gate.
 Πύλος, ου, ἡ, the name of a place, Pylus.
 πύλωριω, ᾧ, f. ἥσω, (πύλη, a gate, and οὔριος, a keeper,) to keep watch at the gate or door, to guard the door.
 πύματος, ἄτη, ατον, Poet. the last, extreme.
 πυρᾶννομαι, f. m. πυύσομαι, perf. πας.
 πίπυσμαι, 2. a. m. ἱπυδόμην, to hear, to learn; to investigate, to question, to ask.
 πῦρ, πυρός, τό, fire; a fever.
 πῦραγμα, ας, ἡ, (πῦρ and ἀγρίω, to take,) pincers, tongs.
 πῦρακτίω, and -ῖω, (πῦρ and ἄγω, to bring,) to put into the fire, to turn round in the fire, to harden in fire, to make hot.
 πύργος, ου, ὁ, a tower.
 πυρίσσω, or -ττω, f. ξω, p. πυύριχα, (πυριτός, a fever,) to have a fever.
 πυριπκῆς, ἰος, ὁ, ἡ, (πῦρ, fire, and ἄκη, point,) fire-pointed, sharpened in the fire.
 πυριφλεγίζων, οντος, ὁ, (πῦρ, fire, and φλιγίζω, to burn,) burning with fire; a river in the infernal regions, Pyriphlegethon.
 πυρός, οὔ, ὁ, wheat, a grain of wheat.
 πυρώω, ᾧ, f. ὤσω, p. πυύρωκα, (πῦρ, fire,) to fire, to heat, to set on fire.
 πυρρίχη, the Pyrrhic dance.
 πυρρίχιζω, (πυρρίχη, the Pyrrhic dance,) to dance the Pyrrhic or armed dance.
 πυρῶδης, ἰος, ὁ, ἡ, (πῦρ, fire, and ἰδος, appearance,) fiery-looking, on fire, flaming, fiery.
 πω, enclit. some how, in some way; somewhere; ever.
 πωλίω, Poet. for πολίω, to be or live with.
 πωλίω, f. ἥσω, p. πωύληκα, to sell.
 πώμα, ἄτος, τό, a cover.
 πώμαλλ᾽, adv. (πῶ and μάλα, very,) by no means.

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πῶποτε, for ποτί, adv. at any time, ever.
 Πῶρος, ου, ὁ, the name of a man, Porus.
 πως, enclitic, in some way, by some means.

P.

πα, enclitic particle, like ἄρ, truly, indeed, certainly.
 πάβδος, ου, ἡ, a staff, a rod.
 ράδιος, ἰα, ἰον, and ράδιος, ὁ, ἡ, easy, light.
 ραδιουργία, ας, ἡ, (ράδιος, easy, and ἔργον, work,) casiness in work, idleness, indolence.
 ραθυμία, ᾧ, f. ἥσω, (ράδιος, easy, and θυμός, temper,) to be easy-tempered, to be wanting in diligence, to be slothful.
 ραθυμία, ας, ἡ, (ράδιος, easy, and θυμός, temper,) easy temper, remissness, sloth, negligence.
 ραίζω, f. ἴσω, (ράδιος, easy,) to be easier, to grow better or recover.
 ραίω, f. σω, p. κα, to destroy, ruin, spoil, break, shatter.
 ράκιον, ου, τό, (ρήγνυμι, to tear,) a rag.
 ραψωδία, ᾧ, (ράπτω, to sew, and ᾠδή, a song,) to rhapsodize, to put verses together, to celebrate in verse, to recite poetry.
 ραψωδία, ας, ἡ, (ράπτω, to sew, and ᾠδή, song,) a series of verses put together, the composition of verse; rhapsody.
 ρεῖδρον, or ρυῖδρον, ου, τό, (ρίω, to flow,) a current, a stream.
 ρίζω, f. ρίξω, and ἔρξω, p. χα, to do, to perform, to cause, to sacrifice.
 ρίπω, f. ψω, to tend or incline to, to preponderate, to turn the scale.
 ρίω, f. ρύσω, to flow.
 Ρήγιον, ου, τό, the name of a city, Rhegium.
 Ρηγῖνοι, ων, οἱ, the Rhegians.
 ρηγμῖν, ἰνος, (ρήσσω, to break,) a breaker, a shore, or bank; a rocky shore.

ΡΩΝ

ῥηΐδιος, *ία, ιον*, *Poet. for ῥαδιος*, easy.
 ῥηΐδίως, *adv.* easily, with facility.
 ῥῆμα, ἄτος, τό, (*ῥίω*, to say,) a word, a thing spoken.
 ῥήτωρ, ορος, ὁ, (*ῥίω*, to speak,) a speaker, a rhetorician, an orator.
 ῥίζα, *ης, ἡ*, a root, sucker.
 ῥιζοτόμος, *ου, ὁ, ἡ*, (*ῥίζα*, a root, and *τέμνω*, to cut,) cutting or gathering roots, a botanist.
 ῥιν, and *ρίς, ρινός, ἡ*, *acc. ῥίνα* and *ῥίνα*, the nose.
 ῥιτον, *ου, τό*, the top or ridge of a mountain.
 ῥιπτίω, *φ. ἴσω*, to cast, throw, precipitate, cast down, to prostrate.
 ῥίπτω, *φ. ψω*, and *ῥιπτίω, φ. ἴσω*, to cast, throw, precipitate, cast down, to prostrate.
 ῥις, *ρινός, ἡ*, the nose.
 Ῥόδιος, *ία, ιον*, Rhodian.
 ῥοδοδάκτυλος, *ου, ὁ, ἡ*, (*ῥόδον*, a rose, and *δάκτυλος*, a finger,) rosy-fingered.
 ῥόδον, *ου, τό*, a rose.
 Ῥόδος, *ου, ἡ*, the name of an island, Rhodes.
 ῥοή, *ης, ἡ*, (*ῥίω*, to flow,) a stream, a current.
 ῥοῦζος, *ου, ὁ*, a shrill noise, a whizzing or hissing.
 ῥοος, οὔς, ὁ, (*ῥίω*, to flow,) a current, a stream.
 ῥοπαῖον, *ου, τό*, (*ῥίπω*, to incline,) a club, staff.
 ῥόγχος, *ιος, τό*, the beak of a bird; the snout of a hog; the nose.
 ῥυθμίζω, *φ. ἴσω, π. ἑρρυθμικα*, (*ῥυθμός*, rhythm,) to adapt to metre, to adjust.
 ῥυμη, *ης, ἡ*, (*ῥύω*, to draw,) force, strength.
 ῥυμός, οὔ, ὁ, (*ῥύω*, to draw,) the pole of a carriage.
 ῥώμη, *ης, ἡ*, (*ῥωννύω*, to strengthen,) strength, force.
 ῥώννυμι, or *ῥωννύω, φ. ῥώσω*, as if from *ῥώω, π. ἑρρώσκα*, *l. a. ἑρρώσα*, to strengthen, confirm, corroborate, make firm.

ΣΕΒ

Σ.

Σάβάζιος, *ου, ὁ*, Sabazius, an epithet of Bacchus.
 Σαβακῶς, ὦ, ὁ, a proper name, Sabacos.
 σαγηνίσα, (*σαγήνη*, a net,) ensnaring.
 σαγηνύς, (*σαγήνη*, a net,) a snarer.
 σάγηνη, *ης, ἡ*, a net, a snare.
 Σάϊς, ἡ, the name of a city, Sais.
 σαίρω, *φ. ἄρῶ, π. σίσαρκα*, to clean with brooms, to sweep.
 Σαΐτης, *ου, Ion. ιω, ὁ*, the name of a district in Egypt, Saïtes.
 Σακαί, ὦν, οἱ, the Sacæ; a people of Scythia.
 Σάκης, ὁ, a Sacian, one from the country of the Sacians, or Scythians.
 Σαλαμίς, ἴνος, ἡ, the name of an island, Salamis.
 Σαλαμίνιος, *ία, ιον*, a Salaminian, of Salamis.
 σάλπιγξ, *ιγγος, ἡ*, a trumpet.
 σᾶμα, ἄτος, τό, *Dor. for σῆμα*, also for *σῶμα*, a sign, body.
 Σάμιος, *ιου, ὁ, ἡ*, Samian, of Samos.
 Σάμος, the name of an island in the Ægean sea, Samos, also the city of Samos.
 σάνδαλον, a sandal.
 Σαπφώ, ὅς, οὔς, ἡ, the name of the poetess Sappho.
 Σαρδανάπαλος, *ου, ὁ*, the name of an Assyrian king, Sardanapalus.
 Σάρδεις, *ων, αἱ*, the capital city of Lydia, Sardis.
 σάρξ, κός, ἡ, flesh, body.
 σατράπης, *ου, ὁ*, a satrap, a Persian governor.
 σάτυρος, *ου, ὁ*, a satyr, a fabulous animal, half-man and half-goat.
 Σάτυρος, *ου, ὁ*, a proper name, Satyrus.
 σάφᾶ, *adv. (σαφής, clear,) clearly, certainly, evidently.*
 σαφής, *ιός, ὁ, ἡ*, clear, evident, manifest, plain.
 σαφῶς, *adv.* manifestly, plainly.
 Σεβιννύτης, *ου, ὁ*, the name of an Egyptian district, Sebennytes.

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Σιβιννυτικόν, στόμα, the name of one of the mouths of the Nile.
 Σιβιννυτικός, η, ον, Sebennytic.
 σίβομαι, to venerate, revere.
 σίδιν, for σίδειν, Poet. Dor. and Ion. for σοῦ, gen. sing. of σύ.
 Σιληνός, ου, ὁ, a proper name, Silenus.
 σιρά, ᾱ, ἡ, a chain, a cord.
 σίω, f. σίσω, p. σίσικα, to shake, agitate, make tremble.
 σίλινον, ου, τό, the herb parsley.
 Σιλλασία, ας, ἡ, the name of a place, Sellasia.
 σίλμα, ἄτος, τό, the space between the sides of a ship, the benches or thwarts on which the rowers sat.
 Σιμίλη, ης, ἡ, a proper name, Semele, the mother of Bacchus.
 Σιμνός, ἡ, ὅν, venerable, to be revered, august, grave.
 σηκός, οὔ, ὁ, an enclosure; a stall, a pen, a sheepfold, a house.
 σῆμα, ἄτος, τό, a sign, signal, mark; prodigy; funeral monument or tomb.
 σημαίνω, f. ἀνώ, l. α. ἰσηᾶνα, and ἰσηῖρηνα, l. α. inf. act. σηᾶναι, p. σισήμαγκα, (σῆμα, a sign,) to give a signal; to command, order; to indicate.
 σημαίον, ου, τό, a mark, note, sign.
 σήμερον, and Att. τήμερον, adv. this day, to-day, now.
 Σηστός, οὔ, ἡ, the name of a city, Sestos.
 Σθινίλαος, ου, ὁ, a proper name, Sthenelaus.
 σθίω, (σθίνος, strength,) to be able, to have power.
 σίδηρος, ὁ, and σίδηρον, τό, iron, steel.
 Σιδών, ὄνος, ἡ, a city of Phœnicia, Sidon.
 Σιδώνιος, ἰα, ἰον, a Sidonian; Σιδωνίη γυναίκα, the Sidonian woman, Europa.
 σίζω, f. σίσω, or σίξω, to hiss.
 Σικανός, ου, ὁ, a proper name, Sicanus.
 Σικελία, ας, ἡ, Sicily.
 Σικελίδης, ου, ὁ, Sicilian.
 Σικελικός, ἡ, ὅν, Sicilian.
 Σικελιώται, αν, οί, Sicilians.

ΣΚΕ

Σικϋών, ὄνος, ἡ, the name of a city, Sicyon.
 Σικϋωνίης, ας, ον, Sicyonian.
 σίμβλον, ου, τό, or σίμβλος, ου, ὁ, a beehive.
 σιμός, ἡ, ὅν, flat-nosed.
 σινδών, ὄνος, ἡ, linen, fine linen cloth.
 Σινωπιεύς, ἰως, ὁ, an inhabitant of Sinope.
 Σιούψ, the name of a city, Siouph.
 σιταγωγός, ἡ, ὅν, (σίτος, corn, and ἄγω, to bring,) bringing grain or corn, laden with corn, carrying provisions.
 Σιτάκη, ης, ἡ, the name of a city, Sitace.
 σιτίον, ου, τό, (σίτος, corn,) food, provision.
 σιτοποιός, οὔ, ὁ, (σίτος food, and ποιῶ, to make,) a bread-maker, a baker.
 σιτοφάγος, ου, ὁ, (σίτος, corn, and φάγω, to eat,) eating bread or wheat, civilized.
 σιωπάω, f. ἤσω, p. σισιῶπηκα, (σιωπή, silence,) to be silent, to keep silence.
 σιωπή, ης, ἡ, silence, taciturnity.
 σκαίος, ἄ, ὅν, of the left hand; foolish, stupid, left-handed.
 σκαίως, adv. on the left hand, un- luckily, stupidly, left-handedly.
 σκάπτω, f. ψω, p. ἰσκάφα, to dig, excavate; to clear out.
 σκάφιδιον, ου, τό, and σκάφιον, ου, τό, (σκάφος, a boat,) a little boat.
 σκάφης, ἰδος, ἡ, (σκάπτω, to hollow,) a hollow vessel, a milk-pail, a utensil for holding honey.
 σκάφος, ιος, τό, a boat.
 σκιδάω, -άζω, and σκιδάννυμι, f. ἄσω, p. ἰσκιδακα, to scatter, dissipate.
 σκίλος, ιος, τό, a leg, a foot.
 σκίταρον, ου, τό, an axe, a hatchet.
 σκίπτομαι, f. m. ψομαι, p. πας. ἔσκεμαι, to look around, survey, consider, examine.
 σκιυή, ης, ἡ, preparation; armour, equipments; equipage.
 σκιῦς, ιος, τό, a vessel, utensil, implement; σκιυή, military implements or baggage, sumpter.
 σκιυοφόρος, ου, ὁ, ἡ, (σκιῦς, baggage,

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and φέρω, to bear,) carrying the baggage, sumpter.
 σκίψις, ιως, ἡ, (σκήπτωμαι, to examine,) contemplation, examination, reflection, inquiry.
 σκηνή, ἡς, ἡ, a tent, booth.
 σκηνώμα, ἄτος, τό, (σκηνώω, to pitch a tent,) a tabernacle, tent.
 Σκηπίων, υνος, ὁ, the name of a man, Scipio.
 σκηπτουῖχος, ου, ὁ, ἡ, (σκήπτρον, a sceptre, and ἔχω, to have,) holding a sceptre, sceptre-bearing.
 σκῆπτρον, ου, τό, a sceptre.
 σκιά, ἄς, ἡ, shade.
 σκιρτάω, ὦ, f. ἴσω, p. ἰσκήτηκα, to leap, to bound, to skip.
 σκιρτητικός, ἡ, ὅν, (σκιρτάω, to leap,) frisky, skipping, frolicsome, gay.
 Σκιρωνίδης, αν, αἱ, the Scironian rocks, between Megara and Corinth, so called from the robber Sciro.
 Σκιωναῖσι, αν, οἱ, the Scionæans.
 σκολιός, ἄ, ὅν, crooked, tortuous.
 σκόπιλον, ου, τό, a high rock.
 σκόπιλος, ου, ὁ, a high rock, a high place, an eminence.
 σκοπία, ὦ, f. ἴσω, p. ἰσκόπηκα, (σκοπός, aim,) to look around or at, watch, spy.
 σκοπία, ἄς, ἡ, (σκοπία, to watch,) a watchtower, height, eminence.
 σκοπός, οὔ, ὁ, and ἡ, a watchman, sentinel; observer.
 σκοπός, οὔ, ὁ, (σκήπτωμαι, to look at,) the scope, object, aim.
 σκοταῖος, α, ον, (σκότος, darkness,) late, in the dark, by night.
 σκότος, ου, ὁ, or ιος, τό, darkness.
 Σκύθαι, αν, οἱ, the Scythians, pl. of Σκύθης, ου, ὁ, a Scythian.
 σκύλαξ, ἄκος, ὁ, ἡ, a whelp.
 σκυλεύω, f. εὔσω, (σύλη, plunder,) to strip off, to plunder.
 σκύλον, ου, τό, (σύλη, plunder,) plunder, spoil, booty.
 σκυτοτομία, ὦ, f. ἴσω, (σκύτος, leather, and τίμνω, to cut,) to work in leather, to make shoes, to cobble.
 σκυτοτόμος, ου, ὁ, ἡ, (σκύτος, leather, and τίμνω, to cut,) a leather-cut-

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ter, a shoemaker, a cobbler.
 σκώπτω, f. σκώψω, p. ἔσκωφα, to satirize, make game of.
 σμιρδᾶλλος, ἰα, ἰον, terrifying, of a frightful appearance.
 σμικρός, ἄ, ὅν, *Alt.* for μικρός, small, little.
 σοβίω, ὦ, f. ἴσω, p. σισόβηκα, to drive away, expel; to go rapidly, hasten.
 Σόλων, υνος, the name of a Grecian lawgiver, Solon.
 σός, σή, σόν, thine, yours.
 Σούσα, αν, τά, the name of a city in Persia, Susa.
 Σοφαίνιτος, ου, ὁ, a proper name, Sophænetus.
 σοφία, ας, ἡ, (σοφός, wise,) wisdom, genius, talent, ability.
 σοφίζω, f. ἴσω, p. σισόφικα, (σοφός, wise,) to make wise; σοφίζομαι, to be taught or instructed in wisdom; to contrive, to be artful or shrewd.
 σοφισμα, ἄτος, τό, (σοφός, wise,) an invention or expedient, a sophism.
 σοφιστής, οὔ, ὁ, (σοφός, wise,) one skilled in any art; a reasoner; a learned man; a sophist; an artful speaker.
 Σοφοκλῆς, ἰος, ὁ, a proper name, Sophocles.
 σοφός, ἡ, ὅν, wise, able, skilful.
 σπανίζω, f. ἴσω, p. ἰσπάνικα, (σπάνις, want,) to be poor; to be in want of.
 σπάνιος, ἰα, ον, rare, scarce.
 σπάνις, ιως, ἡ, (σπανός, scarce,) want, scarcity, rarity.
 σπάργανον, ου, τό, a swath for children, swaddling-clothes.
 Σπάρτη, ης, ἡ, the chief city of Lacedæmonia, Sparta.
 σπᾶω, f. σπᾶσω, p. ἔσπακα, to draw, draw out, unsheathe.
 σπίνδω, f. σπείσω, to make libations, to offer to the gods; σπίνδω, and σπίνδομαι, to make a truce, adjustment, or settlement.
 σπιύδω, f. σπείσω, to hasten, expedite, use diligence.
 σπήλαιον, ου, τό, (σπίς, a cave,) a cave, cavern, den.

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σπαδός, οὔ, ἰ, ashes.

σπονδή, ἥς, ἡ, (σπίνδω, to pour,) a libation; σπονδαί, libations offered on making a treaty; the treaty or truce itself.

σπουδάζω, *f.* ἄσω, (σπουδή, zeal,) to hasten, accelerate, expedite; to study earnestly.

σπουδαίος, αῖα, αῖον, (σπουδή, zeal,) earnest, diligent, attentive; honest; able; studious, serious, grave.

σπουδή, ἥς, ἡ, diligence, promptness, earnestness.

στάδιον, ου, τό, and στάδιος, ου, ἰ, the stadium or race-ground; a furlong.

σταθμάω, and σταθμάομαι ὤμαι, to measure with a ruler; to ascertain with exactness; to weigh, value, estimate.

σταθμούμιος, *Dor.* for σταθμούμιος, from σταθμίαμαι, for σταθμάομαι.

σταθμόνι, *adv.* to the fold.

σταθμός, οὔ, ἰ, (ἵστημι, to stand,) a station, a resting place, a day's journey; a balance or scales, a weight; a stall, a stable.

στασιάζω, *f.* ἄσω, (στάσις, sedition,) to excite sedition; to make a faction, to quarrel.

στίγη, ης, ἡ, (στίγω, to cover,) a roof, covering; a house, an edifice.

στίγος, or στίγος, ιος, τό, (στίγω, to cover,) a covering, roof.

στίνω, *Ion.* for στίνω, (στίνος, narrow,) to compress, to suffer, to groan, to be full.

στείχω, *f.* ξω, *p.* ἵστηχα, to mount, to go, to proceed in order, to advance.

στίλλω, to send; to prepare, procure, equip; to restrain, repress; στίλλομαι, to be prepared.

στέμμα, ἄτος, τό, (στίφω, to crown,) a crown, a fillet, a band.

στιναγμός, οὔ, ἰ, a groan.

στινάζω, (στίνος, narrow,) to groan, sob, sigh.

στινᾶχω, *f.* ξω, *Poet.* and στιναχίω, to groan.

στίνος, ἡ, ἐν, narrow, contracted, pinched up.

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στνότης, ητος, ἡ, (στνός, narrow,) narrowness of space.

στινοχωρία, ας, ἡ, (στνός, narrow, and χώρος, place,) a narrow place.

στίνω, *f.* ιῶν, (στίνος, narrow,) to compress, groan, lament, deplore, to be full.

στίργω, *f.* ξω, *p.* ἵστιρχα, to love, have a natural affection for; to acquiesce or be contented with.

στιρίω, ὤ, *f.* ἥσω, *p.* ηκα, to deprive of, to frustrate.

στιρίσκω, to deprive.

στίρνον, ου, τό, the breast.

στίρομαι, to be deprived, to be destitute of.

στιφᾶνή, ἥς, ἡ, (στίφω, to crown,) a crown.

στίφᾶνος, ου, ἰ, (στίφω, to crown,) a crown or garland.

στιφᾶνός, ὤ, *f.* ὤσω, *p.* ἱστιφάνωκα, (στίφανος, a crown,) to crown; to honor, decorate.

στήθος, ιος, τό, the breast, bosom.

στήλη, ης, ἡ, a monument, a column, a pillar.

στίφος, ιος, τό, (στίβω, to tread,) a compressed body, a band or body of soldiers.

στέλος, ου, ἰ, (στίλλω, to equip,) a military expedition; a fleet; a journey, a march.

στόμα, ἄτος, τό, a mouth.

στόματισσι, *dat. pl. Ion. Dor. and Poet.* of στόμα, mouth.

στόμιον, ου, τό, *dimin.* of στόμα, a little mouth or opening.

στονᾶχίω, *f.* ἥσω, (στονᾶχή, a sob,) to groan, sob.

στώνος, ου, ἰ, (στίνω, to groan,) a groan, sob, moan.

στοχάζομαι, *f.* ἄσσομαι, *p.* ἱστοχασμαι, (στόχος, aim,) to aim at; to conjecture.

στράτευμα, ἄτος, τό, (στρατεύω, to march,) an army, a troop, a military force.

στρατεύω, *f.* ιύσω, *p.* ἱστράτευκα, (στρατής, an army,) to do military duty, to lead out an army to war, to

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make war.

στρατηγία, ᾧ, *f.* ἡσθ, (*στρατός*, an army, and ἄγω, to lead,) to command an army.

στρατηγία, αἱ, ἡ, (*στρατηγός*, a commander,) military command, military skill.

στρατηγικός, ὁ, ὄν, (*στρατηγός*, a commander,) skilled in military science.

στρατηγός, οὗ, ὁ, (*στρατός*, an army, and ἄγω, to lead,) a military commander, a leader.

στρατηγή, *Ion.* for *στρατιά*, an expedition, an army.

στρατιώτης, ου, ὁ, (*στρατιά*, an army,) a soldier.

στρατιώτης, δος, ἡ, ship of war.

στρατόπιδον, ου, τό, (*στρατός*, an army, and πῖδον, a plain,) a camp.

στρατός, οὗ, ὁ, an army, land or naval forces.

στρέφω, *f.* ψω, *p.* ἱστρίφα, to turn, bend, twist round; to reflect.

στρουθός, οὗ, ὁ, a sparrow; an ostrich.

Στρυμόνιος, (*Στρυμών*, the Strymon,) Strymonian.

Στρυμών, ὄριος, ὁ, a river in Thrace, the Strymon.

στρωτός, ὁ, ὄν, (*στρώννυμι*, to spread,) spread, strewed.

στυγνός, ὁ, ὄν, (*στυγός*, hatred,) hateful, odious.

στύλος, ου, ὁ, a column, a pillar.

Στυμφάλιος, ἰα, ἰον, Stymphalian.

Στύξ, γός, ἡ, a river in the infernal regions, Styx.

στυπίον, ου, τό, and *στυππίον*, and *στυππίον*, tow, flax.

στυπτηρία, αἱ, ἡ, alum.

στωμύλος, ου, ὁ, ἡ, (*στόμα*, the mouth,) talkative, facetious.

σுவάτης, ου, ὁ, (*σὺς*, swine, and βόσκω, to feed,) a swineherd.

συγγίνια, αἱ, ἡ, (*σύν* and γένος, race,) consanguinity.

συγγινής, ἰος, ὁ, ἡ, (*σύν* and γένος, race,) of the same kindred or blood.

συγγιωργός, ου, ὁ, (*σύν*, γῆ, earth, and ἔργον, work,) a fellow farmer.

συγγίνομαι, (*σύν* and γίγνομαι, to be,) to be together; to be with; to assemble or come together.

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to be together; to be with; to assemble or come together.

συγγινώσκω, (*σύν* and γινώσκω, to know,) to know; to be conscious of; to be of the same opinion.

συγγνώμη, ης, ἡ, (*σύν* and γινώμη, will,) consent; leave; pardon.

συγγνωστός, ὁ, ὄν, (*συγγινώσκω*, to pardon,) excusable, pardonable.

σύγγονος, ου, ὁ, ἡ, (*σύν* and γίγναι, race,) kindred, related.

συγγράφω, *f.* ψω, (*σύν* and γράφω, to write,) to write together, reduce to writing, to compose.

συγκάθηναι, (*σύν* and κάθηναι, to sit down,) to sit down together.

συγκάλλω, ᾧ, or -ίωμαι, οὐμαι, *f.* ἴσω, (*σύν* and καλῶ, to call,) to convoke, call together, invite as a guest.

συγκάλυπτω, *f.* ψω, *p.* συγκιᾶλυφα, (*σύν* and καλύπτω, to cover,) to cover, conceal, hide.

συγκαταβαίνειν, *f.* π. βήσομαι, 2. α. *συγκατίβην*, (*σύν*, κατά, and βαίνω, to go,) to go down together, descend in company.

συγκαταθάπτω, *f.* ψω, (*σύν*, κατά, and θάπτω, to bury,) to bury with.

συγκαταθνήσκω, (*σύν*, κατά, and θνήσκω, to die,) to die with.

συγκαταστρέφω, *f.* στρέψω, (*σύν*, κατά, and στρέφω, to turn,) to overthrow or overturn with, to help overturn.

συγκατεργάζομαι, (*σύν*, κατά, and ἐργάζομαι, to work,) to work or finish together; to assist in finishing.

σύνκειμαι, (*σύν* and κίμαι, to lie,) to lie together, to be placed or situated together; to be composed of.

σύνκλῦς, ὕδος, ὁ, ἡ, (*σύν* and κλύω, to wash,) washed together, gathered together indiscriminately, of all sorts.

συγκομίζω, *f.* ἴσω, *p.* συγκομίσκω, (*σύν* and κομίζω, to carry,) to carry with; to gather, to take together.

συγχαίρω, 2. α. *pas.* συγχαίρην, 2. α. *imperat. pas.* συγχαίρηθι, (*σύν* and χαίρω, to rejoice,) to rejoice together; to felicitate or congratulate.

συγχορεύς, ου, ὁ, (*σύν* and χορεύω, to

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dance,) companion in the dance, fellow dancer.

συγχωρίω, *f. ήσω*, (*σύν* and *χωρίω*, to go,) to assent, concede, agree, grant.

συκαμνία, *ας, ή*, a mulberry tree.

συκοφάντης, *ου, ή*, (*σῦκος*, a fig, and *φαίνω*, to detect,) properly, a fig detector, that is, one who detected and informed against those who exported figs from Attica contrary to law; an informer, a false accuser.

συκοφαντία, *ας, ή*, (*συκοφάντης*, an informer,) calumny; a false charge; the business of an informer.

συκοφαντικός, *ή, έν*, (*συκοφάντης*, an informer,) false; calumniating; relating to or like a false accuser.

συλλαμβάνω, *f. τι. συλλήψομαι*, *p. Alt. συνίληθα*, *2. a. ind. act. συνίλαβον*, (*σύν* and *λαμβάνω*, to take,) to take with, seize, arrest; to assist.

συλλίγω, *f. συλλίξω*, *p. συλλίλιχα*, (*σύν* and *λίγω*, to gather,) to collect, assemble together.

συλλογίζω, *f. σω*, (*σύν* and *λόγος*, a word,) to collect, to repeat, to argue, to conclude, to compare.

συμβαίνω, *Alt. ξυμβαίνω*, *f. τι. συμβήσομαι*, *p. συμβιβηκα*, (*σύν* and *βαίνω*, to go,) to happen, come to pass.

συμβάλλω, *Alt. ξυμβάλλω*, *f. συμβᾶλῶ*, (*σύν* and *βάλλω*, to throw,) to throw together; to conjecture to understand; to join; to meet with; to fight or engage with.

σύμβασις, *ως, ή*, (*σύν* and *βαίνω*, to go,) an agreement, compact.

συμβοάω, *ῶ, f. ήσω*, (*σύν* and *βοάω*, to cry,) to cry out together.

συμβουλιύω, *f. εύσω*, *p. συμβιβούλιυκα*, (*σύν* and *βουλή*, counsel,) to advise, persuade, deliberate together, consult.

συμμάχῳ, *ῶ, f. ήσω*, (*σύν* and *μάχομαι*, to fight,) to be an ally in war.

συμμαχία, *ας*, and *lon. ης, ή*, (*σύν* and *μάχομαι*, to fight,) alliance in war.

συμμάχος, *ου, ή, ή*, (*σύν* and *μάχομαι*, to fight,) a companion in arms.

συμμίγνυμι, *f. μίξω*, *p. μέμιχα*, (*σύν*

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and *μίγνυμι*, to mix,) to mix together; to join, to unite with.

συμπαίζω, (*σύν* and *παίζω*, to sport,) to play with or together, to be a playfellow.

συμπαρίμι, (*σύν*, *παρά*, and *ίμι*, to be,) to be present at together.

συμπαρομερίω, *ῶ*, (*σύν*, *παρά*, and *μερίω*, to accompany,) to join in accompanying, attend; to follow.

σύνπας, *ασα, ἄν*, (*σύν* and *πᾶς*, all,) all, the whole, all together.

συμπαρασκευάζω, *f. σω*, (*σύν*, *παρά*, and *σκευάζω*, to prepare,) to assist in procuring or preparing.

συμπήγνυμι, *συμπηγνύω*, (*σύν* and *πηγνύω*, to fix,) to fix, fasten together; to construct.

συμπίπτω, (*σύν* and *πίπτω*, to fall,) to fall together, to coincide, to meet.

συμπλίο, (*σύν* and *πλίο*, to sail,) to sail with, to accompany in sailing.

συμπονία, *ῶ, f. ήσω*, (*σύν* and *πόνος*, labor,) to labor or work together; to bear or sustain together.

συμπόσιον, *ου, τό*, (*σύν* and *πίνω*, to drink,) a feast; a drinking or eating together, a banquet; the banqueting room.

συμπότης, *ου, ή*, (*σύν* and *πίνω*, to drink,) one who drinks with another; a guest.

συμπράσσω, or *-ττω*, (*σύν* and *πράσσω*, to do,) to do with another, to co-operate, assist.

συμφέρω, *ις, ι*, *f. συνείσω*, (*σύν* and *φέρω*, to carry,) to bring together; to assist in carrying; to agree, accord; to be expedient, advantageous; to happen.

συμφοιτητής, *ῶ, ή*, (*σύν* and *φοιτάω*, to frequent,) a school-fellow; a class-mate.

συμφορέα, *ας, ή*, (*σύν* and *φέρω*, to carry,) the act of bringing together; heaping up; a contribution; accident, occurrence, disaster.

σύμφορος, *ου, ή, ή*, (*σύν* and *φέρω*, to carry,) useful, expedient, fit.

συμφύομαι, (*σύν* and *φύω*, to grow,) to

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grow together ; to cohere, to coalesce, amalgamate.
συμφύω, *f. ὕω*, (*σύν* and *φύω*, to plant,) to plant together ; to cause to grow together.
σύν, *prep. with the dat.* with, together with.
συνᾶγω, *f. συναῶ*, (*σύν* and *ἄγω*, to lead,) to collect, bring together ; to contract.
συναθροίζω, *f. είσω*, *p. συνήθροικα*, (*σύν* and *ἀθρόος*, collected,) to assemble or collect together.
συναινῶ, *ᾧ, είσω*, (*σύν* and *αινῶ*, to praise,) to agree to.
συνακολουθίω, *ᾧ, f. ήσω*, *p. συνηκολουθηκα*, (*σύν* and *ἀκόλουθος*, an attendant,) to follow ; to attend.
συναναγκάζω, *f. ἄσω*, (*σύν* and *ἀνάγκη*, necessity,) to force or compel together with, to help compel.
συναντάω, *ᾧ, f. ήσω*, (*σύν* and *ἀντάω*, to meet,) to meet with ; to encounter ; to happen.
συναπίμι, (*σύν*, *ἀπό*, and *είμι*, to go,) to depart with.
συναπониύω, (*σύν*, *ἀπό*, and *νιύω*, to bend,) to bend or incline together.
συνάπτω, *f. ψω*, *p. συήφα*, (*σύν* and *ἄπτω*, to join,) to tie, connect, join together.
συνᾶρᾶσσω, *Alt. -τω*, (*σύν* and *ἄρᾶσσω*, to strike,) to beat, strike, or clash together.
συναρίσκω, (*σύν* and *ἀρίσκω*, to please,) to approve with, to coincide with.
συναρπάζω, *f. ἄσω*, *p. συήρακα*, (*σύν* and *ἄρπάζω*, to snatch,) to carry off together, to help carry off.
συναρτάω, *ᾧ, f. ήσω*, (*σύν* and *ἄρτάω*, to hang,) to hang up with, to fit to, fasten to, to hang together.
συνδίπνος, *ου, ὁ*, (*σύν* and *διῖπνος*, supper,) a guest at supper.
συνδίνω, *f. ήσω*, *p. συνδίδεκα*, (*σύν* and *δίνω*, to tie,) to tie, to fasten together.
συνδιαβάλλω, *f. βᾶλλω*, (*σύν*, *διά*, and *βάλλω*, to cast,) to cross over at the same time ; to join in calumniating.

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συνδιαπράττω, *f. ξω*, (*σύν*, *διά*, and *πράττω*, to do,) to accomplish with, to execute with ; transact business with.
συνδοκίω, (*σύν* and *δοκίω*, to think,) to agree in opinion ; used impersonally, *συνδοκίῃ*, it seems proper or fit, it is agreed.
συνδράω, *ᾧ, f. ἄσω*, (*σύν* and *δράω*, to do,) to do with, to assist in doing.
συνίδριον, *ου, τό*, (*σύν* and *ἰδρα*, a seat,) a session, a place of assembly, a council.
συνίεργω, *Poet. for συνίεργω*, (*σύν* and *ίεργω*, to shut,) to shut up together ; to bind together.
σύνιμι, (*σύν* and *είμι*, to be,) to be with, to have intercourse with.
συνίρω, (*σύν* and *ίρω*, to knit,) to knit together ; to deliver a connected discourse ; to close up ; to form an unbroken line.
συνισφίρω, *f. είσω*, (*σύν*, *εις*, and *φίρω*, to bring,) to contribute together with.
συνεκτός, *α, ου*, (*σύν* and *ίχω*, to hold,) to be withheld, to be held together.
συνεπαίνω, *ᾧ*, (*σύν*, *ιπί*, and *αινῶ*, to praise,) to agree in approving.
συνεπύχομαι, *f. ξομαι*, (*σύν*, *ιπί*, and *εὔχομαι*, to pray,) to invoke with, to join in an invocation.
συνίπσμαι, (*σύν* and *ίπομαι*, to follow,) to follow, accompany, attend.
συνίρχομαι, *f. π.* *συνελύσομαι*, *2. α.* *συνήλθον*, (*σύν* and *ίρχομαι*, to come,) to come together, assemble ; to adopt the same measures.
συνιτός, *ή, ὅν*, (*συνίμι*, to understand,) understanding, sagacious ; intelligent, knowing ; prudent ; intelligible.
συνιχής, *ίος, ὁ, ή*, (*σύν* and *ίχω*, to hold,) continual, connected, frequent.
συνίχω, *f. συνίξω*, *p. συνίσχηκα*, (*σύν* and *ίχω*, to hold,) to hold together ; to contain ; to maintain or preserve ; to bind.
συνηγορίω, *ᾧ, f. ήσω*, (*σύν* and *ἀγορίω*, or *ἀγορεύω*, to speak,) to be an ad-

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vocate, pleader, or defender.
συνήθης, ιος, ὁ, ἡ, (σύν and ἥθος, custom,) accustomed to; familiarized with, customary.
σύνδιτες, ου, ὁ, ἡ, and συνδιτός, ἡ, ὁν, (σύν and τίθημι, to put,) put together; joined; fictitious.
συνθήκη, ης, ἡ, (σύν and τίθημι, to put,) consent, agreement, compact.
σύνθημα, ἄτος, τό, (σύν and τίθημι, to put,) a thing agreed on; a concerted signal.
συνιδῶν, 2. a. inf. (σύν and ἰδῶν, to see,) to perceive, consider.
συνίστημι, f. συστήσω, p. συνίσταμαι or συνίστηκα, (σύν and ἵστημι, to stand,) to constitute, establish, institute; to appoint; to prove; to exist.
συνίω, or συνήω, (σύν and νίω, to heap,) to heap together, to collect together.
συνδοιπóρος, ου, ὁ, ἡ, (σύν, ἰδός, and πóρος, a passage,) a fellow traveller.
σύνιδα, 2. p. συνιδῖναι, p. inf. (σύν and οἶδα, I know,) to be conscious.
συνοικία, f. ἥσω, p. συνώκηκα, (σύν and οἶκος, a home,) to be housed together, to dwell or associate together.
συνουσία, ας, ἡ, (σύν and ἰμί, to be,) society, intercourse, presence, company.
σύνταξις, ιως, ἡ, (σύν and τάσσω, to order,) construction; an array, arrangement.
συντάσσω, or -ττω, f. τάξω, p. τίταχα, (σύν and τάσσω, to arrange,) to arrange together, to set in battle array, to form in line.
συντιλίω, ῶ, f. ἴσω, p. συντισίλικα, (σύν and τιλίω, to end,) to end with, to celebrate rites with; to be associated with; to pay one's proportion, to contribute.
συντήκω, f. ξω, (σύν and τήκω, to melt,) to waste away, to pine.
συντίθημι, f. συνθήσω, p. συντίθικα, mid. συντίθιμαι, (σύν and τίθημι, to put,) to put together, to compose; to feign; to contrive; to make an

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agreement, treaty, or convention.
σύντομος, ου, ὁ, ἡ, (σύν and τίμνω, to cut,) cut short, brief, concise, short.
σύντρις, οί, αἱ, (σύν and τρις, three,) by three and three, three together.
συντρίβω, f. ψω, p. συντίτριφα, (σύν and τρίβω, to rub,) to rub, bruise, or crush together.
Συρακοῦσαι, ὧν, αἱ, and Συράκουσαι, the name of a city, Syracuse.
Συρακούσιος, α, ον, Syracusan.
συριγξ, γγος, ἡ, a musical pipe or reed; the syrinx.
συρίζω, Att. συρίττω, Dor. συρίσω, f. ἴσω, p. σισύρικα, (σύριγξ, a pipe,) to play on a pipe.
Σύριος, α, ον, Syrian.
συρίσδιν, and συρίσδιν, Dor. for συρίζειν, from συρίζω, to play on the pipe.
συρίσσω, or -ττω, f. ξω, to hiss, whistle.
Συριστί, adv. in the Syrian language.
Συροφóνις, ικος, ὁ, a Syro-Phœnician.
σὺρρίω, f. ρύσω, (σύν and ρίω, to flow,) to flow together; to form a junction or confluence; to flock together in crowds.
σύρτις, ἰδος, and ιως, ἡ, a sandy bank, particularly on the coast of Lybia; a quicksand; the Syrtis.
σύνσκηνος, ου, ὁ, ἡ, (σύν and σκῆνος, a tent,) lodging or dwelling in the same tent, messing together.
συσκιάζω, f. άσω, (σύν and σκιά, shadow,) to overshadow wholly; to hide in the shade.
συσκοτάζω, (σύν and σκότος, darkness,) to envelope in darkness, to grow dark.
συσπιράω, ῶ, f. ἥσω, (σύν and σπιράω, to draw,) to draw or collect into a close body.
συστάσις, ιως, ἡ, (σύν and ἵστημι, to stand,) constitution; establishment; temperament; composition; construction; anxiety; straining, tension.
συστρατεύω, f. εύσω, (σύν and στρατεύω, to make war,) to make war together, to be a soldier with.

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στρατιώτης, ου, ὁ, (σύν and στρατιώτης, a soldier,) a fellow soldier, a comrade.
 συστρίφω, f. ψω, (σύν and στρίφω, to turn,) to roll up; to roll up into a bundle or ball; to contract, draw together.
 συχρός, ἡ, ὄν, frequent; crowded; numerous.
 σφᾶγή, ἡ, (σφάζω, to kill,) a slaughtering, a slaughtering.
 σφάζω, or σφάττω, f. ἄζω, p. χα, to kill, slay.
 σφαλιρός, ῥά, ῥόν, (σφάλλω, to overset,) tottering, stumbling, slippery, dangerous.
 σφᾶρξις, ὤ, f. ἦσω, (σφάραγος, a noise,) to make a noise, to hiss, to disturb.
 σφίαις, Ion. for σφᾶς, them.
 σφινδονάω, and -ίω, (σφινδόνη, a sling,) to sling, to wield a sling.
 σφινδόνη, ης, ἡ, a sling.
 σφινδονήτης, ου, ὁ, (σφινδόνη, a sling,) a slinger.
 σφίτιρος, α, ου, his own, one's own.
 σφί, and σφίν, for σφίσι, and for αὐτοῖς, to them.
 σφόδρα, adv. (σφοδρός, vehement,) very, very much, greatly, exceedingly.
 σφοδρός, ῥά, ῥόν, vehement, strenuous.
 σχιδία, ας, ἡ, (σχιδίος, hasty,) a raft or vessel hastily made, a light boat.
 σχιδόν, adv. nearly, almost.
 σχίτλιος, ία, ιον, unhappy, wretched, miserable; cruel, unfeeling.
 σχῆμα, ἄτος, τό, (ἵχω, to hold,) figure, form, external appearance, dress, air.
 σχοῖνος, ου, ὁ, ἡ, a rush, a rope made of rushes; a schoenus, an Egyptian land measure of sixty stadia.
 σχολάζω, f. ἄσω, p. ἰσχάλακα, (σχολή, leisure,) to be at leisure or unemployed, to be idle.
 σχολή, ἡ, leisure.
 σώζω, f. ὥσω, p. σίσωκα, (σῶος, safe,) to save, preserve.
 Σωκράτης, ιος, ους, ὁ, a proper name, Socrates.

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σῶμα, ἄτος, τό, a body, a person.
 σωματοφύλαξ, ακος, ὁ, (σῶμα, body, and φύλαξ, a guard,) a bodyguard, a lifeguard.
 σῶος, ου, ὁ, ἡ, or σῶος, ὡα, ὤον, (σίος, safe,) safe, secure.
 Σωστρατίδας, ου, ὁ, a proper name, Sostratidas.
 Σώστρατος, ου, a proper name, Sosträtus.
 σώτιρα, ας, ἡ, (σῶζω, to save,) fem. of σωτήρ, a saviour, a liberator, deliverer.
 σωτηρία, ας, ἡ, (σῶζω, to save,) preservation, security.
 σωτήριος, ου, ὁ, ἡ, (σωτήρ, a saviour,) salutary, wholesome, saving.
 σωφρονίω, ὤ, f. ἦσω, p. σισωφρόνηκα, (σῶος, sound, and φρήν, mind,) to be of sound mind, to be sane, to be wise, of a discreet mind.
 σωφροσύνη, ης, ἡ, (σῶος, sound, and φρήν, mind,) moderation, modesty; soundness of mind.
 σῶω, the same as σῶζω, (σῶος, safe,) to save, to carry safely.

Τ.

Ταινᾶρος, ου, ὁ, the name of a promontory, Tænärus.
 ταινία, ας, ἡ, (τείνω, to stretch,) a fillet, a band.
 τᾶλαιπωρίω, f. ἦσω, (ταλαίπωρος, wretched,) to be wretched, to undergo suffering.
 τᾶλαιπωρία, ας, ἡ, (ταλαίπωρος, wretched,) wretchedness, misery, distress, pain.
 τᾶλαιπωρος, ου, miserable, unhappy.
 τάλαντον, ου, τό, a balance, a weight, a talent.
 τᾶλᾶρος, ου, ὁ, a basket.
 Ταλθύβιος, ου, ὁ, a proper name, Talthybius.
 τᾶμισύομαι, (ταμίας, a steward,) to be a steward, to lay up, deposite, to dispend; to lay up against the future; to use moderately, to economize.
 ταμίη, ης, Poet. and Ion. for ταμία,

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ας, ἡ, a housekeeper, dispenser.

Ταμός, ω, ὁ, a proper name, Tamos.

τᾶν, commonly ᾶ τᾶν, indeclin., a salutation, O thou, O friend, my friend, sir.

Τάναις, ἰδος, ἡ, the name of a river, Tanais.

τᾶνάς, εὐ, ὁ, ἡ, and τανᾶς, ἡ, ὅν, (τεῖνω, to stretch,) stretched out, extended.

τᾶναύτου, ποδος, ὁ, ἡ, (τεῖνω, to extend, and ποῦς, the foot,) foot-stretching, swiftly-running, long-legged.

Τανίτης, ου, ὁ, the name of an Egyptian district, Tanites.

Τανταλίδης, ου, ὁ, a descendant of Tantalus.

Τάνταλος, ου, ὁ, the name of a man, Tantalus.

τάξις, ιως, ἡ, (τάσσω, or -τω, to arrange,) order, arrangement; post, position, rank; battle array.

τᾶπινός, ἡ, ὅν, humble, low.

τᾶπινότης, ης, ἡ, (τᾶπινός, humble,) humility, abjectness.

τάραγμα, ἄτος, τό, and τάραγμος, ου, ὁ, (ταράσσω, to disturb,) disturbance, confusion, commotion.

τάραγμος, ου, ὁ, (ταράσσω, to disturb,) disturbance, confusion, commotion.

Ταραντῖνοι, ων, οἱ, the Tarentines.

Τάρας, αντος, ὁ, the name of a place, Tarentum.

τᾶράσσω, or -τω, f. ξω, p. τιτάραχα, to trouble, disturb.

ταραχώδης, ιως, ὁ, ἡ, (τάραχος, disturbance, and εἶδος, kind,) of a disorderly kind; tumultuous.

ταρβίω, f. ἦσω, (τάρβος, fear,) to fear; to reverence; to tremble at.

ταρός, or ταρρός, εὐ, ὁ, a hurdle, a crate.

Τάρταρος, ου, ὁ, and in pl. τὰ Τάρταρα, Tartarus; the infernal regions.

τάσσω, or -τω, f. ξω, p. τίταχα, to arrange, set in array; to place; to appoint.

ταῦρος, ου, ὁ, a bull.

ταφή, ης, ἡ, (θάπτω, to bury,) burial,

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interment; tomb.

τάφος, ου, ὁ, (θάπτω, to bury,) a hillock; a mound; a tomb.

τάφρος, ου, ἡ, (θάπτω, to bury,) a ditch; a pit.

ταχίως, adv. quickly, soon, speedily.

τάχιστα, very quickly; as soon as possible.

τάχος, ιως, τό, (ταχύς, swift,) swift-ness, quickness.

ταχυναυτίω, ᾶ, (ταχύς, swift, and ναῦς, a ship,) to sail swiftly.

ταχύς, ῖα, ὁ, comparat. ταχύτερος, ταχίων, θάσσων, and -των, superl. ταχύτατος, or τάχιστος, quick, swift, speedy; prompt, precipitate.

τί, a copulative conjunction, and; it always follows the word which it connects, as ἵπε τί, and he said.

Τίγαι, Ion. Τυγίη, a town in Arcadia, Tegea.

Τιγιατής, ου, ὁ, one belonging to Tegea.

τέγος, ιως, τό, (στέγω, to cover,) the roof.

τίθνημι, 2. p. of θάπτω, to be amazed.

τεῖνω, f. τεῖνῶ, p. τίτῃκα, to stretch, extend, distend.

τεῖρω, f. τεῖρῶ, to vex, afflict, subdue.

τειρίζω, f. ἴσω, p. τετείχιμα, (τείχος, a wall,) to build a wall; to enclose with a wall, to fortify.

τείχισμος, ου, ὁ, (τείχος, a wall,) wall-building, fortification, breast-work.

τείχος, ιως, τό, a wall, rampart; any place defended by a wall or rampart; a city.

τειχόριον, ου, τό, (τείχος, a wall,) a little wall.

τεκμαίρομαι, η, ιται, (τίκμαι, aim,) to fix as an aim, to bring to a conclusion; to observe or remark; to conjecture.

τεκνον, ου, τό, (τίκτω, to beget,) a birth; offspring, a child.

τεκνόφι, adv. (τίκνον, a child,) of a child, from a child, by means of a child.

τέκος, ιως, τό, (τίκτω, to beget,) a child, offspring, progeny, issue.

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τεκταίνω, *f. ἄνω*, (*τίκτων*, a workman,) to work in wood; to be a house-wright, joiner.

τίκτων, *ονος, ὁ*, (*τιύχω*, to make,) one who works in wood, a carpenter.

τιλίθω, and *τιλίθομαι*, (*τίλλω*, to be,) to be, become, rise up.

τίλιος, *ου, ὁ, ἡ*, and *τίλιος, ἰά, ἰον*, (*τίλος*, the end,) perfect, whole, complete.

τιλίω, *ῶ, f. ὥσω, p. τιτιλίωκα*, (*τίλος*, the end,) to finish, complete, make an end of, put an end to.

τιλιτή, *ῆς, ἡ*, (*τίλος*, end,) an end, a conclusion; initiation.

τιλιυταίος, *αῖα, αἰον*, (*τιλιυτή*, the end,) final, at the end; the last.

τιλίω, *ῶ, f. ἰσω, p. τιτίλικα*, (*τίλος*, an end,) to bring to an end, finish, complete, accomplish; to expend, disburse.

τίλος, *ιος, τό*, an end; import, tribute; death; dignity, magistrate; *οἱ ἐν τίλει*, men in office; a legion, troop.

τίμιος, *ιος, τό*, (*τίμνω*, to cut,) a lot or parcel of land set apart from the rest; consecrated ground.

τίμνω, *f. τιμῶ, p. τίτμηκα*, to cut, cleave, amputate, separate; to cut down.

τείς, *ά, ὄν*, *Poet. and Dor. for σός, ἡ*, ὄν, thine.

τεράστιος, *ου, ὁ, ἡ*, (*τέρας*, a wonder,) wonderful, extraordinary.

τίρην, *ινος, τίρινα, τίριν*, tender, soft, feeble.

τερπνός, *ἡ, ὄν*, (*τέρπω*, to delight,) agreeable, pleasant, charming, sweet, delightful.

τεσσαράκοντα, *οἱ, αἱ, τά*, forty.

τεσσαρακοντάργυιος, *ον, ὁ, ἡ*, (*τεσσαράκοντα*, forty, and *ἄργυια*, a fathom,) forty fathoms.

τεσσητημόριον, *ου, τό*, (*τέταρτος*, fourth, and *μοῖρα*, part,) a fourth part.

τετληώς, *ότος*, for *τετληκώς*, *part. p. act. of τλάω*, to suffer.

τετράκις, *adv. (τίσσαρις, four,) four times.*

τετρακισμύριοι, *αι, α*, (*τετράκις*, four

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times, and *μύριοι*, ten thousand,) forty thousand.

τετράκυκλος, *ου, ὁ, ἡ*, (*τίσσαρις*, four, and *κύκλος*, wheel,) having four wheels, four-wheeled.

τετραπάλαιστος, *ον, ὁ, ἡ*, (*τίτταρις*, four, and *παλαιστή*, a span,) of four spans, four spans long.

τετραπάχυσ, *ιος, ὁ, ἡ*, (*τίτταρις*, four, and *πῆχος*, a cubit,) four cubits long.

τετραπήχυσ, *Ion. for τετραπάχυσ*, four cubits long.

τίττιξ, *Γγος, ὁ*, the cicada, or tree cricket.

Τευθρᾶνια, *ας, ἡ*, the name of a place, Teuthrania.

τιύχω, *f. ξω, p. τίτιυχα*, to make, fabricate, build, get ready; to invent, devise.

τεχνάζομαι, *f. m. ἀσσομαι*, (*τίχνη*, art,) to make or fabricate.

τίχνη, *ης, ἡ*, art; an art, a trade.

τεχνίτης, *ου, ὁ*, (*τίχνη*, art,) an artist; a tradesman; a player; a cheat.

Τίως, *ω, ἡ*, the name of a city, Teos. *τῇ*, *Poet. and Dor. for τᾷ*, *pres. imperat. of τάω*, to take.

Τήλιμος, *ου, ὁ*, a proper name, Tele-mus.

τηλικούτος, *τηλικαύτη*, *τηλικούτο*, and more generally *τηλικούτον*, as great as, such as.

τηλόθιν, *adv. at a distance*, afar off, from afar.

τήμιρον, and *-ρα*, *Alt. for σήμερον*, *adv. (ἡμέρα*, a day,) to-day.

τηνικάδι, and *τηνικαῦτα*, *adv. then*, at last.

τῆνος, *τήνα*, *τῆνο*, *Dor. for ἐκείνος*, he. *τήρησις*, *ιος, ἡ*, (*τηρίω*, to watch,) observation, watching, a guard; a prison.

τῆς, *τῆσι*, *Epic and Ion. for ταῖς*, *dat. pl. fem. of ὁ and ἡ*, to or for them. *τῆσι*, *Ion. for ταῖς*, *dat. pl. f. g. of ἡ*, to or for the, or them.

τιᾶρα, *ας, ἡ*, a tiara.

Τίγρης, *ητος, ὁ*, the name of a river, the Tigris.

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Τίγρις, ιδες, and ις, *δ*, the same, the Tigris.

τίθημι, *f*. θέσω, *p*. τίθω, 1. *a*. ἵθω, 2. *a*. ἵθην, to put, place; to lay down, establish.

Τιθωνός, *οὔ*, *δ*, a proper name, Tithonus. τίκτω, *f*. τίξω, and *m*. τίξομαι, 2. *a*. ἵκω, to bear, produce.

τιμάω, *ω*, *f*. ἥσω, *p*. τιμήνω, (τιμή, honor,) to honor; to do honor to; to esteem, to estimate or appreciate.

τιμή, *ἥς*, *ῆ*, (τίω, to honor,) honor, respect, reverence.

τιμίος, *ία*, *ιον*, (τιμή, honor,) honorable, revered, dear, precious.

Τιμίθιος, *ου*, *δ*, a proper name, Timotheus.

τιμωρία, *ω*, *f*. ἥσω, *p*. τιτιμώρηκα, with *dat*. (τιμωρίς, an avenger,) to assist, protect, defend; but τιμωρίζομαι, with *acc*. to punish, torment.

τιμωρία, *ας*, *ῆ*, (τιμωρίς, an avenger,) punishment; vengeance; assistance.

τιμωρίς, *οὔ*, *δ*, *ῆ*, an avenger, a punisher.

τίω, *Dor*. for σοί, *dat*. of εὐ, thou.

τινύω, (τίω, to punish,) to expiate, pay, repay, recompense; to punish.

τίω, *f*. τίσω, *p*. τίτικα, to expiate, pay, to make retribution.

τίπτει, and τίπτει, why, pray?

τίπτει, for τίπτει, *Poet*. for τίπτει.

τίς, τί, τίνας, who? what? But τίς, τινός, *indef*. *pron*. some one, a certain person.

τίσις, *ως*, *ῆ*, (τίω, to punish,) revenge; punishment; payment.

Τισσαφέρνης, *ιος*, *ους*, *δ*, a proper name, Tissaphernes.

Τιτάν, *ων*, *δ*, Titan; *pl*. Τιτᾶνες, the Titans.

τιτρώσκω, *f*. τρώσω, to wound, hurt; to pierce.

Τιτυός, *οὔ*, the name of a giant, Tityus.

τίω, *f*. ἵσω, *p*. τίτικα, to honor, respect, regard; to appreciate or treat justly; to value; to recompense, pay; to punish, avenge.

τλήμων, *νος*, *δ*, *ῆ*, *Dor*. for τλήμων, miserable.

τλάω, not used in the present, *p*. τί-

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τληνα, 2. *a*. ἵτλην, to bear, endure, suffer; to have courage or boldness. τλήμων, *νος*, *δ*, *ῆ*, (τλάω, to bear,) patient, afflicted, wretched.

τοδί, *Att*. for τοδί.

τοί, an enclitic particle, therefore, accordingly, consequently.

τοιγάρ, and τοιγάρουν, and τοιγαρτοί, indeed, truly; therefore.

τοιούτος, τοιαύτη, τοιούτο, such, of this kind.

τοιῶχος, *ου*, *δ*, a wall of a house; a wall or fortification.

τοιχωρύχιος, *ω*, *f*. ἥσω, (τοιῶχος, a wall, and ἐρύσσω, to break through,) to break through walls, to be a house-breaker or shop-lifter.

τοιχωρύχος, *ου*, *δ*, (τοιῶχος, a wall, and ἐρύσσω, to dig,) a house-breaker, burglar, a shop-lifter.

τοκίος, *ιος*, *δ*, (τίκτω, to beget,) a father, parent.

τόκος, *ου*, *δ*, a childbirth; offspring; interest money.

τόλμα, and τόλμη, *ῆς*, *ῆ*, boldness, courage.

τολμάω, *ω*, *f*. ἥσω, *p*. τιτόλμηκα, (τόλμα, daring,) to dare, undertake.

Τολμίδης, *ου*, *δ*, a proper name, Tolmides.

τίν, for ὅν, or ἐκείνον, *acc*. *sing*. of ὅς, him.

τονθορύζω, and τονθορίζω, *f*. ἵσω, *p*. ἵκα, to murmur, mutter, whisper.

τόξημα, *ατος*, τό, (τοξύων, to shoot, from τόξον, a bow,) an arrow, a dart, javelin; a shot with an arrow.

τοξύων, and τοξάζομαι, (τόξον, a bow,) to dart, throw, shoot.

τόξον, *ου*, τό, a bow; a quiver full of arrows.

τοξότης, *ου*, *δ*, (τόξον, a bow,) an archer.

τόπος, *ου*, *δ*, a place, space, room, position, situation.

Τορονᾶιαι, *ων*, *οί*, the Toronæans.

τίσος, and *Poet*. τίσος, *η*, *ον*, so great; τίσον πόσον, as much as.

τεσούτος, τεσαύτη, τεσούτο, so great, so many.

τίσος, *Poet*. for τίσος, as much.

TPI

τρεῖς, ἄτος, τό, (τρώγω, to eat,) the dessert, second course.
 τράγος, ου, ὁ, a goat.
 τραπέζα, ης, ἡ, a table; meats set on the table.
 τραῦμα, ἄτος, τό, (τιτρώσκω, to wound,) a wound; a blow, cut.
 τραυματίας, ου, ὁ, (τραῦμα, a wound,) wounded, hurt.
 τραχύς, ῥα, ὁ, rough, rugged.
 τραχύτης, ητος, ἡ, (τραχύς, rough,) rudeness; roughness.
 τρεῖς, οἱ, αἱ, and τὰ τρία, three.
 τρέμω, f. μῶ, (τρέω, to fear,) to fear; to tremble at; to dread.
 τρίπω, f. ψω, p. τίτριφα, to turn, turn about.
 τρίφω, f. θρίψω, p. τίτριφα, to nourish, bring up; to feed; to support; to compact; to coagulate.
 τρίχω, f. θρίξομαι, p. διδράμηκα, to run, hasten, hurry; to incur.
 τρίαῖνα, ης, ἡ, (τρία, three,) a trident.
 τριακαίδεκα, thirteen.
 τριακονταίτης, ιδος, ὁ, ἡ, (τριάκοντα, thirty, and ἴτος, year,) of thirty years.
 τριακόςιοι, αι, α, three hundred.
 τρίβω, f. ψω, p. τίτριφα, to beat, bruise, rub.
 τριβώνιον, ου, τό, (τρίβω, to wear out,) an old cloak, a thread-bare coat.
 τριηκόσιοι, Ion. of τριακόςιοι, three hundred.
 τριήραρχος, ου, ὁ, and τριηράρχης, ου, ὁ, (τριηρής, a galley, and ἄρχω, to command,) the commander of a galley, the furnisher of a galley.
 τριηρής, ἰος, ἡ, (τρεῖς, three, and ἄρω, to raise,) a galley with three banks of oars.
 τριηρίτης, ου, ὁ, a rower in a galley; passenger in a galley.
 τριόδος, ου, ἡ, (τρεῖς and ὁδός, a way,) a place where three roads meet.
 Τριοπίδης, ου, ὁ, one belonging to Triopus.
 τριπλόος, ὄν, ἰον, contr. τριπλοῦς, ἦ, οὔν, (τρεῖς, three,) threefold; trebled.
 τριπόδατος, ω, ὁ, ἡ, Dor. for τριπόδη-

TPT

τος, ου, ὁ, ἡ, (τρεῖς and ποθίω, to desire,) thrice wished or prayed for.
 τρίπους, ὁδος, ἡ, (τρεῖς, three, and ποῦς, a foot,) a tripod.
 τριταῖος, αἰα, αἰον, (τρεῖς, three,) the third; enduring three days; coming after three days or on the third day.
 τρίτος, η, ον, (τρεῖς, three,) the third.
 Τρίτων, ὄνος, ὁ, a proper name, Triton; Τρίτωνις, ων, οἱ, the Tritons, sea gods.
 τριῶσιος, ἰα, ἰον, (τρεῖς, three,) threefold, triple.
 τριῶ and Dor. τριχθά, adv. (τρεῖς, three,) trebly; in a threefold manner.
 τριώβολον, ου, τό, (τρεῖς, and ὀβολός, an obolus,) three oboli or halfpence.
 Τρεία, ας, and Ion. ης, ἡ, the name of a city, Troy.
 Τροίηδιν, from Troy.
 τρέπαλον or τροπαῖον, ου, τό, (τρέπω, to turn,) a monument for the defeat of an enemy; a trophy.
 τροπή, ἥς, ἡ, (τρέπω, to turn,) a turning; a change; a turning of the back in flight; the solstice.
 τρόπος, ου, ὁ, (τρέπω, to turn,) a turn, a mode, manner, custom, habit, practice, pursuit, disposition.
 τροπατήρ, ἥρος, ὁ, (τρέπω, to turn,) a leather thong by which the oar was hung to the side of the boat.
 τροφίον, ου, τό, (τρέφω, to maintain,) the cost for food, instruction, or education.
 τροφή, ἥς, ἡ, (τρέφω, to maintain,) nourishment, food, care.
 τροφός, οὔ, ὁ, ἡ, (τρέφω, to nourish,) a nurse, a guardian.
 Τροφώνιος, ου, ὁ, a proper name, Trophonius.
 τροχοειδής, ἰος, ὁ, ἡ, (τροχός, a wheel, and εἶδος, form,) shaped like a wheel; round, wheel-formed.
 τροχός, οὔ, ὁ, (τρέχω, to run,) a wheel.
 τρυγάω, ᾶ, f. ἥσω, p. τιτρυγήκα, (τρυγήν, grain,) to collect the fruits; to gather ripe fruits or grapes at harvest; to enjoy.

ΤΤΦ

τρύπανον, ου, τό, (τρύπα, an auger,) an auger or wimble.

τρύπαω, ᾧ, f. ἥσω, (τρύπα, an auger,) to bore, pierce, perforate.

τρυφή, ἡς, ἡ, luxury, effeminacy, sensuality.

Τρώαδες, ὡν, αἱ, Trojan women.

Τρῶες, ὡν, οἱ, the Trojans.

Τρωϊκός, Τρώϊος, Τρώος, η, ου, Trojan.

Τρώς, Τρώος, ὁ, a Trojan.

σύ, Dor. for σύ, σύγα, Dor. for σύγι, thou.

τυ, Æol. for τι.

Τυδίδς, ἰως, ὁ, a proper name, Tydeus.

τυιδ᾽, Æol. for τῆ, τῆδι, here, hither.

τύμβος, ου, ὁ, a tomb, a sepulchre.

Τυνδαρείως, ἰω, ὁ, a proper name, Tyn-dareus.

τύπος, ου, ὁ, (τύπτω, to strike,) a stroke, a mark, pattern, model, type; an image, a figure.

τυπτήσω, Att. for τύψω, 1. f. act. of τύπτω, to strike.

τύπτω, f. ψω, p. τίτυφα, to beat, bruise, pound; to smite, strike.

τύραννίς, f. ἥσω, (τύραννος, a prince or tyrant,) to reign; to have the supreme authority, to be a prince.

τυραννικός, ἡ, ὄν, (τύραννος, a prince or tyrant,) royal; princely; fit for a king; tyrannical.

τύραννις, ἰδος, ἡ, (τύραννος, a king,) royalty; the supreme power; a tyranny.

τύραννος, ου, ὁ, ἡ, a prince; a king; a queen; a tyrant

Τύριος, ἰα, ἰον, of or belonging to Tyre, Tyrian.

τύρος, οὔ, ὁ, cheese.

Τύρος, ου, ἡ, the name of a city, Tyre.

τύρσις, ἰως, ἡ, a tower; a defence.

τυττός, ἡ, ὄν, or τυττός, οὔ, ὁ, ἡ, little, small.

τυφλός, ἡ, ὄν, blind; without eyes.

τυφλῶ, f. ὥσω, p. τιτύφλωκα, ας, ε, (τυφλός, blind,) to blind, deprive of sight, to put out the eyes.

τύφος, or τῦφος, ου, ὁ, (τύφω, to smoke,) smoke; vanity, vainglory.

Τυφών, ὄνος, a proper name, Typhon,

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a giant.

τύχη, ης, ἡ, (τυγχάνω, to chance,) fortune, result, chance.

τού, Dor. for τοῦ, of the, of him.

Υ.

Ύακινθος, ου, ὁ, a proper name, Hyacinthus.

ὕβριζω, f. ἴσω, and Att. ἰῶ, p. ὕβρικα, (ὕβρις, insolence,) to injure, to be abusive, to insult.

ὕβρις, ἰως, ἡ, abuse, injury, insolence.

ὕβριστής, οὔ, ὁ, (ὕβριζω, to insult,) an abusive, insulting, insolent person.

ὕγιμα, ας, ἡ, (ὕγις, healthy,) health, soundness.

ὕγις, ἰως, ὁ, ἡ, sound, healthy, entire, perfect; right, just, useful, good.

ὕγρός, ἄ, ὄν, (ὕω, to rain,) moist, wet.

ὕδρηλος, ἡ, ὄν, (ὕδωρ, water,) watery, humid; irrigated, watered.

ὕδρος, ου, ὁ, (ὕδωρ, water,) a water snake.

ὕδωρ, ἄτος, τό, water.

υἱός, οὔ, ὁ, a son, offspring.

ὕλακῆ, ἡς, ἡ, a bark, a howl.

ὕλακτίω, ᾧ, f. ἥσω, (ὕλακῆ, a howl,) to bark, to howl.

ὕλη, ης, ἡ, a wood, a forest.

ὕληις, ἡίσσα, ἥιν, (ὕλη, wood,) woody, shaded with woods.

ὕμναιος, ου, ὁ, a marriage-song, chanted by those who attended the bride from her father's house to that of the bridegroom; also the god of marriage.

ὕμνῳ, ᾧ, f. ἥσω, p. ηκα, (ὕμνος, a hymn,) to celebrate in verse, to make the subject of song; to applaud.

ὕμνος, ου, ὁ, a hymn, a song, a festal song in praise of the gods or heroes.

ὕμός, Poet. for ὑμῖστερος, your.

ὕπαγω, f. ὑπάξω, p. ὑπῆχα, (ὕπῳ and ἄγω, to lead,) to bring under, to subject; to steal or take away privately; to bring to trial, to prosecute; to slip away.

ὕπακούς, f. οὔσω, p. ὑπήκουκα, (ὕπῳ

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and ἀκούω, to hear,) to hearken to, to obey, listen to, to give heed to ; to acquiesce ; to admit.

ὑπαρχος, ου, ὁ, (ὑπό and ἄρχος, commander,) an under officer, an inferior commander ; a prefect, a lieutenant.

ὑπάρχω, *f.* ὑπάρξω, *p.* ὑπῆρχα, (ὑπό and ἄρχω, to begin,) to begin from, spring up ; to act, say, or do first ; to be, exist.

ὑπασπιστής, ου, ὁ, (ὑπό and ἄσπίς, a shield,) an armour-bearer, a shield-bearer.

ὑπέρ, *Poet.* for ὑπέρ, beyond.

ὑπικκαυμα, ἄτος, (ὑπό, ἔκ, and καίω, to burn,) tinder.

ὑπικτιθῆμι, *f.* ἦσω, (ὑπό, ἔκ, and τί-θῆμι, to place,) to put forth privately ; to cause to be transported anywhere ; to put in safety.

ὑπικφυγῶ, *f.* ξω, (ὑπό, ἔκ, and φυγῶ, to flee,) to flee privately, escape ; to take to flight.

ὑπιδάγω, (ὑπό, ἔκ, and ἄγω, to lead,) to withdraw secretly, to slip away.

ὑπέξιμι, (ὑπό and ἔξιμι, to go out,) to go forth secretly ; to steal away.

ὑπέιρχομαι, *f.* *m.* ἱλιύσομαι, 2. *a.* ἤλθον, (ὑπό, ἔξ, and ἔρχομαι, to go,) to go out privately, to escape.

ὑπέρ, *Poet.* ὑπέρ, *prep.* upon, above, over ; with the *gen.* upon, above, for ; with the *acc.* above, over, beyond.

ὑπέρ, *as, ἡ,* (ὑπέρ, over,) the upper rope of a ship ; a line or brace, by which the yards are braced to the mast, or slackened ; a brace.

ὑπερῶν, and ὑπεράνω, *adv.* (ὑπέρ and ἄνω, upward,) above.

ὑπερβαίνω, *f.* *m.* ὑπερβήσομαι, *p.* ὑπερβίβηκα, 2. *a.* ὑπερέβην, (ὑπέρ and βαίνω, to go,) to go over ; to go beyond ; to cross over ; to excel or exceed, to transgress.

ὑπερβάλλω, *f.* ἄλλω, *p.* ηκα, (ὑπέρ and βάλλω, to throw,) to throw over, to throw beyond ; to pass over ; to excel, surpass.

ὑπερβολή, ἥς, ἡ, (ὑπέρ and βάλλω, to

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cast,) a passage over ; excess, excellence ; addition.

ὑπεριδῶ, 2. *a., inf.* ὑπεριδῶν, (ὑπέρ and ἵδω, I saw,) to overlook ; to disregard, despise.

ὑπερίχω, *f.* ξω, (ὑπέρ and ἔχω, to hold,) to hold over, extend, or elevate above ; to cover ; to defend ; to be above.

ὑπερήφῶνος, ου, ὁ, ἡ, (ὑπέρ and φαίνομαι, to show,) over showy, haughty, arrogant, vainglorious.

ὑπερδράσκω, (ὑπέρ and δράσκω, to leap,) to leap over, to rise above.

ὑπερκαχλάζω, *f.* ἄσω, (ὑπέρ and καχλάζω, to boil,) to boil over, effervesce.

ὑπερμυγάνης, *Ion.* for ὑπερμυγίνης, *ios, ὁ, ἡ,* (ὑπέρ and μύγις, greatness,) over great, very large, immense, enormous, vast ; huge.

ὑπεροπτικός, ἡ, ὁ, (ὑπέρ and ὀπτομαι, to see,) supercilious, contemptuous ; haughty, scornful, proud.

ὑπερῶς, *f.* ἄσω, *p.* ὑπεριώρῃκα, (ὑπέρ and ὀράω, to see,) to look over or beyond ; to overlook, despise.

ὑπερφέρω, *f.* ὑπεροίσω, (ὑπέρ and φέρω, to carry,) to carry over or above ; to surpass, to excel.

ὑπερφύλας, ου, ὁ, ἡ, (ὑπέρ and βία, violence,) a poetical word for ὑπερβίος, over-violent, over-haughty, insolent, perfidious.

ὑπερφύης, *ios, ὁ, ἡ,* (ὑπέρ and φύς, nature,) supernatural, huge, lofty ; very beautiful, very strong, mighty ; strange ; of great extent, vast.

ὑπέρχω, *fut.* ὑπέρξω, (ὑπό and ἔχω, to have,) to put or keep under ; to sustain ; to offer or present.

ὑπάκουος, ου, ὁ, ἡ, (ὑπακούω, to obey,) obedient, submissive ; tractable.

ὑπὲρ, *ης, ἡ,* (ὑπό and ἡνέ, a bit,) the part of the face below the nose ; the beard.

ὑπηρεσία, *ας, ἡ,* (ὑπό and ἑρίσσω, to row,) service in rowing, service, office, ministry.

ὑπηρετίω, ᾧ, *f.* ἦσω, *p.* ηκα, (ὑπηρετήρ,

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a rower, a servant,) to row, to serve, to be under orders, to minister to or attend upon.

ὀρηγίτης, ου, ὁ, (ὕπο and ὀρίτης, a rower,) a rower or waterman; a servant.

ὀπισχίζομαι, οὔμαι, Ion. pres. ὀπίσχομαι, f. m. ὀποσχέσομαι, p. pas. ὀπίσχημαι, to promise, to engage one's self.

ὕπνος, ου, ὁ, sleep, repose in sleep.

ὕπoς, Poet. ὑπαί, prep. used with the gen., dat., and acc. under, from, by.

ὕποβάλλω, f. ἄλλω, p. ὑποβίβληκα, (ὕπο and βάλλω, to put,) to put or extend under; to cast under; to suggest, admonish, to answer, to interrupt.

ὕποβoλιμαῖος, αῖα, αῖον, (ὕπο and βάλλω, to place,) supposititious, substituted.

ὕπογαιος, ου, ὁ, ἡ, (ὕπο and γαῖα, earth,) underground, subterranean.

ὕποδδισσας, part. 1. a. act. by doubling δ, of ὑποδιδω, to be afraid of.

ὕποδιδω, f. σω, (ὕπο and διδω, to fear,) to be somewhat afraid; to fear, be afraid.

ὕποδείκνυμι, f. διίξω, p. χα, (ὕπο and δείκνυμι, to show,) to show secretly, to foreshow; to point out, show.

ὕποδίζομαι, f. m. δίχομαι, p. pas. δίδιγμαι, (ὕπο and δίχομαι, to receive,) to receive, to entertain as a guest.

ὕποζύγνυμι, or -ῦω, f. ξω, (ὕπο and ζύγνυμι, to yoke,) to put under the yoke; to attach or fasten under or to.

ὕποζῦγιον, τό, (ὕπο and ζυγός, a yoke,) a beast under the yoke, a beast of burden.

ὕπολαμβάνω, f. m. λήψομαι, p. ὑπύληψα, (ὕπο and λαμβάνω, to take,) to undertake; to receive the onset of an enemy; to attack; to interrupt, to answer.

ὕπολείπω, f. ψω, p. ὑπολείψω, (ὕπο and λείπω, to leave,) to leave behind; to fall short; to be deficient.

ὕπόλοιπος, ου, ὁ, ἡ, (ὕπο and λείπος,

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remaining,) remaining over, left behind.

ὕπολυνω, f. ὕσω, (ὕπο and λύνω, to untie,) to loose below; to untie, to unnerve; to liberate.

ὕπομαλακίζω, f. σω, (ὕπο and μαλακός, soft,) to soften gradually.

ὕπομῖνω, f. μινῶ, p. μιμῖνηκα, (ὕπο and μῖνω, to remain,) to stand by, to remain standing; to support, sustain; to persist, persevere; to wait for.

ὕπομνήσκω, f. μνήσω, (ὕπο and μιμνήσκω, to remember,) to remind, to remember, to bring to mind.

ὕποπττερος, ου, ὁ, ἡ, (ὕπο and πτερόν, a wing,) feathered, winged; swift.

ὕποπτεύω, f. ὕσω, (ὕπο and ὀπτομαι, to see,) to suspect, watch, to be suspicious.

ὕποπτήσσω, f. ξω, (ὕπο and πτήσσω, to fear,) to shrink or hide for fear; to fear; to lurk; to submit from fear.

ὕπόπτως, (ὕπο and ὀπτομαι, to see,) suspiciously.

ὕποσιώ, (ὕπο and σίω, to shake,) to shake under; to shake a little; to shake together.

ὕποσημαίνω, f. ἄνω, p. σισήμαγκα, (ὕπο and σημαίνω, to signify,) to make a sign under, to underwrite; to give a signal; to point out.

ὕποσπονδος, ου, ὁ, ἡ, (ὕπο and σπονδή, a libation or truce,) under a truce.

ὕποστίλλω, f. στίλω, p. ὑπύσταλλα, (ὕπο and στίλλω, to place,) to place under, to draw in, to gather together, to contract; to dissemble.

ὕποστρέφω, f. ψω, (ὕπο and στρέφω, to turn,) to turn round, to turn back, to return, to turn, to bring back.

ὕποτίμνω, f. μω, p. τίμνηκα, (ὕπο and τίμνω, to cut,) to cut down; to cut beneath; to cut off.

ὕποτίθημι, f. θήσω, p. τίθινα, (ὕπο and τίθημι, to put,) to put under, to lay down; to advise, to offer or propose.

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ὑπουργένιος, ου, ὁ, ἡ, (ὑπό and οὐράνιος, heaven,) under heaven, reaching heaven, heaven-high.

ὑποφύγων, f. ὑξω, (ὑπό and φύγω, to flee,) to escape secretly ; to escape.

ὑποφύομαι, (ὑπό and φύομαι, to grow,) to grow up from, or under, to spring up from under.

ὑποφωνίω, ᾧ, f. ἦσω, (ὑπό and φωνή, voice,) to call to, to respond to.

ὑποχείριος, ου, ὁ, ἡ, (ὑπό and χεῖρ, the hand,) under the hand, at hand, in hand ; subjected to any one's power, captive.

ὑποχίω, (ὑπό and χίω, to pour,) to pour under, to pour in, to scatter under, to inspire with silently.

ὑποχος, ου, ὁ, ἡ, (ὑπό and ἔχω, to hold,) held under, subject, dependent.

ὑποχωρίω, f. ἦσω, p. κιχώρηκα, (ὑπό and χωρίω, to give place,) to retreat, give ground.

ὑποψία, ας, ἡ, (ὑπό and ὄπτομαι, to see,) mistrust, suspicion, jealousy.

ὑπτίος, ἰα, ἰον, lying on the back, supine.

ὑπῶρη, ns, ἡ, Ion. and Poet. for ὑπώρεια, ας, (ὑπό and ὄρος, a mountain,) the foot of a mountain ; the declivity or side of a mountain.

Ῥεκάσιος, α, ον, Hyrcanian, of Hyrcania.

Ῥασάσπας, or ns, ου, ὁ, a proper name, Hystaspes.

ὑστᾶτος, ἄτη, ατον, (superl. of ὑστειρος, later,) the last, the newest.

ὑστεραίος, αἰα, κῖον, belonging, relating to, or happening on the day following ; τῇ ὑστεραίᾳ, the day after.

ὑστερίζω, f. ἴσω, (ὑστειρος, later,) to loiter ; to come too late ; to be overcome ; to be deprived of ; to be inferior.

ὑστειρον, after, afterwards.

ὑστειρος, ἴσα, ἴρον, slower, later ; following, second.

ὑφαίνω, f. ἄνω, (ὑφάω, to weave,) to weave ; to prepare ; to plan or contrive.

ὑφαίριω, ᾧ, f. ἦσω, (ὑπό and αἶριω, to

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take,) to take away from ; to subtract from.

ὑφίλω, f. ξω, (ὑπό and ἔλω, to drag,) to draw or pull from under.

ὑφίημι, f. ἦσω, (ὑπό and ἵημι, to send or put,) to put down or under ; to lower ; to cease.

ὑφίστημι, f. ὑποστήσω, p. ὑφίστακα, 1. a. ὑπίστησα, 2. a. ὑπίστην, (ὑπό and ἵστημι, to stand,) to put or place below or under ; to substitute, to put in the place of another ; to promise ; in mid. with 2. a., perf., and pl. act. to be under, to go under ; to support ; to be put under ; to be substituted ; to receive the onset or shock ; to resist ; to bear.

ὑφορέω, ᾧ, and ὑφορέομαι, ᾧμαι, (ὑπό and ὀρέω, to see,) to suspect ; to mistrust ; to apprehend.

ὑψηλός, ἡ, ὄν, high, lofty, tall.

ὑψίκομος, ου, ὁ, ἡ, (ὑψι, high, and κέμη, hair,) high-haired, high-leaved ; lofty branching.

ὑψος, ἰως, τό, height, elevation.

ὑψόσι, adv. on high, upward.

Φ.

φαγῖν, inf., 2. a. act. ἔφαγον, 2. f. m. φάγομαι, for φαγοῦμαι, to eat, consume.

Φαιδρίας, ου, ὁ, a proper name, Phædrias.

Φαιδρός, εἰα, εῖον, (φάω, to shine,) polished, clear, glittering, refulgent, gay.

Φαῖδρος, ου, ὁ, a proper name, Phædrus.

φαίνω, f. φανῶ, p. πίφαγκα, to bring to light ; to show, declare, indicate ; mid. φαίνομαι, to appear, to rise, to shine.

φᾶκῃ, or φακή, ἡς, ἡ, a lentil ; pottage, soup.

φαλαγγξ, αγγος, ἡ, a phalanx.

φᾶλκρος, εἰα, εῖον, (φαλός, φαλαρός, the top or crest,) bald.

Φαλύνος, ου, ὁ, a proper name, Phalynus.

φᾶνιρός, εἰα, εῖον, (φαίνω, to show,) clear,

ΦΗΜ

manifest, evident, open.

φαντάσια, *ας, ή*, (φαντάζω, to show,) a vision, an apparition.

φῶς, *ις, τό*, (φάω, to shine,) light, day, sunrise, daybreak.

Φαρβαδίτης, *the name of an Egyptian district, Pharbathites.*

φαρίτρα, *ας, ή*, (φίρω, to bear,) a quiver, a case to hold arrows.

φαρίτην, *acc. sing. Ion. of φαρίτρα.*

φαρμακίς, *ις, ή*, (φάρμακον, a drug,) a sorcerer, a poisoner; an apothecary.

φάρμακον, *ου, τό*, a medicine, a poison, a drug.

φαρμάσσω, *οτ -ττω*, (φάρμακον, drug,) to temper artificially, to harden by dipping into cold water; to drug, to medicine; to poison.

φάρυγξ, *υγγος, ή, or ή*, the throat, gullet.

φάσγανον, *ου, τό*, a knife, a sword.

Φάσηλις, *ιδος, ή*, the name of a city, Phaselis.

φάσκω, (φημί, to say,) to say.

φᾶτις, *ιως, ή*, (φημί, to say,) a saying, opinion; an oracle.

φαῦλος, *η, ου, and φλαυρός, ρά, ρόν, Att.* depraved, wicked; feeble, small; light, loose, frivolous.

φείδομαι, *f. m. φείσομαι*, to spare, pardon; to use sparingly.

φειδωλός, *ή, όν, and -ου, ή, ή*, (φείδομαι, to spare,) sparing, parsimonious, frugal.

Φείδων, *ωνος, ή*, a proper name, Phidion.

Φεραίος, *ά, έν*, Pheræan, belonging to Pheræ.

φίετρος, *ίρα, ερον, compar.* (φίρω, to bear,) able to carry more; stronger, more robust.

φίρω, *f. οἶσω*, 1. *α. ήνεγκα*, 2. *α. ήνεγκον*, to bring, carry; to lead or conduct; to plunder, ravage, pillage; to bear.

φιῦ, *alas*; ah!

φήμη, *ης, ή*, (φημί, to say,) a divine voice, a prophetic voice; fame, renown.

ΦΙΑ

φημί, *φῆς, φησί, fut. φήσω*, 1. *α. ήρησα*, to speak, declare, say, utter. φθᾶνω, *f. φθῆσομαι*, and *f. φθᾶσω, p. ήφθᾶκα*, to anticipate; get the start of.

φθίγγομαι, *f. m. φθίγξομαι, p. ρας. ήφθιγγαι*, to give a sound; to speak, to shout, to name.

φθίτός, *ή, έν*, wasted; dead.

φθόγγος, *ου, ή*, and φθογγή, *πς, ή*, (φθίγγομαι, to speak,) a sound, a voice; a tone in music; a vowel.

φθονίω, *ω, f. ήσω, p. ήφθόνηκα*, (φθόνος, envy,) to envy, to grudge.

φθόνος, *ου, ή*, envy, jealousy.

φθορά, *ας, ή*, and φθόρος, *ου, ή*, (φθίρω, to corrupt,) destruction, mortality; ruin, overthrow.

φῶλη, *ης, ή*, (πίνω, to drink,) a phial; a cup, a goblet; a bottle.

φιλαδελφία, *ας, ή*, (φίλος, dear, and ἀδελφός, a brother,) brotherly affection.

φίλημα, *ατος, τό*, Dor. for φίλημα, (φιλίω, to kiss,) a kiss.

φιλανθρωπία, *ας, ή*, (φίλος, friendly, and ἄνθρωπος, a man,) love of man, benevolence, philanthropy.

φιάνθρωπος, *ου, ή, ή*, (φίλος, friend, and ἄνθρωπος, a man,) loving man, humane, benevolent, philanthropic.

φιλίλλην, *ρος, ή*, (φίλος, a friend, and Ἑλλην, a Greek,) a friend of the Greeks, a Philhellen.

Φιλίψιος, *ου, ή*, a proper name, Philapsius.

φιλίω, *ω, f. ήσω, p. πιφίληκα*, to love, to have an affection for, to like, to kiss.

φίλημα, *ατος, τό*, (φιλίω, to kiss,) an embrace, a kiss, a caress.

Φιλήτης, *ου, Dor. Φιλήτας, α, ή*, a proper name, Philetas.

φιλία, *ας, ή*, (φίλος, friend,) friendship; love, affection.

φιλικῶς, (φίλος, a friend,) in a friendly manner.

φίλος, *ία, ιον, and φίλιος, ου, ή, ή*, (φίλος, a friend,) friendly, benevolent; allied, confederate.

ΦΙΛ

Φίλιππος, ου, ὁ, *a proper name*, Philip.
 φιλοκίνδυνος, ου, ὁ, ἡ, (φιλίω, to love, and κίνδυνος, danger,) loving danger, daring, courageous.
 Φιλοκλής, ους, ὁ, *a proper name*, Philocles.
 Φίλομουσία, (φίλος, love, and μουσα, the muse,) love of the muses, love of or taste for music, love of literature.
 φιλονεικία, *f. ἦσω*, (φιλίω, to love, and νίκος, strife,) to be fond of altercation, to rival.
 φιλονεικία, ας, ἡ, (φιλίω, to love, and νίκος, strife,) contention, love of strife; rivalry.
 φιλόνηκος, ου, ὁ, ἡ, (φιλίω, to love, and νίκος, strife,) loving strife, quarrelsome, contentious.
 φιλόξεινος, (φίλος, friendly, and ξείνος, for ξίνος, a guest,) friendly to strangers, hospitable.
 φιλόξενος, ου, ὁ, ἡ, (φίλος, friendly, and ξίνος, a guest,) hospitable.
 Φίλοπόλεμος, and φιλοπτόλεμος, ου, ὁ, ἡ, (φιλίω, to love, and πόλεμος, war,) fond of war, warlike.
 φιλόπονος, ου, ὁ, ἡ, (φιλίω, to love, and πόνος, labor,) fond of labor, laborious, industrious, sedulous, diligent.
 φιλοπότης, ου, ὁ, (φιλίω, to love, and πίνω, to drink,) a lover of drink.
 φίλος, ου, ὁ, *a friend*.
 φιλοσκάμμων, ονος, ὁ, ἡ, (φίλος and σκάμμα, a jest,) joke-loving, taking delight in scoffs; fond of jeering or jesting.
 φιλοσοφία, *ω, f. ἦσω*, (φίλος, a friend, and σοφία, wisdom,) to love wisdom; to apply one's self to philosophy; to philosophize.
 φιλόσοφος, ου, ὁ, ἡ, loving wisdom, devoted to the study of wisdom; philosophic; a philosopher.
 φίλότης, ητος, ἡ, (φίλος, a friend,) friendship, love; benevolence.
 φιλοτιμία, ας, ἡ, (φιλίω, to love, and τιμή, honor,) love of honor, ambition.

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φιλότιμος, ου, ὁ, ἡ, (φιλία, to love, and τιμή, honor,) desirous of honor, ambitious.
 φιλοφρονία, *ω, f. ἦσω, p. πεφιλοφρόνηκα*, (φίλος, friend, and φρόνη, mind,) to be obliging, kind, benevolent.
 φιλοψυχία, *ω, f. ἦσω*, (φιλίω, to love, and ψυχή, the life,) to love life, to be sparing of one's own life.
 φίλμνος, ου, ὁ, ἡ, (φίλος and ὕμνος, song,) fond of song.
 φλόξ, γός, ἡ, (φλίγω, to burn,) a flame.
 φλυαρία, ας, ἡ, trifles, trifling; prattling.
 φλύκταινα, ης, ἡ, a blister.
 φοβερός, ά, ό, (φόβος, fear,) terrible, dreadful, fearful, timid.
 φοβία, *ω, f. ἦσω, p. πεφόβηκα*, (φόβος, fear,) to terrify, inspire fear; to affright; to put to flight; to threaten; to deter; *mid. φοβίεμαι, οὔμαι*, to fear, take to flight.
 Φοῖβος, ου, ὁ, Phœbus, Apollo; the sun.
 Φαινίκη, ης, ἡ, *the name of a country*, Phœnicia.
 φοινίξ, ικος, ὁ, a palm tree; the fruit of the palm tree; a palm branch; the phoenix.
 φοινίσσω, *f. ξω*, (φοινός, blood red,) to redden, to make red or bloody; to stain or dye with purple.
 φοιταλίες, ία, ίον, and φοιταλίας, ου, ὁ, ἡ, (φοιτάω, to frequent,) wandering; filled with fury, raving.
 φοιτάω, *ω, f. ἦσω, p. πεφοίτηκα*, to go, or go and come frequently; to go to find, or to see; to go to school.
 φοιτάω, *Ion. for φοιτάω*, to frequent.
 φονία, *acc. sing. of φονεύς*, a murderer.
 φονεύς, ίως, ὁ, (φόνος, murder,) a murderer, an assassin.
 φονεύω, *f. εὔσω, p. πεφόνευκα*, (φόνος, murder,) to kill, slay; to condemn to death.
 φόνος, ου, ὁ, ἡ, and φόνιος, ία, ίον, (φόνος, murder,) sanguinary, cruel.
 φοξός, ἡ, όν, pointed, sharp, with a pointed head.
 φορέω, *ω, f. ίσω, and ἦσω, p. πεφόρηκα*,

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and -ικα, (φέρειν, to carry,) to bear, carry ; to hold in the hand.
 φορετός, ἡ, ἐν, (φορέω, to bear,) carried, borne ; bearable, tolerable.
 φορμίζω, *f. ἴσω*, (φορμιζ, a lyre,) to play on the lyre or harp.
 φορμίσδω, *Dur. for φορμίζω*, to play on the harp.
 φόρος, ου, ὅ, (φέρειν, to bring,) offering, tribute, contribution.
 φορτίον, ου, τό, (φέρειν, to bear,) a burden ; a load or loading ; τὰ φορτία, goods.
 φορτίς, ἴδος, ἡ, (φέρειν, to bear,) a ship of burden.
 φράζω, *f. ἄσω, p. πῖφρακα*, to say, relate, point out.
 φράτορις,ων, οἱ, belonging to the same tribe or kindred.
 φράτρια, or φρατρία, ας, ἡ, curia, tribe, or fraternity.
 φράτωρ, ορος, ὅ, (φράτρια, a tribe,) a member of the same curia or tribe.
 φρένις,ων, αἱ, the diaphragm ; the bowels ; prudence, thought ; genius.
 φρίσσω, or -ττω, *f. φρίζω, p. πῖφριχα*, (φρίζ, a ripple,) to be rough, to ripple, to roar, to be agitated, to tremble with terror or joy, to quake with fear.
 φρονίω, *f. ἦσω, p. ηκα*, (φρήν, the mind,) to understand ; to have sense, experience ; to be wise ; to think, deliberate ; to be proud.
 φρένημα, ἄτος, τό, (φρονίω, to think,) sense, thought, knowledge, intelligence, purpose, determination.
 φρονητίον, (φρονίω, to think,) one must think.
 φρονίμης, ου, ὅ, ἡ, (φρήν, mind,) prudent, wise, enlightened.
 φροντίζω, *f. ἴσω, and Att. -ῖω, p. πῖφροντικα*, (φροντίς, anxiety,) to think, reflect ; to take care of ; to disquiet one's self for.
 φροντίς, ἴδος, ἡ, thought, care, solicitude, anxiety.
 φρούραρχος, ου, ὅ, (φρουρά, a guard, and ἀρχός, chief,) a commander of a guard or garrison.

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φρουρός ου, ὅ, a guard, a garrison soldier.
 Φρύγες,ων, οἱ, the Phrygians.
 Φρύγια, ας, ἡ, and *Ion. -ης*, a country in Asia Minor, Phrygia.
 Φρύξ, ὕγος, ὅ, Phrygian.
 φυγαδιύω, *f. εὔσω*, (φύγω, to flee,) to banish.
 φύγας, ἄδος, ὅ, ἡ, (φύγω, to flee,) an exile, a banished man ; a fugitive.
 φυγή, ἡς, ἡ, (φύγω, to flee,) flight ; disposition to fly ; banishment.
 φυλακῆριον, ου, τό, (φυλάσσω, to guard,) the spot or station for the sentinels, guard, or watch ; a garrison.
 φύλαξ, ἄκος, ὅ, ἡ, (φυλάσσω, to guard,) a guard or keeper ; watchman, sentinel.
 φυλάσσω, or -ττω, *f. φυλάζω, p. πῖφύλακα*, to guard, preserve, keep, defend ; φυλάσσομαι, and φυλάττομαι, to be guarded ; to be guard or sentinel ; to watch, to beware of ; to avoid.
 φυλή, ἡς, ἡ, a tribe.
 Φυλή, ἡς, ἡ, a proper name, Phyle.
 φύλλον, ου, τό, a leaf ; foliage.
 φύλον, ου, τό, a tribe.
 φύρω, *f. φύρω, and Æol. φύρω*, *p. πῖφωρκα*, to mix ; to defile, make dirty.
 φύσις, ιως, ἡ, nature, character.
 Φύσκος, ου, ὅ, the name of a river, Phycus.
 φυτεύω, *f. εὔσω, p. πῖφύτικα*, to plant ; to break up afresh ; to sow seed.
 φυτόν, ου, τό, (φύω, to plant,) a plant ; a stalk ; a twig.
 φύω, or φύμι, *f. φύσω, p. πῖφωκα*, 1. α. ἔφωκα, to bring forth, beget, grow, 2. α. ἔφω, to be born, spring up.
 Φώκαια, ας, ἡ, the name of a city, Phocæa.
 φωνή, ἡς, ἡ, a voice, sound ; a word ; a language.
 φώρ, φωρός, ὅ, a thief, one who takes by stealth.
 φωράω, (φώρ, a thief,) to pursue a

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thief, to search a house for a thief, to surprise, detect, disclose.
φῶς, ωτός, τό, light, fire ; a firebrand.
φῶς, φωτός, ὁ, a man.

X.

χαίνω, f. χᾶνῶ, f. m. χανῶμαι, 2. a. ἱχᾶνον, p. ἐίχνηα, to gape, to gape open ; to gape or yawn with drowsiness.

Χαιρίλως, ω, for Χαιρίλαος, ου, ὁ, a proper name, Chærelaus.

χαιρήσιν, 1. f. inf. of χαίρω, to rejoice.

Χαιρίδας, ου, ὁ, a proper name, Chæridas.

χαίρω, f. χαιρήσω, p. κηάρεκα, to rejoice, to be glad ; to be delighted ; *pres. imperat. χαῖρε*, a form of salutation or leave-taking, hail, or farewell.

χαίτη, ης, ἡ, hair.

χᾶλᾶω, or χαλάζω, f. ἄσω, p. κηάλακα, to slacken, relax ; to let down ; to let go ; to open.

Χαλδαῖος, ου, ὁ, a Chaldean.

χάλιπαῖνω, f. ἄνω, (χαλιπός, harsh), to be angry, to take ill.

χάλιπτός, ἡ, ὅν, cruel, morose, severe, ruinous ; hard.

χαλινός, οὔ, ἡ, a bridle, bit, reins.

χαλκιδόμοφος, ου, ὁ, ἡ, (χάλκειος, brazen, and γόμοφος, a nail), brass-nailed, secured or fastened with nails of iron or brass.

χάλκειος, οὐς, ἡ, ἡ, ιον, οὔν, and χάλκειος, ου, ὁ, ἡ, (χαλκός, brass), brazen, made of brass, of copper.

χαλκίς, ἰος, ὁ, (χαλκός, brass), a brazier.

χαλκίῳ, f. ἰύσω, (χαλκίς, a brazier), to be a brazier ; to make of brass ; to work brass, to forge.

Χαλκηδών, ὄνος, ἡ, the name of a city, Chalcedon.

Χαλκίς, ἰδος, ἡ, the name of a city, Chalcis.

χαλκίποδες, ποδος, ὁ, ἡ, (χαλκός, brass, and ποῦς, foot), brazen-footed.

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χᾶμαδι, and χαμαζί, adv. on the ground, to the ground ; upon the ground.

χᾶμαί, adv. on the ground, upon the ground.

χανδόν, adv. (χαίνω, to gape), with open mouth ; abundantly.

χᾶρά, ᾶς, ἡ, (χαίρω, to rejoice), joy, gladness.

χαρίεις, ἴσσω, ἰν, (χάρις, grace), graceful, elegant, gay.

χαρίζομαι, f. m. χαρίζομαι, p. pas. κηάρισμαι, (χάρις, grace), to gratify, to do a pleasure ; to obey ; to indulge.

Χαρικλῆς, ἰους, ὁ, a proper name, Charicles.

Χαρίνος, ου, ὁ, a proper name, Charinus.

χάρις, ἴτος, ἡ, (χαίρω, to rejoice), grace, elegance ; a kindness ; benevolence, friendship, love ; gratitude, thanks, joy ; *Χάριτις, ων, αἱ*, the Graces.

Χαρμίδης, ου, ὁ, a proper name, Charmlides.

χᾶροστός, οὔ, ὁ, ἡ, or χαρωπός, (χαίρω and ὦψ, the eye), joyous-looking, of a joyful countenance ; serene ; lovely to the sight, gay ; azure.

Χάρων, οντος and ἄνος, ὁ, a proper name, Charon, the ferryman of the lower world.

Χάρωψ, οπος, ὁ, a proper name, Charops.

χάσμα, ἄτος, τό, (χαίνω, to yawn), a gaping or wide opening ; a chasm.

χειλος, ιος, τό, the lip.

χειμάζω, f. ἄσω, (χειῖμα, winter), to winter, pass the winter ; to raise a tempest, to toss or trouble with tempests.

χειμερινός, ἡ, ὅν, (χειῖμα, winter), belonging to winter, wintry.

χειμών, ἄνος, ὁ, winter ; a storm.

χειρ, ῥός, ἡ, pl. χειρῖς, dat. pl. χειρῶν, gen. and dat. dual, χειρῶν, the hand.

Χειρίσοφος, ου, ὁ, a proper name, Chirrisophus.

χειρίστος, superl. of κακός, bad, comp.

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- χίρων*, and *χειρών*, *superl.* *χίρι-στος*, worst.
- χειρόμαι*, *οὔμαι*, (*χειρώ*, to put under the hand, from *χίρ*, the hand,) to to bring under the hand, to conquer, reduce under one's power.
- χειροποίητος*, *ου, ὁ, ἡ*, (*χίρ* and *ποιέω*, to make,) made by the hand; artificial.
- χειροτέχνης*, *ου, ὁ*, (*χίρ*, hand, and *τέχνη*, an art,) a handicraftsman, a mechanic, a laborer.
- χειροτονίω*, *φ. ἦσω, π. πιχειροτόνημα*, (*χίρ* and *τείνω*, to stretch,) to raise up and extend the hands; to elect by hand, vote.
- χειρέω*, *ῶ, φ. ὠσω*, (*χίρ*, the hand,) to overcome by force of hand; to subjugate, conquer.
- χείρων*, *ενος, ὁ, ἡ*, *comp.* of *κακός*, bad; worse, inferior.
- Χείρων*, *ενος, ὁ*, a proper name, Chiron, the centaur.
- χειρωναξία*, *αι, ἡ*, (*χίρ*, hand, and *ἄναξ*, master,) the trade or business of a mechanic; manual labor.
- χειλιδών*, *όνος, ἡ*, a swallow.
- χιλῶνη*, *ης, ἡ*, a tortoise.
- Χίμμις*, *ιος, ἡ*, the name of an island, Chemmis.
- Χιμμίτης*, *ου, ὁ*, the name of an Egyptian district, Chemmites.
- Χερρόνησος*, or *Χερσόνησος*, *ου, ἡ*, a peninsula; the Chersonesus.
- χίρρος*, or *χίρρος*, *ου, ὁ, ἡ*, desert, uncultivated, rude, rough, savage; dwelling on the continent.
- χίω*, an Epic pres. for *χίω*, to pour out.
- χίω*, and *χίω*, *φ. χίσω*, and *χίσω*, 1. a. *ἔχια*, to pour, pour out; to empty.
- χηλή*, *ῆς, ἡ*, the claw, the hoof; a cloven foot.
- χηρεύω*, *φ. εὔσω*, (*χῆρα*, a widow,) to be widowed, to be destitute; to live a widowed life; to be in want.
- χῆρος*, *χῆρα*, *χῆρον*, widowed; forsaken; deprived of any thing.
- χθές*, *adv.* yesterday.

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- χθών*, *όνος, ἡ*, the earth; the ground.
- χιλίαρχος*, *ου*, and *-χης, ου, ὁ*, (*χίλιος* and *ἄρχος*, a leader,) commander of a thousand men.
- χιλίων*, *αι, α*, a thousand.
- χιλιόναυς*, *ινος, ὁ, ἡ*, (*χίλιος*, a thousand, and *ναύς*, a ship,) consisting of a thousand ships.
- χιλιοστύς*, *ῦος, ἡ*, the thousandth part; a thousand soldiers.
- Χίμαρα*, *αι, ἡ*, (*χίμαρος*, a goat,) Chimæra, a fabulous fire-breathing monster, formed of a lion before, a dragon behind, and a goat in the middle.
- Χίω*, *ων, οι*, the Chians.
- Χίος*, *ου, ἡ*, the name of an island, Chios.
- χιτών*, *ῶνος, ὁ*, a body garment, an under garment, a tunic; a cuirass.
- χλαῖνις*, *ιδος, ἡ*, a cloak, mantle, or tunic.
- χλωρός*, *ᾶ, ὅν*, green, verdant, fresh, delicate.
- χολόομαι*, *οὔμαι, φ. τ. ὀσομαι, π. πρσ. πιχόλωμαι*, (*χόλος*, anger,) to be angry, to be incensed.
- χόος*, *χοῦς, οὔ, ὁ*, (*χίω*, to pour,) rubbish, earth heaped up, a mound.
- χορδή*, *ῆς, ἡ*, an intestine; *χορδαί*, the strings of a musical instrument.
- χορευτής*, *οὔ, ὁ*, (*χορός*, a dance,) a dancer.
- χορεύω*, *φ. εὔσω*, (*χορός*, a dance,) to lead the dance; to dance.
- χοροποιός*, *ον, ὁ, ἡ*, (*χορός*, dance, and *ποιέω*, to make,) forming a chorus, dancing, accompanied by the dance.
- χορός*, *οὔ, ὁ*, a choir or chorus; a company of singers and dancers.
- χόρτος*, *ου, ὁ*, hay, grass, fodder.
- χράσομαι*, *ῶμαι, φ. ἥσομαι*, to use, make use of.
- Χρέμων*, *ωνος, ὁ*, a proper name, Chremon.
- Χρέμυλος*, *ου, ὁ*, a proper name, Chremylus.
- χρεῖος*, *χρεῖος, -ίους, τό*, *nom.* and *acc.* pl. *χρεῖᾶ*, *Alt.* *χρεῖᾶ*, Epic *nom.* *χρεῖος*, *Alt.* *χρεῖως*, a debt; a loan;

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an obligation, duty, charge, business.
χρεία, *ος, ους, η*, a necessity; an indispensable business.

χρῶμιμος, *Ion.* for *χρῶμιμος*, *part. pres. m.* of *χρᾶσμαι*, to use.

χρῆζω, *f.* *χρήσω*, to want, have need of; to wish for.

χρῆμα, *ἄτος, τό*, (*χρᾶσμαι*, to use,) a thing that may be used, money, wealth, merchandise.

χρησίμος, *ου, δ, η*, and *χρήσιμος*, *ιμην, ιμον*, (*χρᾶσμαι*, to use,) useful, advantageous.

χρησμός, *ου, δ*, (*χρᾶω*, to pronounce an oracle,) an oracle; the answer of a divinity.

χρησμογδῖον, *ῶ, f.* *ήσω*, (*χρησμός* and *ᾠδή*, a song,) to give oracles in verse; to predict, to be inspired.

χρηστήριον, *ου, τό*, (*χρᾶω*, to pronounce an oracle,) the place where the oracles were delivered; the answer or oracle delivered.

χρηστός, *ή, όν*, (*χρᾶσμαι*, to use,) useful; advantageous, good.

χρίω, *f.* *ἴσω*, *p.* *κρίχνα*, to touch the surface, to anoint, besmear, grease; to scratch the skin, to wound, to pierce, to sting.

χρόα, *ας, η*, color, surface.

χρόνιος, *ια, ιον*, or *χρόνιος*, *ου, δ, η*, (*χρόνος*, time,) of long duration; seasonable; long delaying.

χρόνος, *ου, δ*, time, duration.

χρῶς, *-ους, ου, δ*, the skin; the body of a man.

χεῶς, *gen.* *χερός*, *dat.* *χεῶι*, *acc.* *χρόα*, *δ*, the skin; the surface of the body.

Χρυσάντας, *ου, δ*, a proper name, Chrysantas.

χρῦσιος, *ην, ιον*, (*χρυσός*, gold,) golden, made of gold, adorned with gold.

χρυσόλαβτος, *ου, δ, η*, (*χρυσός* and *ἑλάνω*, to drive,) gold-driven, wrought, hammered, or wrought with gold.

χρυσίον, *ου, τό*, (*χρυσός*, gold,) gold, gold coin.

χρυσός, *ου, δ*, gold.

χρυσοχόω, *ῶ, f.* *ήσω*, to handle, touch,

ΨIIA

pour,) to fuse or melt gold.

χρυσόχοος, *ου, δ*, (*χρυσός*, gold, and *χίω*, to pour,) a goldsmith.

χρῶμα, *ἄτος, τό*, (*χρᾶζω*, to color,) color.

χῶμα, *ἄτος, τό*, (*χόω*, to pile,) a heap, a mound.

χωνήνιον, or *χώννιον*, and *χίω*, *f.* *χῶσω*, (*χόω*, to pile,) to make a bank or mole; heap up.

χώρα, *ας, η, Ion.* *χώρη, ης, η*, (*χωρῶς*, country,) a region, district, country, situation.

χωρίω, *ῶ, f.* *ήσω*, *p.* *κχώρηκα*, (*χώρα*, region,) to go, come, set out; advance towards.

χωρίζω, *f.* *ἴσω*, *p.* *κχωρίζω*, (*χωρίς*, separately,) to separate, set apart, divide.

χωρίον, *ου, τό*, a place, a region, a fortress.

χωρῖς, *adv.* apart, separately, singly; except, without; besides.

χωρῶς, *ου, δ*, a place; a field, a farm.

Ψ.

ψαιστόν, *ου, τό*, a cake made of barley. *ψάμμος*, and *Poet.* *ψάμμος*, *ου, δ*, sand; the shore.

Ψάμμις, *ιος, δ*, a proper name, Psammis.

Ψαμμίτιχος, *ου, δ*, a proper name, Psammitichus.

ψάω, *f.* *σώ*, *p.* *ψαυκα*, to touch, handle; feel.

ψίγω, *f.* *ψίζω*, *p.* *ψίχα*, to censure, blame.

ψιδνός, *ή, όν*, (*ψίω*, to rub,) rubbed off, thin, spare.

ψικάζω, *f.* *άσω*, (*ψικάς*, a drop,) to drop, to trickle, to water.

ψίλλον, or *ψίλλιον*, *ου, τό*, a bracelet.

ψυδής, *ιος, δ, η*, (*ψεύδω*, to lie,) false, lying.

ψύδομαι, *f. m.* *ψύσομαι*, to lie, deceive, impose on.

ψῦδος, *ιος, τό*, (*ψεύδω*, to lie,) a lie; a falsity.

ψηλάφω, *ῶ, f.* *ήσω*, to handle, touch,

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feel of, scrutinize, examine.

ψηφίζω, *f.* ἴσω, *γ.* ἐψηφίκα, (ψηφός, a little stone used in voting,) to reckon with pebbles, to calculate, compute; *in the mid.* to decree, determine, to pass a vote.

ψηφίς, ἴδος, ἡ, a little stone, pebble.

ψηφισμα, ἄτος, τό, (ψηφίζομαι, to vote,) a resolve, decree, or statute.

ψήχω, *f.* ξω, to shave, rub, scrape; to curry a horse.

ψιλός, ἡ, ἐν, thin, slender, naked, smooth, bald; unarmed; light-armed.

ψιλώω, ᾤ, *f.* ὠσω, (ψιλός, thin,) to make thin, small, slender; to make bare, to deprive of; to spoil.

ψόγος, ου, ὅ, (ψίγω, to censure,) blame, reproach, reproof, reprehension.

ψόφος, ου, ὅ, noise, sound.

ψυχᾶγωγία, ᾤ, *f.* ἥσω, (ψυχή, soul, and ἄγω, to lead,) to conduct souls; to raise up ghosts from the shades; to attract the soul, to entice, to enchant.

ψυχή, ἡς, ἡ, the soul; life.

ψύχος, ιος, ους, τό, (ψύχω, to chill,) cold; cold weather.

ψυχρολογία, ας, ἡ, (ψυχρός, cold, and λόγος, discourse,) coldness of discourse, frigid speaking, dullness.

ψυχρός, ρά, εἰν, cold, icy.

ψωμός, οὔ, ὅ, a mouthful, fragment, piece.

Ω.

ὦ γαδί, Dor. for ὦ ἀγαδί, my good man, my good fellow.

ὠδεῖον, ου, τό, the Odeum, a public building in Athens, particularly devoted to musical exhibitions, but sometimes used for assemblies of the people, and for the courts.

ὠδή, ἡς, ἡ, (αἰδῶ, to sing,) an ode, a poem, a song.

ὠδίνω, *f.* ὠδινῶ, (ὠδís, pang,) to be in the pangs of childbirth, to be in

ΩΧΡ

labor; to suffer pains like those of childbearing.

ὠδís, ἴνος, ἡ, (ὠδύνη, pain,) the pains of travail or childbirth.

ὠθίω, and ὠθω, *f.* ὠθήσω, and ὠσω, to push or thrust violently; to expel.

ὠκεϊῶνός, οὔ, ὅ, and *gen. Ion.* οἶα, the name of an ancient deity, Oceanus, son of Uranus and Gæa, the god of the great primitive water, from which flowed the rivers and seas; the ocean.

ὠκύς, ιος, ὅ, ὠκυῖα, ὠκύ, swift, quick, prompt; active.

ὠμος, ου, ὅ, the shoulder.

ὠμός, ἡ, ἐν, raw, unripe; stern; savage, inhuman.

ὠν, *Ion.* and *Dor.* for ὄν, therefore.

ὠνίσταμαι, οὔμαι, *fut. mid.* ὠνήσομαι, *perf. pas.* ὠνήμαι, and *Att.* ἰώνημαι, to buy, purchase, to redeem.

ὠόν, οὔ, τό, an egg.

ὠπís, δος, ἡ, the name of a city, Opís.

ὠρα, ας, ἡ, time; an hour; beauty.

ὠραίος, αῖα, αῖον, (ὠρα, time,) seasonable, happening opportunely; in the prime of life, beautiful.

ὠρεῖνός, Dor. for ὠρεανός · ὠρεανῶ, *gen.*

Æol. and Dor. for ὠρεανού, heaven.

ὠρίος, ου, ὅ, ἡ, or ὠρίος, ἰα, ἰον, (ὠρα, time,) seasonable, at a suitable time.

ὠρος, ου, ὅ, a proper name, Orus.

ὠρός, ιος, τό, Dor. for ὠρεος, ιος, τό, *Ion.* for ὄρος, a mountain.

ὠς, *adv.* thus, in this manner.

ὠς, *Att.* for πρὸς, to.

ὠσαύτως, *adv.* (ὠς and αὐτῶς, so,) in the same manner.

ὠσπερ, and ὠσπεροῦν, *adv.* (ὠς and πέρ,) as if; in the same manner as if.

ὠστε, in the same manner as; so that; so; that; thus; as; wherefore; therefore; because; seeing that, since.

ὠφίλις, ας, ἡ, (ὠφελίω, to benefit,) utility, advantage, profit.

ὠχρός, ρά, εἰν, pale; yellowish.

ERRATA.

** The following errors, most of which relate merely to accents, have been detected since the sheets were printed.

Page.	Line.	For,	Read,
27.	2.	ἔτι	ἔτι
"	26.	προκειμένης	προκειμένης
30.	3.	ἰσχύει	ἰσχύει
41.	21.	παρρησίαν,	παρρησίαν,
48.	30.	πάντων	πάντων
53.	29.	ἀπῆκε	ἀπῆκε
58.	12.	ἔξωληφθήσοιτο,	ἔξω ληφθήσοιτο,
75.	3.	ἀπῶν	ἀπῶν
83.	26.	ποιεῖν.	ποιεῖν.
"	35.	πιστεύειν	πιστεύειν
84.	31.	σφοδρὰ	σφοδρὰ
87.	20.	ποιούσι	ποιούσι
"	33.	καύταις	καύταις
89.	24.	ἔρει	ἔρει
91.	10.	αὐτῇ,	αὐτῇ.
"	28.	ἡπόρουσιν,	ἡπόρουσιν,
93.	6.	ἰνιχόμενοι	ἰνιχόμενοι
94.	5.	Διοντίνοι,	Διοντίνοι,
98.	24.	ἐκκαθίζιτο.	ἐκκαθίζιτο.
103.	6.	ἰδίων	ἰδίων
116.	5.	ὀρεῖται	ὀρεῖται
120.	10.	ποιούτων	ποιούτων
"	15.	ἰβδομήκοντά	ἰβδομήκοντά
123.	14.	τοισίδι	τοισίδι
128.	24.	διασφάγας,	διασφάγας,
"	31.	Νικῶ	Νικῶ
138.	25.	οὐδὲ	οὐδὲ
140.	3.	δ'	δ'
143.	6.	ποσοῦτο	ποσοῦτο
145.	27.	μηνύσαι	μηνύσαι
149.	13.	ζῶσι	ζῶσι
152.	4.	ἡτ'	ἡτ'
164.	17.	ὧν	ὧν
165.	10.	καθελών	καθελών
166.	4.	φίλιος	φίλιος
"	8.	μίν	μίν
"	19.	νηπτόν,	νηπτόν,
179.	13.	πατρῶας	πατρῶας
181.	4.	Τρωικῶν	Τρωικῶν
186.	23.	Οὐκ	Οὐκ
193.	3.	αἵτιον,	αἵτιος,

In the Lexicon.

312.	ἀληθίς,	ἀληθίς,
342.	δορυβάλλωτος,	δορυβάλλωτος,
372. after καθικεῖται,	(κατά and ἰκέτης) a suppliant,	(κατά and ἰκέτης, a suppliant,) to supplicate.

